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BRETHREN EVANGELIST

There may be a changing world
in 1947



But we still will have an Unchanging Christ

The Brethren Evangelist

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the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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INTERESTING ITEMS

A Correction. Several weeks ago credit for the purchase of a "projector" for our South American work was given to the New Lebanon, Ohio, Church. Brother Clayton Berkshire, the pastor of the church, writes the editor that, due to the lack of space in his bulletin, he had not given a detailed statement regarding the projector. I quote from his letter, "Our church did not purchase the machine. The Waterloo, Iowa, Laymen donated the money to the General Missionary Board for this purpose, and I simply made the purchase for the Board. It is the Waterloo Laymen who should receive the credit . . . We simply tried it out that we might be sure it was satisfactory." Thanks, Brother Berkshire, we are glad to make this correction.

We note from a recent bulletin of the New Lebanon church that their "tithe" program is bringing definite results. Well, genuine stewardship surely includes the tithe and it always works to the good of both congregation and the church financial program.

Elkhart, Indiana. We note from Brother King's bulletin that a number of improvements were approved recently by the Church Board which will have to do with both the church building and the parsonage. The Elkhart brethren are always on the job.

The Elkhart Young People held a Christmas party in the church basement on Friday evening, December 13. Evidently there is no superstition here.

Waterloo, Iowa. The Annual Church Christmas party was held at the Waterloo Church on Monday evening, December 23. The Children's Department of the Sunday School furnished the major part of the entertainment.

Linwood, Maryland. Brother Elmer Keck, pastor of the Linwood church, expresses a hope that their new Hammond Electric Organ will be installed by Easter time.

St. James, Maryland. We note from Brother Henry Bates' bulletin that Dean M. A. Stuckey was the guest speaker at a Christmas service, on December 22, at which time the Young Men and Boys' Brotherhood observed their Public Service. The offering of the evening service was to go to the Brotherhood's "basement fund." It was a candle light service.

Johnstown, Pennsylvania, Third. We note that Dr. R. W. Bixler, President of Ashland College, was the guest speaker at the morning service on December 15. The choir also had a definite part in the service. The choir plans to present a very special service some evening in the month of February.

We also note that seven members of the Third Church completed the Leadership training course recently held in the city of Johnstown. More of these leadership training courses would help in many of our churches.

Dayton, Ohio. The organ and New Chimes rang out over Dayton and the territory served by one of the Radio stations on Saturday, Sunday, Monday and Tuesday before Christmas, "before, during and after the dinner hour each evening," according to Brother Vernon Grisso's bulletin. It may be that you were tuned in on them.

South Bend, Indiana. We note from Brother Studebaker's bulletin that a Father and Son Banquet was served in the South Bend Church on December 6, with Rev. T. M. Greenhoe of Niles, Michigan, as the guest speaker.

Hagerstown, Maryland. We glean from Brother Leatherman's Bulletin that the Laymen have planned a District Laymen's Banquet for January 15, and have made arrangements for a Father and Son Banquet some time during the month of February.

Brother Leatherman reports that on Thursday afternoon, December 19, the largest audience ever to be in the Hagerstown church since his pastorate, was present. The attendance was 575 and the occasion was an invitation to the Principal, the teachers and pupils of the Antietam Street school to attend in a body, to hear the Christmas carols and music, including the chimes and organ.

We note also that on December 15, Miss Ruth Clapper of Louisville, Ohio, well known soloist, was guest soloist at the morning service.

Forget self, serve others, and contribute to human happiness.

The Editor Thinks Aloud

Fred C. Vanator

YESTERDAY'S GOAL—TOMORROW'S STARTING POINT

It was Carlyle who once said, "The goal of yesterday will be the starting point of tomorrow."

With the New Year we have reached one of these "Tomorrow's starting points." Each succeeding Old Year's close finds us with an urge to do better the next year. We speak with feeling about our plans and purposes for tomorrow and the days to come. But far too often the upsurge of good intentions finds no fulfillment in the passing months, and another New Year is greeted with an attempt at excuses, and a fervent promise to do better.

We would judge that the sentence from the pen of Carlyle carries with it the thought that goals, when set up, are to be striven for and reached. What was a goal yesterday became a reality today and a starting point for new efforts for tomorrow. Failure to strive for, failure to reach (at least in part) the goal set up, can only result in the failure of the entire structure.

Note that Paul says, "I count not myself to have apprehended (to have laid hold upon) but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize . . ." No life ever reaches completion of its objectives, but each day and month and year the progress becomes stepping stones toward the ultimate goal which has been set up.

In the five hundred mile race held at the Indianapolis, Indiana, speedway, it is not merely the start that counts, nor the first few laps that are run, but the goal and prize is at the end of the race. Each time the contestant passes the line which, at the end of the race becomes the finish line, it brings him that much nearer the goal that is set before him. Each time he crosses that line as the race progresses, it becomes, as it were, yesterday's goal and tomorrow's starting point.

It is ever thus with life. Why, even yesterday's problem child may be tomorrow's most effectual leader. It is because he may have been a problem yesterday that, having been duly seasoned by the right processes, he becomes a power and a might in the world of tomorrow. It is the way yesterday and today are passed that spells the results obtained tomorrow.

Just how much tomorrow depends on yesterday and today's activity, we will never know to the full. But it is a sure thing that tomorrow's urge will depend on our ability to sense its need today.

With our Publishing House that need must be sensed today. Yesterday is past—only today with its tomorrow are with us. Our needs today are the result of failure to sense them many yesterday's ago. What the result of our plea for a modernized Publishing Plant will be depends on how much of today's wealth we put into tomorrow's need.

Think it over!

Business Manager's Corner

George S. Baer

Prayer Requests Bring Press Gifts

Prayer brings results. They show up in many ways. And not the least important are the results that prayer brings about in our own lives. This is especially true of practically minded folks. Ask them to pray that God's blessing may be upon the New Press Campaign, as Conference requested us to do, and they immediately set themselves to doing something about it. Their gifts go forth as their prayers ascend. We did not ask for gifts—only prayers—in the notices sent out. But we are happy to receive some.

This Week's Gifts for Press

Anonymous Giver	\$25.00
Mr. and Mrs. W. E. Tritch, Hartford City, Ind.	20.00
Wm. H. Roscoe, South Bend, Ind.	20.00
Mary B. Turner, Bethlehem, Pa.	5.00

S. S. Lesson Commentaries

Get your S. S. Lesson Commentary before they are all gone. We have a good supply of Higley's (\$1.25), the most widely used book among Brethren teachers. Some Peloubet's (\$2.25) are yet on hand and a couple of Arnold's (\$1.25). All are mailed postpaid at the prices indicated. Schools placing them in the hands of all teachers of Uniform Lessons are allowed 10% discount.

100% Churches, Time to Renew

The Evangelist circulation was never so large in proportion to the total membership as it is right now. This is due largely to the fine cooperation of the churches in getting on and staying on the 100% list. We trust that all 100% churches will renew their places on the Honor Roll, and that others will succeed in achieving that goal. Write us, and we will be glad to help you in your plans.

Make Publication Day Offering Largest Yet

Last year's Publication Day Offering was the largest received to that date. Let us keep on going forward. We need it to take care of the loss regularly sustained in the making of our own publications, and also to pay debt on our Publishing House. We have cut the debt from \$16,000 to \$12,000. We want to keep on running it down until the building is free of debt. Your gifts will help.

Pledges for the Press Fund

Pledge cards will soon be in your hands. The plan is to secure pledges to give a certain amount each year for a period of three years, the amount to be paid through the year in payments or in lump sum at any time convenient to you. This plan has been decided upon in order to make it easier for the givers. Please sign these pledges and return them at once. From those who are able to give double the usual amount of the regular Publication Day Offering, we shall be glad to receive the cash. But most of our people will not be able to do this, so we are asking you to take advantage of the pledge plan and pay in small payments or at a season of the year when no general of-

(Continued on Page 10)

THE CHALLENGE OF THE PRESS FUND - -

By Rev. John F. Locke, President College Board of Trustees

We Can Do It!!!

THE last General Conference meeting in Ashland, Ohio, 1946, authorized a special campaign for the purchase of a new magazine press and other needed equipment. The fund was to exceed \$15,000. This is a great challenge and undertaking and it is not to supercede or set aside the Annual Publication Day offering. That offering (the Publication Offering) is for the purpose of subsidizing the regular publications which are printed at a loss because of our small selling field. Everything is done to hold the costs down, but when only a few thousand people maintain a publishing house to print literature and supplies, that is to be expected. Several persons, ever since the Publishing House was returned to our Conference, have contributed their work free in the publication of our Adult Class quarterlies. Those who are in the possession of the facts have felt it unwise to attempt to complete our line of Sunday School supplies by the publication of a Sunday School paper and a Teachers Magazine. These and other needed materials are bought elsewhere. The Church paper itself is not paying its own way in spite of the fine co-operation of many pastors and churches where One hundred percent clubs exist.

The equipment of the Publishing House is now decidedly inadequate for a modern plant. The lack of the right sort of equipment also runs the cost up on our publications and makes the operation of the whole plant more expensive and less efficient. One might draw an illustration of the plight of our Brethren who labor diligently at the Publishing plant from almost any manufacturing operation. For instance we would not expect General Motors to turn out a 1947 model Chevrolet with the tools and dies and machinery which were used in making the 1923 model. If they could conceivably do it, it would require much hand work and many costly adaptations which would run the price of the car up to \$25,000 or more. Modern operations and methods, plus volume production result in lowered costs on the things we buy, whether they be automobiles or pills or breakfast cereal.

So the question is not so much, can we do it? as it is can we afford to continue under the present costly and inefficient handicaps which produce less and whose finished products are less saleable? The church ought to concern itself with the correction and solution of these problems. For this is a matter that vitally affects the whole church. We can pledge \$15,000 payable over a specified period of time.

But there remains the other related problem and that is the loss caused by the limited selling field. Due to strikes and insufficient supplies of raw materials, certain automobile companies have operated at a loss on every car they made. If they could have made more cars in the same time they would have made a profit. If there were enough Evangelist subscribers and enough people enrolled in our Sunday Schools to buy and use a full line of Sunday School supplies, these would not have to be subsidized by special offerings annually. The only solution here is to become a larger denomination; to print material more efficiently and thus lower the cost. That inefficiency which

plagues us is not due to lack of interest or willingness to labor long hours on the part of those who manage and edit our publications or those who do the other tasks. It is an inefficiency and costliness resulting from worn and antiquated equipment which cannot do the job. I feel that the amount our Publishing interests are asking for is meager enough in comparison to the job to be done.

I recently visited the Publishing House of the Church of the Brethren while attending a meeting of the Fraternal Relations committees of the two churches. I was impressed with the vast plant and its manifold operations. The finished books and publications of a wide variety necessary to a denomination's life and progress reminded me of how little we have at Ashland. What shall we do Brethren? They are only asking for \$15,000 to modernize and get that with which they will work all the harder at the task the church has assigned.

When Brother Baer asked me to write something about this I was moved with genuine pity. I have known him since my college days when he was editor and he has during all these years worked for the Brethren faithfully and cheerfully not sparing himself. I thought of dreams he must have and of the realities as anyone can see them who will visit the Publishing House. Isn't it time we deal boldly and honestly with this problem of Publications? The challenge is ours.

Loyalty To Our Publishing House

Rev. E. M. Riddle, College and Missionary Field Secretary

A REAL stride forward was made a few years ago when it was decided to build a Publication building near the College. There was the desire to do better and bigger work. No church can make progress without a Publishing House. However, this building has to contain equipment to do the service for the church for which we built it. And here is the point of this message.

There is need for a NEW PRESS to add to the present equipment. The "press" which is so much needed is one that will permit the doing of certain kinds of work that cannot possibly be turned out with our present machinery. A farmer, to do good work, must possess good agricultural machinery. A garage man must have his tools. So also must the printer. He is greatly handicapped when he must refuse special work that cannot be handled with present machinery.

This is an HOUR of opportunity for the Brethren Church. Our institutions must have our prayers, our talent, our money. We stand pledged to the Word of God—the claims of Jesus Christ and the upholding of His doctrines. We must not waver—we must stand shoulder to shoulder in the face of the crisis facing the world and speak boldly and openly the message of God to a sin-sick world, and reprove the works of darkness.

If the Lord has prospered YOU, then please have a share in providing the NEW PRESS.

THE NEED of The Equipment Fund

Myron S. Kem, Vice-President College Board of Trustees

THE urgent need for a publication fund of approximately \$20,000 was brought to the attention of the National Conference at Ashland last August by George S. Baer, Business Manager of the Brethren Publishing Company. As a result of this report, a campaign was authorized to raise the necessary funds and prayer was requested by the General Conference for the success of the campaign.

This campaign is to be conducted over a three-year period and is separate and apart from the regular Publication Day Offering. Most of the money to be raised or approximately \$15,000.00 is to be used for the purchase of a large, automatic cylinder magazine press. Brother Baer said, "We now have only one cylinder press for magazine work and if we should have a break on that press so that we could not run it for a week or two, our publications would all be stopped and we would be in a bad fix."

One can easily appreciate the difference in shucking corn by hand and shucking corn with a corn picker and the press now in use when compared with the automatic cylinder press, which is proposed, points out the fact that the production and efficiency of the equipment now in use by the Publishing House would compare with the farmer who is still shucking corn by hand.

In addition to printing the *Evangelist* and other publications vital to the growth and development of the church, Baer stated this new press would make it possible for the Publishing Company to do more commercial printing, including magazines and books, which would help to absorb the overhead of the Publishing Company.

Another badly needed piece of equipment is an automatic folder which will cost \$3,200.00, according to Baer. Other smaller items include the modernization of two linotype machines at a cost of approximately \$1,500.00.

Brother Baer has also stated that the folder now in operation is worn so badly that considerable time is lost in maintenance and repair.

It is important that we improve the quality of the present church publications, but before this can be done we must have the necessary equipment to do the job. We should resume publication of the Sunday School story paper. There is also a need for more permanent church literature, publications of books by the faculty of the Seminary, College and other church literature which is so important to the development and growth of the church. According to Baer, all these things can be done if we can purchase the new equipment.

We all realize that worn out, obsolete and inadequate equipment make labor costs too high. Therefore, it is impossible to recover the cost of printing the church literature from the subscription price. As long as this condition exists we will be continually called upon for financial assistance to underwrite the cost of our church literature. This means that all of us should support this fund with our gifts and tithes and all available effort should be made to impress on the brethren of the denomination the importance of making a contribution to this fund.

This is a great challenge because the Church Publishing

House is most necessary to the progress of the church. It is our only means of communication with one another and the only method of disseminating information regarding the work of the church and its auxiliaries, such as in the Missionary Field, the College, the Seminary, the Youth work, the Sunday School Association, the Summer Camps, the Brethren Home, the Women's Missionary Society, the Boys Brotherhood and the Laymen's Association.

—Dayton, Ohio.

Your New Press Fund

Dr. L. E. Lindower, Moderator of General Conference

YOUR Conference last fall authorized the giving of your gifts to the amount of at least \$1,500.00 to be used for your interests in the purchase of modern equipment to publish your Brethren literature. This is a very needy and worthwhile project for the Brethren to adopt, yet we are doing it merely to help ourselves. When the carpenter wears out one of his tools he does not hesitate to spend the money to buy a new one, and he invests in the tools which will do the best work possible and last the longest possible.

Our Publishing Company is in the same situation as the carpenter. Their tools are not only out-moded, but worn out. A new, more modern press is essential to the turning out of good printing work. As with all business, workers are hard to find, and a new press would also eliminate some human labor. So now that it has become time to buy that new tool, let us do it, without counting the pennies on the cast.

There is no use arguing the importance of Christian publications, or more than that, of Brethren publications. There are some false sects which print many attractive books to give away to those who may be interested in their teachings. Should we not do even more? No worthwhile program can be launched in the Church or out of it without the aid of attractive literature. Such work cannot be done without the proper tools.

The success of the Brethren Publishing Company's campaign for funds for a new press will depend on whether or not the Brethren have the proper vision of future possibilities and the right evaluation of their Brethren, Christian message. In other words, ARE WE BRETHREN DEAD OR ALIVE?

POWER OF PRAYER

As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer, termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their lives. Dr. Alexis Carrel.

religious faith too formal and miss the personal touch and impact of the Presence of God through the Holy Spirit. Without Christian living any attempt to carry on the work of Christ becomes futile because it lacks the living Presence of God in the Christian's heart.

—Warsaw, Indiana.

Spiritual Meditations

Rev. Dyoll Belote

THE TROUBLESOME GOSPEL

"When Herod the king had heard these things, he was troubled and all Jerusalem with him." Matthew 2:3.

STRANGE incident that. An innocent Child born into a peasant family, bringing God's message to the world—"Glory to God in the highest, and on earth peace among men," sang the angel annunciators of His coming. Some eastern star-gazers came to see Him, asking for His birthplace. And a king and a city are troubled. The angel choir declared that He came to bring peace to the world; but He Himself later declared that He came not to bring peace, but a sword. The question naturally arises in our minds, "Why is the Gospel troublesome?"

For one thing the Gospel aims at a changed—totally changed—world. An aim of this kind is a direct challenge to the world that is. It demands a change in the manner of living, and challenges our worldly ambition, rebukes our selfishness, and chides us for our self-complacency and indolence.

Again the Gospel asks for sacrifice from humanity and for the Kingdom. "He that loseth his life, the same shall find it." This means the cross in our lives. Jesus gave emphasis to the necessity for this sacrifice when He declared in Matthew 16:24, "... If any man will come after me, let him deny himself, and take up his cross, and follow me."

Again the Gospel announces the truth about God, Man, and Sin. God is a righteous Father, demanding righteousness of us, His children. All children are expected to emulate the worthy characteristics of their parents. "Teddy" Roosevelt was one day complaining about one of his boys in his wife's presence, when she casually suggested to her distinguished spouse that he should not expect his offspring to behave like chickens when he had reared them like eagles. We are children of a King, and we are supposed to exhibit kingly qualities. We are not only to sing, "I'm the child of a king, the child of a king," but we are expected to prove our right to claim the relationship by the type of conduct we exhibit.

And the Gospel sets forth the dignity and worth of man by reminding men of the price that God paid for man's redemption from the thralldom of sin. And the Psalmist, back in his day, already caught the vision of the worth of the individual when he enquires, "What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than the angels and crowned him with glory and honor." Man—what a relationship, and what a chance!

And the Gospel substantiates the poet's estimate of sin, when he says,

"Sin is a monster of so frightful a mein,
As to be hated needs but to be seen.
Yet too often seen, familiar with face;
We first endure, then pity, then embrace."

Christianity is not what man has found out about God by research and reasoning, it is God's revelation of Himself. Christianity is not a viewpoint, it is an unfolding of God's love and plan for the human race, to be accepted and followed.

Rightly, the Gospel assigns man's unhappiness to sin. The universe is not wrong or "upside down"—We are wrong. The world and circumstances are not against us: it is just that we want our way. The Gospel arouses men to action. Herod sensed a rival to his rule; so we sense a rival to the rule of self in our lives, and the Gospel is a rival to all other rules in the life of the individual. If encouraged and given the right of way, the Gospel will trouble us until it has changed us—and then we shall have, not "trouble" but peace.

—Uniontown, Pa.

» » » » Our Poet's Corner « « « «

GOD'S FAMILY

I found a bit of heaven,
At least 'twas so to me,
In sharing all the blessings
Of God's great family.

A group of Christian people
Had set aside these days,
Amidst God's many beauties,
To worship and to praise.

We fellowshiped together,
And worshipped God above,
We sang aloud His praises,
For all His wondrous love.

We saw the fruit of harvest
That God alone can give,
As five new lives did promise
For Him to ever live.

And such a wondrous victory,
For in mysterious ways,
God worked to gather new ones
In those brief passing days.

For each one's heart was strengthened
To follow closer still,
To walk more like the Master
And listen to His will.

And won't it all be glorious,
If this that we've been given,
Is just a precious sample,
Of fellowship in Heaven.

—Leila Elliott, 6/46.



EDITORIAL COMMENT

Dr. R. F. Porte

PHILIP JACOB SPENER

A Leader in Spiritual Living

MANY of the facts and incidents of history are overlooked or misinterpreted by students of a movement. Political and economic conditions have much to do with the character of people and movements. Spener (1635-1704) lived and labored just before the organization of the Brethren Church and is described as the "Father of Pietism." The Pietistic movement will be studied at a later time.

The Thirty-Years War had been going on for sixteen years when Spener was born. When the war ended the nation was devastated and wasted. The hearts of the people had not known peace and therefore were grave and deeply serious about some power to change the way of life in Germany. The population had dropped from sixteen millions to six millions of people.

Spener faced a spiritual devastation more serious than economic destruction. We know something of this in our own day. Paul Gerhardt with his hymns and Boehme with his spiritual meditations made their impress upon many people. Along with these spiritual influences which had their effect on Spener was Johannes Arndt's book, "True Christianity." This book was a direct contrast with scholasticism. The religious situation of this time is described by F. F. Waldround in his Life of Spener in these words, "In some respects the field had grown narrower than that of Roman Catholicism, for if Roman Catholicism was equally dogmatic regarding belief and sacraments, it also laid emphasis upon good works which dogmatic Lutheranism rejected."

Spener himself describes religious conditions of the times in this quotation from "Pious Desires," page 27, "It was in the midst of the dead forms of the existing church, in the midst of the dreary atmosphere that we struggled hard to keep alight the lamp of faith and love, and to keep unspotted from the world."

Along with these influences was the preaching of Stoll who preached about living.

Spener invited other pious Christians into his home where these pious views were shared and the Bible studied. This group or groups was or were the forerunners of a deep spiritual awakening. Spener's purpose was to form numbers of these groups as he states, "as leavening groups within the various congregations of the church." Spener called these groups, "ecclesiolae in ecclesia." These groups were to be "Pilot lights" of the advancing truth and new reformation about to come into the church and the world.

Spener manifested some ascetic tendencies in his program of life. This asceticism can be explained by the fact that neglect of truth and real Christianity does bring a

definite reaction to pious Christians, Spener rejected excess in eating, drinking, and dress. He despised the theatre, cards, dancing which were lightly regarded by other church people. Spener found the true test of a Christian in his life. Bible study was encouraged, also independent religious thinking.

Spener had a rather broad educational experience and gladly encouraged free religious discussions. He was strict in his view of the minister, believing that no person should apply for the office of minister but that entrance to the ministry was by Divine call. The proof of the Divine call is that the church appoints a minister without any effort on the part of the minister and the minister views the call as an enlarged sphere of activity in the Kingdom of God and an enlarged income is not to be figured. In Spener's view, a minister is to lose himself in his work and escape self-interest and follow the will of God. Here my reader should observe the idea of a lay ministry, noting the fact, however, that the one definitely appointed to the ministry makes it the definite work of life while others have a smaller part in setting forth the Christian faith.

In Waldround's Life of Spener, page 65, is this informative statement, "My earnest endeavor at this time, so far as any advice or example of mine can contribute to such a result, is to bring back the clergy by degrees to the simplicity and holiness of life which belongs to their office, for upon this, without doubt depends the power of doing service to the church, and in the next place, to bring back the students of the university to the study of the scriptures and the practice of piety, so that they may neither waste their time in pursuits which can never be a help to them in their holy calling, nor entangle themselves in scholastic pettiness and splitting of straws, nor yet pass their days in forgetfulness of God and so make themselves unfit for that preparatory work of the Holy Spirit which alone can form the true theologian."

Spener's preaching was marked by an independence toward to set forms of litany and order. He taught laymen their responsibility to the church and in this effort he began the idea of congregational church government. Great was Spener's efforts against what he called "Phariseism of the time with its trust in a lifeless orthodoxy and outward church ceremonial, and pressed upon his hearers the necessity of an entire repentance and change of heart."

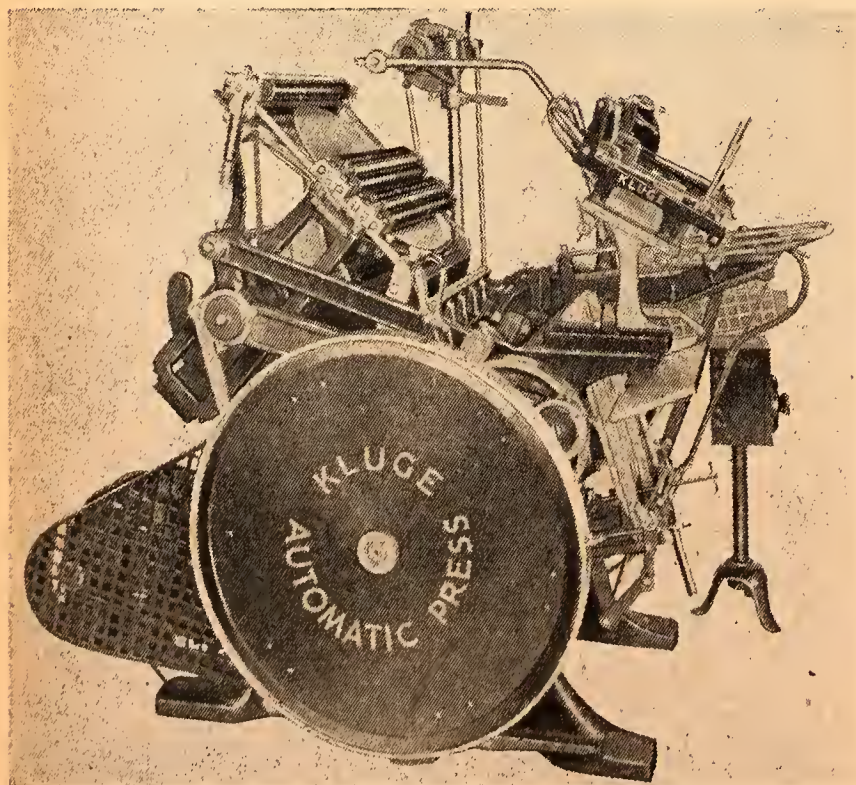
The program which Spener inaugurated was a "rekindling of the fire of Divine life within the soul." The effort was independent of state and ecclesiastical authority. Spener added to Luther's purification of doctrine the purification of life.

When we compare the efforts of Spener and others with later religious movements we discover the searching of individual heart and life in the light of the Holy Scriptures. One begins to see the rising of a new religious outlook in which the laity has a large and definite part. The Brethren have been one in the matter of ecclesiastical rank and dependent upon the Word of God and the Holy Spirit as the sources of spiritual understanding and Christian living.

It is our purpose to trace further the growth of this endeavor to plumb the depths of the individual soul through the searching of the Bible by the help of the Holy Spirit. We might add that there is danger of making our

The Publication Day Offering

Helps to liquidate the debt on our Publishing Plant,
And makes up such deficit as appears on our own publications



YOU gave generously to the Special Fund for the much needed Job Press, and thus we were able to add the Kluge automatic press

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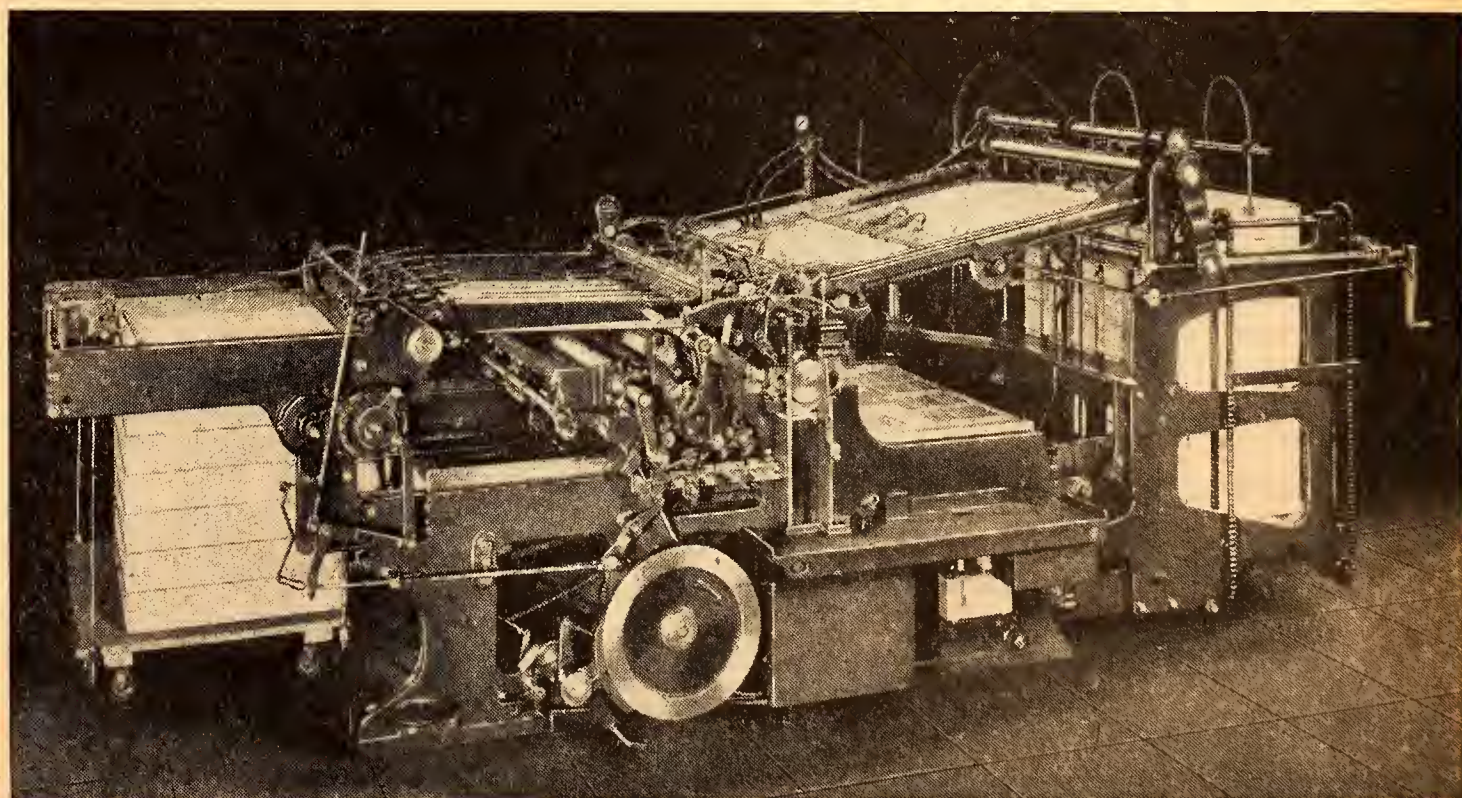
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LEDGE PLAN

Report of Committee on Plans for Campaign

(Five points stated in brief)

1. Announce authorization of campaign in Brethren Evangelist.
2. Send circular announcing and explaining plan of campaign.
3. Run block in Evangelist showing progress of campaign fund.
4. Make intensive campaign for Fund along with promotion of the Annual Publication Day Offering.
5. Urge entire membership to be much in prayer for the success of this objective.

Every Member of the Church Involved

Every member of the Brethren church is a shareholder in the Brethren Publishing Company. Those delegates, or shareholders, in Conference, who voted to authorize this campaign, involved all the thousands of shareholders who remained at home. We all—everyone—have a share in the responsibility for the success of this undertaking. And the glory of the success that will be achieved will go down to the last member of the church.

It Is a Big Job, But

if everyone does his part it will not work a hardship on any one. Let us get set for a long hard pull, with everybody in the harness and everybody pulling steadily and with power. The Gospel Wagon must go forward and it still requires human motive power though we live in a mechanical age. And remember, it is for the glory of God and the more effective publishing of His Word that this work is being undertaken.

God Will Not Fail Us in an Emergency

We can count on Him when we have an especially difficult job to do. This is a great and demanding situation. No one is responsible for it, except that the church has not given the attention to the Publishing House that it demanded in the past, and now the time has come when something must be done—something big and challenging. But God is faithful and will be with us through all the three years that will be required to complete the project. Can He count on us—every one? Let us prove to ourselves that He can.

Business Manager's Corner

(Continued from page 3)

ferings are being called for. This equipment need, we want to repeat, is an emergency and we must stretch ourselves to meet it. But once it is completed, it will not need be repeated.

An Opportunity to Do an Unusual Thing for God

For the devout soul whom God has blessed with wealth, this Press Need presents an opportunity to do an unusual thing for God. We can arrange to dedicate some entire piece of equipment as a memorial gift.

COMMENTS**On The Sunday School Lesson**

by The Editor

Lesson for January 12, 1947

"JESUS' AUTHORITY IN HOME AND CHURCH"

Lesson: John 2:1-16

First of all let us recall that the final words of Jesus just before His ascension contain the phrase, "All authority is given unto me in heaven and in earth," and when we consider the right of Jesus to take authority in both our homes and in our churches, we have a firm foundation for our contention in the above scripture, upon which we can base our words.

Two incidents are before us today—one a "home incident," and the other a "church incident." It may be that we have never considered these two incidents together before. But the "authority" of Jesus is found in both of these, with a different emphasis on each.

Let us look briefly at the "Cana Wedding" incident. Here the authority or power of Jesus is found exerted in the physical realm. Many times during His earthly ministry our Lord showed forth His power over the elements of the earth. He stilled the tempest; He walked on the water; He increased the loaves and fishes, and, in our present lesson, He showed His creative power. If the Lord of all creation has power to make the inanimate obey Him and react to His every wish, who are we to ever intimate that He does not have all authority and every right to command the actions of His creation in the living world? He who could "speak" worlds into being, surely would find no obstacles in turning water into wine.

And now the "church" incident. By what right or authority did Jesus drive out the money changers from the Temple? By the right which existed in all that He embodies in His claims to the right to say, "MY FATHER" and "MY FATHER'S HOUSE." Long before He had said, when but a lad, "I must be about My Father's business." Now He, by every inherent right, seeks to cleanse the House of His Father, and be about His Father's business.

That he had this right is plainly evidenced by the fact that though greatly outnumbered, He meets with very little resistance. It is always thus if man is brought face to face with the power of God.

Yes, Jesus has a right to dictate the policies of both our homes and churches, because He has purchased both our individual lives, and the church (His bride) by His own precious blood. He died for them. And now He lives for them and with them.

The Risen Jesus deals effectively with sin. He is this same Jesus—alive now He is with us today. Just as really as He was with the disciples on the Sea of Galilee, or with Peter on the shore.—The Western Baptist.

Stop being self-centered; stop being a sanctified "prig," and live the life hid with Christ in God.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 12, 1947

YOUTH LOOKS AT THE WORLD

Scripture: Acts 16:9-15

For The Leader

Already we are almost two weeks into this brand new year. Without doubt, most of us made resolutions to do better this year than we did before. Perhaps many of us have by now broken those firm resolves. That is the usual way with resolutions made at this time of year. But there are resolutions which we dare not break. In this number are those which relate to our Christian profession, and service. In accepting Christ, we have resolved to live for Him each day. We have resolved to practice purity in our personal lives. These we dare not break, and remain in that sweet fellowship with Him. The resolution which concerns us most in tonight's topic is that of resolving to serve Him wherever He may call. It is youth looking at a world of sin and hopelessness. It is youth desiring to preach the gospel even unto the far reaches of the human race. We dare not break our resolve lest the forces of evil shall gain even greater ground in human hearts. As we look at the world tonight let us get a vision as did Paul, of going to needy places with the gospel.

DISCUSSION

I. FIRST OF ALL, A VISION. Paul would doubtless not have gone into Macedonia had it not been that he saw the vision. Mankind would not be in its high state of material advancement had it not been for the visions of men in the past. Better ways of doing things, better riding machines to carry us here and there, better instruments to hear the voices and music of people miles away, etc., all result from vision. A man sees a dream and sets out to accomplish it. The pioneers in America saw the vision of religious freedom, so they gave up homes and loved ones and came here because of it. Others saw the vision of a great nation and devoted their lives to it. Many were the sacrifices of lives and life-times to the visions of land and better ways of living. Now, bring this over into the realm of the gospel. Men, as Paul and others, have seen the great vision of Christian advancement. They have given their lives, in many instances, but for them it was a noble sacrifice. They did not lose.

II. WE, TOO, MUST GET A VISION. We would be the last to state that we had to have a vision as Paul did. Few if any of us have ever had such a vision. Oh, yes, there are some people whose emotional unbalance causes them to believe they had a vision. True visions are few and far between. But there are ways in which God can lay on the hearts of His children the vision of service. Perhaps we see a particular place or person in need. At once, that is a vision of service. When such occurs we must be as Paul, "not disobedient unto the heavenly vision." It may be a sermon we have heard, a heart to heart

talk with your pastor or close friend. It may be a book you have read, or some special passage of scripture. Whenever you get that vision of service, don't ever let it down. God works with us when we work in His way.

III. A VISION ANSWERS OUR QUESTIONS. Sometimes we are amazed when a young person devotes his life to being a Christian missionary. We ask ourselves why he would do it. He could have a much happier life, staying home, having a good time, with lots of money and friends. But he gives it all up, and aims for some difficult mission field. Why? Simply because he has seen in his heart the vision of soul hungry people. Christian young people who keep themselves pure and clean and free from the defilements of the world, are often held in a state of wonderment by their friends. Why don't they do this or that? The answer simply is that they have achieved the vision of Christian consistency. That vision which insists that there is a direct connection between profession and living. Would that more young people could see this.

IV. ANSWERING OUR VISION. Paul saw, believed, and answered. So the gospel was carried into the continent of Europe for the first time. Had he passed it off as just a dream, the Christian world would have suffered. But Paul acted. Paul knew it came from God, as we can surely know when our call to service comes from Him. We see the results of Paul when he said "yes" to the man of Macedonia. Europe received the gospel, as did the rest of the world. But there is yet so much to be done. Are we young people going to hear the calls to service, and continually turn them down? Let us look at the world in need, and say "yes" to the call of our Christ. Some day, sooner or later, a call will come. Let us be ready to answer "yes." In the meantime, pray, work, study, and live clean, pure lives, that when the call comes, you will be prepared to go.

QUESTIONS

1. Describe the vision Paul had about going to Macedonia.
2. Do people have calls to service like that today?
3. How can we know that we have had a "vision" or call to service, for sure?

SUGGESTIONS FOR TONIGHT

1. Have a globe of the world on the desk tonight. Study it in the meeting, to determine the places on it which need the greatest help from Christian missionaries.
2. Have your Pastor tell how he received his call to the Christian ministry.

PROGRAM

Chorus singing
Sentence prayers
Scripture reading
Leader's talk
Topics and questions
Special music
Remarks by the Pastor
Business
Offering
Song: "Take My Life And Let It Be"
C. E. Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

MY CHOICE

I'd rather have Jesus than all earth can give,

In Him is my being, in Him do I live,
He soothes all my hurts, He eases my pain,
And were I to die, it would still be my gain.

I'd rather have Jesus than all the world's wealth,

I'd rather have Him—yea, even than health;
In Him I have riches amazingly great,
And He is my strength as on Him I await.

I'd rather have Jesus to walk by my side,

My Solace and Comfort, Companion and Guide,
Than all this life offers, than all men possess,
There's nothing so dear as His tender caress.

I'd rather have Jesus than palaces fair,

His love to surround me, dispelling my care;
He builds me a home out of gems and pure gold,
In it I shall never shed tears nor grow old.

I'd rather have Jesus and power of His name,

Than man's great applause, admiration or face;
He owns all the earth, and has made me joint-heir,
So, if here I have little, just why should I care?

Ah, yes, precious Jesus, my treasure, my all,

I'm rich, having Him, whate'er may befall;
By my hope built on Him I shall ever abide,
I'd rather have Jesus for there's nothing beside.

(The above was written by Grace B. Renfrow after she had suffered many years from arthritis, but has won souls to Christ.)

THE REIGN OF CHRIST AND SATAN'S DEFEAT

Rev. 20:4-10

The coming of Christ in glory to bind Satan and set up His kingdom on earth is this world's only hope. Communism and kindred remedies are the proposed millennium of the devil. Man and his solutions have been failures for six thousand years. Christ can solve every problem, but man will not consent to let Him do it. In the millennium Christ will demonstrate to men without their consent what He would have done for them with their consent. Man is so stupid that he has to be shown "with a rod of iron" (Rev. 2:27).

While Christ reigns on this earth the saints will share His throne (Rev. 5:10). The symbol of His taking possession of the earth is expressed (Rev. 10:2). (Compare with Josh. 1:3). He will be the sole King of the earth (Rev. 11:15). His throne will be in Jerusalem (Isa. 2:2-4). His kingdom on earth will be literal (Isa. 9:6, 7). This kingdom will last a thousand years (Rev. 20:4, 5).

According to verses 4 and 5 there is not a general resurrection, but two resurrections. The "first resurrection" is "the better resurrection" (Heb. 11:35). Those who have part in the first resurrection "are counted worthy" (Lk. 20:35) and will be "recompensed at the resurrection of

the just" (Lk. 14:14). John 5:28, 29 denotes a distinction in the resurrection. The saints have their resurrection bodies before the millennium, which term means a thousand years. The lost souls will receive their bodies after the millennium. That they will receive bodies is shown in Acts 25:15, Dan. 12:2, and Matt. 10:28. Provision is made for the Tribulation saints in Rev. 6:9-11.

In the better resurrection the believer's body will be patterned after Christ's glorious body (1 John 3:2). 1 Thess. 4:4-14 and 1 Cor. 15:32-58 tells how this will take place. "Satan will not so much as win the dust of a child of God." The whole man will be redeemed (Rom. 8:22, 23).

The Millennium is characterized in Scripture as follows: Jerusalem will be the capitol of the earth (Isa. 65:18). There the Lord will reside (Ezek. 48:35). All nations will make pilgrimages to Jerusalem (Jer. 3:17). No nation will be heathen (Psa. 47:5-9). There will be no injustice (Psa. 72:1-8). God's truth will be spread world-wide (Psa. 85:11-13). Animals will be different (Isa. 11:1-9). The curse will be removed from nature (Rom. 8:19-23). The world will be as a watered garden (Isa. 35:1-7). Man will live longer (Isa. 65:20). Every man will have his own home in peace (Isa. 6:21-25). There will be no war (Mic. 4:3). All shall walk aright (Psa. 85:13).

At the close of the Millennium will occur a brief rebellion (Rev. 20:3, 7). This insurrection will be quickly stopped (vs. 9, 10).

BRETHREN YOUTH

INDIANA BRETHREN YOUTH MEETING (Southern District)

The Southern District of the Indiana Brethren Young People's Organization held its December meeting at the Denver Brethren Church, Monday evening, December 2.

A program was given followed by election of officers to serve in the coming year. Those chosen were:

PresidentGeorge Welsh, North Manchester
Vice-PresidentHerman Shoemaker, Denver
SecretaryLouella Miller, Roann
TreasurerCharlotte Schutz, North Manchester
PianistPatricia Yarian, Roann
Cor. Secretary ..Emma Jean Hunter, N. Manchester
ChoristerMrs. Arthur Tinkel, Jr., Roann

Following the business session, the group went caroling to the homes of some of the older people and shutins.

Returning to the church basement they enjoyed a recreational period and refreshments were served by the mothers of the local young people. A hundred young people were present from the North Manchester, Roann, Loree, Peru, Corinth and Denver churches.

The next meeting will be held at the Peru First Brethren Church in January.

Rosida Shoemaker, Cor. Sec.

Jesus said, "The words that I speak to you," (not the words I have spoken) "they are spirit, and they are life."

In God there is a Unity in a Trinity, and a Trinity is a Unity.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

NEW C. E. SOCIETY ORGANIZED

The First Brethren Church of Roann, Indiana, has organized a new Christian Endeavor Society. The name we chose for our Society is "Conquerors Through Christ."

The following officers were elected:

President Betty Myer
Secretary Louise Miller
Treasurer Pat Yarian
Sponsors Rev. and Mrs. Tinkel

We have had one social party and are striving to meet all the goals for the coming year. We have great plans for the future.

Louise Miller, Secretary.

WHAT IS HOME TO YOU?

Home—a world of strife shut out, a world of love shut in.
Home—the place where the small are great, and the great are small.

Home—the place where we grumble the most and are loved the best.

Home—the center of affection around which our heart's best wishes twine.



News From Our Churches

VALLEY, PENNSYLVANIA, BRETHREN

Inasmuch as it has been some time since a report from the Valley Brethren Church was made, we will endeavor to give an account of our activities.

We have been serving these good Brethren as supply pastor since June 17, 1945, driving a distance of forty-five miles each way from Vandergrift to Jones Mills each Sunday until this summer, when the church gave us a unanimous call for full time service, and, with the aid of the Pennsylvania District Mission Board, this was made possible.

Here we have a fine group of country folk who are very interested in the little church in the valley, to the extent that one of the Brethren gave a lump sum of two hundred dollars to help make possible our coming on the field. Another donated a house for the pastor and family, and we feel that this is something to brag about, as houses are so hard to find. Another gave a goodly sum toward new hymn books, which are now in use, and all who have been active in the church in one way or another have manifested a spirit of cooperation.

We moved on the field the 21st of November, and began a two week evangelistic meeting on the 24th of November, with the pastor preaching the first week, and Brother P. M. Naff of Cumberland, Maryland, preaching the second week. We had a fine time together as we visited in the various homes of the congregation, where a more friendly welcome could not have been extended. We indeed thank each one of these Brethren for their splendid hospitality, and for the fine meals they served.

The attendance during the two weeks was good considering the weather. The lowest attendance was twenty-five, and the highest eighty-two, with an average of forty-four for the two weeks. The results were not the best, but there were two first time confessions on the last night of the campaign, for which we thank the Lord, realizing that there is great rejoicing in heaven over these two that have repented. And, considering the fact that most all who attended were members of some church, the results were good.

Brother Naff proved to be a very efficient evangelist, and brought a heart stirring message to us each evening. The messages were from the Word of God, and were around our campaign slogan, "Christ, His Church and You," emphasizing the love of God for the soul of man.

Since our moving closer to our work we are now having two services each Sunday, and a Christian Endeavor Society has been organized. After the first of the year we hope to begin our mid-week service. We shall use for encouragement to church loyalty for 1947, a slogan, "Every Member an Active Member."

We ask an interest in your prayers in behalf of pastor and congregation that we may be used to His glory,

H. R. Garland, pastor, Jones Mills, Pa.

NEWS FROM NORTH GEORGETOWN, OHIO

On Sunday, November 24, it was the privilege of the writer to conduct two significant services for the Brethren at North Georgetown. Two newly elected deacons, Wilford Mountz and Forest Albright, were ordained at the morning service, at the close of a devotional sermon expounding the qualifications and privileges of the office.

At the evening service, the regular Communion was observed, in which these new deacons assisted. It was a privilege to be back again in this former pastorate and to share in this important forward work of the church. May they continue to prosper.

L. E. Lindower, Ashland Theological Seminary.

REVIVAL MEETING AT ST. JAMES, MARYLAND

On November 25th a two week revival meeting began at the St. James Brethren Church with Dr. L. E. Lindower as the preacher. Conditions could not have been better. The folks here have been very enthusiastic in their support of the church in recent months; the entire field has been covered at least once by the writer prior to this meeting; weather was ideal for this season of the year; and the young people cooperated to the utmost. This combination of conditions was sure to produce a successful meeting.

Dr. Lindower presented a series of sermons based upon the great doctrines of our faith, all of which proved highly interesting and enlightening to the brethren. Each eve-

ning following the regular service, a brief after-service was held with a variety of programs, which included archeology lectures and pictures, camp and college movies, and chorus sings. These services also proved very popular with the people as was shown by their attendance.

The purpose of this meeting was just what the name implies—a REVIVAL service; not an evangelistic service, since this field has been severely overworked in the latter sense, and gravely undernourished in the former. Our aim was not to add new names to the church book, but rather to revive the spiritual life of those already thereon. However, the invitation was extended each evening, with the result that four young women and one young man came forward to make their public professions of Christ. It was of special encouragement to note that four out of the five are young married people. Several others are seriously thinking about taking the step as a result of the two weeks' meeting.

The average attendance for the fourteen services was eighty-four. The highest single attendance came on the closing night when about 140 men and women, boys and girls filled the church. Special recognition was given to those who had been present for all of the services, there being a goodly number of such folks. Just previous to the Sunday evening service, a baptismal service was held for those who had made their profession during the two weeks. For the first time in about twenty years the service was held in our own church. It has been the custom to take the applicants to our church at Hagerstown for baptism, since the filling of the baptistry at St. James involves considerable hard work. However, we felt that it was well worth the extra work to give everybody an opportunity to observe the service. At the close of the evening service the five young people were received into the church through the laying on of hands.

During the two week period the evangelist and writer made ninety-one pastoral calls, many of which involved driving ten or twelve miles. We were well received wherever we went, and were more than well fed by the different women of the church.

The St. James people took a real liking to the evangelist and already a number have spoken to the writer about having him back again. Brother Lindower stayed at the parsonage during his sojourn here and it was a real treat for the pastor and his wife to have one of their former seminary professors as their guest at their midnight snacks. Our prayer now is that the enthusiasm shown during this meeting will continue to be present, that the work of Jesus Christ might surge forward in this community, and that souls might be won for Him.

Brethren, pray for us.

Henry Bates, pastor.

THANKS—SAINT JAMES

For two weeks, beginning November 25, yours truly spent a very enjoyable time with the Brethren at St. James, Maryland. A great deal of the enjoyment was due to the efforts and systematic service of Henry and Ruby Bates, the Pastor and his wife at this place. Calling and meals took us into most of the homes represented in this congregation. It was a great privilege to make new acquaintances and friends among these faithful people.

Services every night except Saturdays, revealed a faith-

ful membership and a great willingness to participate in the services. This was done through the several organizations assisting with the devotional services each evening. The extreme patience of these folks was demonstrated by their willingness to add to the hearing of a full-sized sermon, their presence in singspirations, and lectures and pictures on the Bible and Archeology after the services.

The writer received permission to be absent from classroom work to participate in this Revival. He felt that he needed a Revival. If the Church received a fraction of the blessing which the Evangelist did, it was a huge success. Our public thanks go out in this way to the faithful members of this church, the housewives who so bountifully provided the meals, and the Pastor and his wife for their gracious hospitality and the freedom of their home.

May the Lord bless these folks richly in their efforts to continue to build spiritually and in their campaign for additional facilities to their building.

L. E. Lindower, Ashland Theological Seminary.

FOUR WEEKS OF EVANGELISM

It was the privilege of this writer to spend two weeks with Brother and Sister G. L. Maus in a series of Gospel meetings. The Corinth, Indiana, Brethren were very faithful in attending the meetings each night. There is a great spiritual uplift to the visiting minister to meet the people of a new congregation. It increases one's faith in the sound Christian character to be found in our various congregations. The Corinth Church is east and south of Twelve Mile, Indiana. It is one of our good country churches. One may read on the markers in the adjoining cemetery the names of some of the great people of the Brethren Church in earlier years. The descendants of these great people remain to carry on their work for the Lord. Brother Maus and I visited the homes of many of the congregation. One young wife made the good confession. Her husband already belonged to the church. Brother Maus baptized her shortly after the meeting closed. The work is being well taken care of by an able and experienced pastor and preacher. Brother Maus and his good wife are well known and highly respected in this community where they both were born and grew up. May God grant them many more years in His service,

On November 3 the Warsaw Brethren launched a two weeks series of special meetings. The Pastor was assisted by Foster Jones a well known church worker, singer, and speaker. Mr. Jones grew to manhood in this community and is well-known and highly respected. The sermons were of a very wholesome practical nature and much enjoyed by those who attended the meetings. The unfortunate thing was that too few people attended and enjoyed the privilege offered in these excellent meetings. A young man and a young wife and mother received Christian baptism. Every pastor could wish for greater evidences of the power of the Gospel but our task is to plant and water and the increase we leave with God. The post-war influences are evident, but we trust God that His Word shall not return to Him void and we believe the Word of God leads to Christ and salvation or becomes the basis of condemnation to them that do not receive it into honest hearts. May God's richest blessings be with all who are of the household of faith.

R. F. Porte, Warsaw, Indiana.

WITH THE LAYMEN

NORTHERN INDIANA LAYMEN MEET

The Northern District Indiana Laymen met in their regular quarterly meeting at Milford, Indiana, on Monday evening, December 3, 1946, with one hundred and fifty-three men in attendance.

The Milford Church, whose pastor is Rev. W. I. Duker, entertained the men royally to a fine supper. The hospitality of this church is the best, and is something of which we can all make note.

After our regular business session we were given the opportunity of seeing some motion pictures of Camp Shiphehewana and some of the improvements made since our last regular meeting.

H. D. Hunter, chairman of our Southern Indiana District, was present and explained the advantage of attaining the goals which are set forth by our National organization. Two of our men purchased life memberships at \$50.00 each. We are hoping that more men may seize this opportunity of helping our National work.

Our speaker for the evening was Rev. E. M. Riddle of Ashland, Ohio, our College Field representative, as well as our Mission Board Secretary. Rev. Riddle gave our men a very challenging message and one that will long be remembered. We can honestly say without fear of contradiction that we have one of the greatest and finest men at the head of our mission work that the Brethren Church has ever produced. Laymen, let us get behind this man of God and push forward to greater and better things.

Everett E. Miller,
President Northern Indiana Laymen.

There is nothing so powerful as truth, and nothing so strange.

"If the task of saving the world takes all of God's time and all of Christ's time, we needn't expect to help much with spare time. God wants the time we can't spare."

Young Men and Boys' Brotherhood

JANUARY DEVOTIONAL MEETING

Topic Furnished by Spencer Gentle

Theme: New Year—New Opportunities

Scripture: Mark 10:17-22

Once more a new year has come around, and many of us have made the usual resolutions. Resolutions something like these: "I am going to read the Bible every day; I

am going to pray every day; I am going to live a better Christian life"; and so on until we have a list so long that it is impossible to remember them throughout the year.

Resolutions are wonderful, if we would only keep them. We should read the Bible every day, for it is there we obtain our food for spiritual growth. Our souls, as well as our bodies, need food.

A Christian cannot be a true Christian unless he prays each day. It is necessary that he pray to God for guidance, strength in time of temptation, and to thank Him for all the blessings of life. Prayer is essential!

If we could only impress upon the minds of our boys and young men the importance of daily personal devotions. Get into the habit of reading your Bible and praying every day of your life! You will indeed find it to be a great help in later years.

If every Christian would resolve to be a better Christian in 1947, the world could be changed . . . it would be a better place in which to live.

Yes, resolutions are wonderful, but let us look at the opportunities that will come our way in 1947. First, let us look at it from a Christian's viewpoint.

The Rich Young Ruler

In our scripture, we read of a young man who was interested in Jesus, he was interested in His teachings, therefore he came to Christ and asked what he should do to be saved. The Master told him to keep all the commandments. This young man had kept these all his life—but this was not enough. Christ told him to sell all he had, and to give to the poor, and to follow Him. The rich young ruler went away with sorrow in his heart. Why? Because he had put his riches before God. He turned away from his opportunity. If he would have given up his property and riches for Jesus, and would have followed Him, he might have become one of the greatest men of all time. He let money and riches stand between him and his God.

In this world of ours, there are men and women turning their backs on such opportunity every day. God calls people to His service, but many do not heed His call because of money, because of a few earthly pleasures, because of a car, and there are many other reasons. These people are like the rich young ruler, they too, have turned their backs on the greatest opportunity of life.

Let us consider a few opportunities that you and I face today.

Accepting Jesus

Of course, the greatest opportunity that man has today is that of accepting Jesus as his personal Saviour. There are men and women around us that have no thought whatsoever about their souls, and the accepting of Christ. It is very important that we give heed to this opportunity in order that we may enjoy a fuller life of happiness.

Telling Others

As Christians, we have a most wonderful opportunity to tell others of the saving grace of Jesus. Here is where we fall down—we seemed to be ashamed to speak of our Saviour. Evidently, we are afraid of what others might say, they might make fun of us. We should not be ashamed of the Gospel of Christ.

We, as students, have a most wonderful opportunity to

tell others of Jesus. So many of our fellow-students do not attend Sunday School; many know so little about Him. Perhaps just an invitation to our Sunday School on our part would get a friend interested in our Saviour. We don't have to go around asking everybody we meet if they are Christians, we must be tactful about it. Speak only when the opportunity arrives—but our conversations can lead to such opportunities.

This would be a most challenging resolution for 1947! Let's resolve to tell our friends of Him. We will gain many blessings.

Living a Christian Life

Truly another great opportunity is that of living a clean Christian life for Christ. Our lives will tell more than words can ever express.

Let us attend all the church services possible throughout this year—taking an active part. Be honest with your parents, with your friends, and with whomever you come in contact.

Let your life tell for Jesus!

Other Opportunities

We young men of today face many material opportunities. They should be accepted as long as they are for our benefit and as long as they do not become first in our lives.

Shall we list a few of these opportunities? First, the opportunity we have of climbing the ladder of success in any vocation we might choose. We are not tied down by class discrimination as so many young men are in other countries. No matter how poor we might be, if we have a will, the ambition, and fortitude to gain a worthwhile goal in life, it can be accomplished! This United States of ours is full of opportunities—thank God for it.

The second material opportunity goes hand in hand with the first, that is the securing of an education. I know, many of you are going to say that school is worthless, and as soon as possible, you're going to get out. As you grow older, you will realize the importance of an education in this modern world. Any individual in this country can get any kind of an education he desires. Like the gaining of success, it takes will, ambition, and fortitude.

No matter what vocation you expect to enter, the more learning along that line that you have, the better fitted you are to carry on that work.

This is very true to the Christian ministry, just as it is in the medical profession, engineering, etc.

A young man, in talking to a friend who was about to begin his study to enter the ministry, made the following statements. In order for a man to enter the medical profession, it takes years and years of study. Study which is important in the learning to heal frail bodies of men. How much more important are the souls of men, therefore the future "doctor of souls" should get all the education possible along this line. How true that is!

Yes, education is a great opportunity—thank God for it.

There are numerous other such opportunities today. The thing for us to do is to face them and accept them.

During this coming year of 1947, let us resolve to never pass such opportunities as telling others of our Lord and Saviour, Jesus Christ, living a Christian life, and the accepting of all material advantages which are for our own benefit.

Conference Offering Dates

Because of the numerous times that offerings are sent to the wrong addresses and persons, making booking difficult many times, and causing considerable trouble to the various treasurers, we are printing below a list of the 1946-1947 offering dates, together with the proper persons to which to send such offerings. PLEASE take note of these dates and the persons designated to receive such offerings and send your checks accordingly.

DATES OF OFFERINGS ALREADY TAKEN

THE EDUCATIONAL OFFERING—for Ashland College
October 6, 1946

Send offering to:

Ashland College, Ashland, Ohio.

HOME MISSION OFFERING: November 24, 1946

Send offering to:

The Missionary Board of the Brethren Church
524 College Avenue, Ashland, Ohio

WHITE GIFT OFFERING: December 22, 1946

Send offering to:

Dean M. A. Stuckey, Treasurer,
523 Samaritan Avenue, Ashland, Ohio

* * *

OFFERINGS YET TO BE RECEIVED

PUBLICATION DAY OFFERING: January 26, 1947

Send offering to:

The Brethren Publishing Co.,
524 College Avenue, Ashland, Ohio

BENEVOLENT OFFERING: February 23, 1947

Send offering to:

Rev. L. V. King, Treasurer,
1101 Middlebury St., Elkhart, Indiana

FOREIGN MISSIONARY OFFERING: April 6, 1947

Send offering to:

The Missionary Board of the Brethren Church,
524 College Avenue, Ashland, Ohio.

Please be prompt in sending in your offerings just as soon as it is all in your hands. Promptness will be appreciated by each one of your boards. AND REMEMBER send the offerings to the ones designated to receive such offerings.

Once more we are asking that Treasurers, Secretaries, and Pastors clip the above out AT ONCE and put it where you may have quick access to it. Then consult it when sending in your offerings.

We can endure man's criticism if our life is well pleasing to God.

An inch of progress is worth more than a yard of fault finding.



January 26, 1947 is

Publication Day

at which time the offering
is received for the

Purpose of

helping to overcome the
literature deficit and make

Payment

on our Publishing Building.

WHAT WILL YOU DO TO HELP?

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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Rev. J. G. Dodds, National Goals

Dr. R. F. Porte, Brethren Church History

PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

We found several errors in last week's issue, due probably to the rush that was on when this issue was on the press. The only one that really would make any particular difference in the reading, was in the article by Dr. Lindower, where he was made to say that the conference "authorized the giving of your gifts to the amount of \$1,500.00 . . . to be used in the purchase of modern equipment to publish your Brethren literature." The amount, as you all should know, is \$15,000.00. But this gives us an opportunity to again call your attention to the article and to ask that you read it again, substituting the proper amount of the offering asked. We wish it could be bought for the "error" amount, don't you?

Masontown, Pennsylvania. Brother Ankrum says that "an estimated crowd of some 450 people heard the Christmas Cantata given by the union choirs of the three local churches at the Brethren Church."

A beautiful electric clock has been presented to the Masontown church by Mr. Milton Rosenthal, a jeweler of that city. It is an illuminated clock and is greatly appreciated.

Canton, Ohio. Brother E. J. Beekley devotes one page of his December 29th bulletin to a "Review of 1946." We were particularly interested in the following: On October 6, the record attendance was 136; 14 were baptized during the year; three more were received by letter; 22 were added to the church since October, 1945; from October 1945 to June 1946 the offerings were \$3,945.28; on October 20 the newly acquired church was dedicated. This church has made and is making great progress. May the Lord continue to prosper them during the year 1947.

On December 22 a Christmas Pageant, "Come to Bethlehem," was presented under the direction of Mrs. Dorothy Beneleit. The offering was to defray the expense of the pageant and the balance was to be set aside as the start of a fund for the purchase of new choir robes.

Milledgeville, Illinois. Under the caption, "Who says there is no Santa?" Brother D. C. White gives expression of thanks for the nice gifts that came to the "White House" at the Christmas time. We suspect that the preachers generally over our brotherhood were well taken care of, being remembered for their faithfulness and loyalty.

Also we find this note in the Milledgeville bulletin of December 22. It is headed "Bossie is paid for." It is the report of the fund which the Brotherhood of the church had sponsored in a public program. At this time the sum of \$125.00 was raised and now "Bossie" (the heifer purchased) will go "postpaid to Europe to provide fresh milk for suffering humanity." This shows what our "boys" can do. Let's put more of them to work.

Nappanee, Indiana. We note that a "New Year's Watch Service," sponsored by the Brethren Sisterhood of Mary and Martha, was held on December 31. The service was from 9:00 to 12:00, and was held at the Evangelical Church. We trust that it won't be too long now until our people can hold all their gatherings in their own church.

Oak Hill, West Virginia. We note from Brother Smith Rose's bulletin that the Oak Hill Church is helping with a fund to build a Memorial Gateway at the entrance of their city park. Our church made a substantial offering to this fund.

We note that the W. M. S. held their annual Christmas meeting on Tuesday evening, December 3, the program of the evening being preceded by a covered dish dinner. Gifts were brought for a Christmas box, the contents of which were mailed to the Brethren Mission at Lost Creek, Kentucky.

North Manchester, Indiana. The Communion held recently in the North Manchester church was well attended, there being nearly 100 present.

We learn that new lights made their appearance in the basement of the church, the gift of H. D. (Bud) Hunter. Previous to this he had given walnut communion cup holders to the church.

We note also that several of the Sunday School classes combined with the W. M. S. in making some fine gifts to the pastor, Brother Bert Hodge and family.

An upright man cannot be a failure.

The Editor Thinks Aloud

Fred C. Vanator

THE ROAD TO RECOVERY

Our language is made up of words. Words when properly arranged form sentences. These sentences express our thoughts. Thoughts are translated into sentences in order to chart our actions. And these actions are the index of our characters. So, when some one comes forth with a phrase or a sentence which makes us think deeply, we are sure to absorb a certain portion of it and store it for future reference. So it is with a sentence which recently came to our notice. Here it is: "The first steps we have got to climb on the road to recovery are the church steps."

These words set me to thinking.

We are constantly being confronted with the effort on the part of the world leaders to begin activities which will heal the wounds of war and lead to ultimate recovery. But we have been led to wonder—"the recovery of what?" Is it the recovery of "breath" to make a new start in the avenues of war? Or is it the recovery of material and financial prestige that will permit another period of "grabbing" all that we can get, whether it be for the benefit of the few or the devastation of the many? Or is it a recovery which can only lead to another misunderstanding between nations and result in more untold suffering and loss of life? Is that what we mean by recovery? Well, it would seem that the "material" is about all we are looking for today, for without doubt God has been left out of the picture.

When asked why the meetings of the United Nations Organization never were opened with prayer, why the blessing of Almighty God was never invoked, it was explained that it might not fit into the thought of all of the nations concerned, and was deemed inadvisable. And yet we suspect that there is not a nation represented that does not honor some sort of god and that they are not altogether ashamed of it. And maybe they do pray to it while the so-called Christian nations sit back afraid.

We, as a nation, did not hesitate to send forth prayers, as a nation, to God in behalf of victory over our foes when the war was on. We did not hesitate to ascribe through many of our military men at the close of the war, honor and glory to our God for having helped us to win the battle. But we do a lot of hesitating when it comes to asking Him to help us with the PEACE. Why? Well, mainly because it seems to be so much easier to ask God for help when our backs are against the wall. We don't need God now—the war is over. We, as a nation, are not climbing "church steps" any more.

No wonder the Word says, "They cry peace, peace, and there is no peace." What this nation needs is to begin to put the spiritual above the material, and to remember that the Word of God says, "Seek ye first the kingdom of God and His righteousness, and then all these other things shall be added unto you." Think it over!

Business Manager's Corner

George S. Baer

A Challenging Gift for the Press Fund

We are always delighted with the early gifts, some of which have already been reported. But this week we are reporting one that gave us a special thrill, and, we think, serves as a challenge to the entire brotherhood. It was given out of a great sense of love and loyalty for the Publishing House and the well-being of the Brethren church. It is a gift of a hundred dollars for the New Press from Sister Maude Webb, of Goshen, Indiana. She had previously sent in November a gift of \$50.00 which will be applied on the regular Publication Day Offering. We make mention of this not to glorify an individual, and we know she would not want it to be so considered, but as a testimony to the power of God in the life of one of his faithful servants, in response to prayer. What He did through this humble school teacher and former missionary, He can do in an equally wonderful way through a great many other devoted servants of the Lord. May earnest prayer continue to go up to the throne of grace that God may move upon all our hearts according to His will.

Return Pledge Card Promptly

Pledge cards, a circular and a coin envelope have been mailed to every member of the Evangelist family. We are asking all to sign cards to the amount that you think the Lord would have you do, and return the part that is indicated to be sent to us. Keep the other parts of the card for your reference through the three years. The coin envelope is to be used for your gift to the regular Publication Offering the last Sunday in January. Give it through your church, unless it is more convenient to send it direct, in which case it will be applied to the credit of your church, if you will name it. If the Lord moves your heart to give a generous cash offering instead of making a pledge, we will be grateful for it. But this pledge plan is made for the vast number of people who will find it impossible to do all that should be done in a single season for this great cause. If your pledge card fails to reach you in the midst of the congested mail service that prevails, write us and we will send another card and picture of the proposed new press.

Get on and Stay on Honor Roll

For many one hundred percenters it is time to renew their place on the Honor Roll, and for many others it is a good time to try for this honored position. The churches were never more loyal than they are now to The Brethren Evangelist, and its message and inspiration were never more needed in every church home than now. If you are trying for the first time for the goal, write us and we will gladly give you any aid possible. We have envelopes printed for that purpose, free for the asking, and special copies of the Evangelist will be sent if you will notify us in advance of the printing.

St. James Still Hopes

The secretary of the church of St. James, Maryland, writes us that they have never been actually on the 100%

(Continued on Page 11)

The Bible Speaks



"The Bible Speaks About Sin"

By Rev. Clarence Y. Gilmer

With this article we begin what we hope will be a very interesting series of studies from ten of our well known ministers. The general theme will be "The Bible Speaks."

We trust that this series of studies will be both of general interest to the Evangelist readers, and of value as definite instruction to everyone.

The first of these articles, "The Bible Speaks About Sin," is supplied by our good friend and frequent contributor, Brother C. Y. Gilmer, pastor of the First Brethren Church of Bryan, Ohio. The second article, "The Bible Speaks About Atonement," will come from the pen of Brother Delbert B. Flora, recently pastor of the First Brethren Church of Elkhart, Indiana, but now Assistant Professor of New Testament Greek in Ashland College and Seminary.

These articles will be so run in our columns that they will form a very definite study of the great doctrines as related to our particular manner of observance, with the hope that they may prove helpful in the teaching and indoctrination of our people.

We would suggest that this series of articles be preserved for future reference and meditation.—Editor.



THE BIBLE defines sin: "Sin is the transgression of the law (1 Jn. 3:4); "All unrighteousness is sin (1 Jn. 5:17); "Whatsoever is not of faith is sin" (Rom. 14:23); "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17); "And when he (the Holy Spirit) is come, he will reprove the world of sin . . . because they believe not on me" (Jn. 16:8, 9). And many other Scriptural passages speak of sin as "missing the mark," transgression, disobedience, trespass, error, coming short, lawlessness, iniquity, discord, ungodliness, etc.

Christian Science, Spiritualism, and certain brands of theology deny the fact of sin. Others belittle sin and blind their eyes to the damning thing that has cursed the human race for all time. However, "Fools make a mock at sin" (Prov. 14:9). But man persists in exalting faulty human reason and theories above all things, contradicting God's Word and wisdom. Man stubbornly denies that he is a fallen, ruined creature, without hope and without God. He doggedly rebels at the assertion that he is a sinner. He regards himself as unfortunate, not well instructed, robbed of opportunity, or thwarted of good intentions. To brand him as a sinner, he contends is base slander. Hence his antipathy to the Bible.

But the Bible tells the truth in no uncertain terms that man is a sinner: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon

all men, for that ALL HAVE SINNED." (Rom. 5:12) Man is born with a fallen nature and with a bias to evil. None are born good: "Behold, I was shapen in iniquity" (Psa. 51:5). We are all by nature the children of wrath (Eph. 2:3). Man's depraved heart "is deceitful above all things, and desperately wicked" (Jer. 17:9). "The imagination of man's heart is evil from his youth" (Gen. 8:21). "All have sinned" (Rom. 3:23).

The Bible gives no complimentary picture of man: "For there is not a just man upon the earth, that doeth good and sinneth not" (Eccl. 7:20). There is nothing to be gained by such suicidal insanity as the denying of the existence of sin. God does not deny the existence of sin! He declares the fact of sin in words of righteous wrath, and expresses His eternal enmity against the fearful reality of sin. THE BIBLE DOCTRINE OF SIN IS A FOUNDATION TEACHING NECESSARY TO THE UNDERSTANDING OF OTHER GREAT DOCTRINES OF THE BIBLE. According to the Bible any sinner is exceeding sinful and deserving of Hell, yea, he will go to Hell unless he by faith applies the only specific for sin (1 Cor. 15:2; 1 Tim. 1:15). The only remedy is the sacrificial and substitutionary death of Christ (Col. 1:20; Jn. 14:6).

The Bible teaching about sin is the only safeguard against false religions. "By the law is the knowledge of sin . . . that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19, 20). The sinner must see himself guilty and condemned before God Who "is angry with the wicked every day" (Psa. 7:11). There must be conviction of mind, heart and conscience about sin or men will not repent and trust Christ as Saviour from sin.

Romans 3:9-23 shows how universally depraved and wicked all men are by nature and life. From verses 10 to 18 God brings fourteen indictments against mankind: "There is none righteous . . . none that understandeth . . . none that seeketh after God . . . all are gone out of the way . . . They are unprofitable . . . none that doeth good . . . their throat an open sepulchre . . . with their tongues they have used deceit . . . the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." God's conclusion is in verse 20: "Therefore by the deeds of the law shall no flesh be justified in His sight." All are incurably wicked and none can be saved except by the mercy of God through the merit of the atoning blood of Christ (Rom. 5:8, 9).

According to Jesus nothing is so terrible as sin: "If thy right eye offend thee (causes you to sin), pluck it out, and cast it from thee: for it is profitable for thee that none of thy members should perish, and not that thy whole body should be cast into Hell" (Matt. 5:29). Jesus gave the sternest of warning against causing others to sin (Matt. 18:6). He made the greatest joy of heaven to take place upon the repentance of a sinner (Lu. 15:7, 10). It was no trifle that started the bloody sweat drops from His brow in dark Gethsemane. Why the horrible suffering of Christ on Calvary? 2 Cor. 5:21. THE CROSS STANDS FOR GOD'S HATRED OF SIN. Sin made the cross of Christ necessary. We must get back into our deepest conscience the fearfulness of sin. Because of evil Calvary was the place where its penalty was paid. "He that committeth sin is of the devil" (1 Jn. 3:8). "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death—the penalty suggests the seriousness of sin), or of obedience unto righteousness" (Rom. 6:16).

There are sins of commission and omission. All that is needed to make men great sinners is to be criminally negligent of their spiritual duty (Ezk. 3:18). There are sins against nature (Rom. 6:12, 13), against man and against God. The responsibility for sin is discussed in Romans, chapters 2-9. There are degrees in sin (Lu. 7:41-47; 12:47, 48). But there is no difference as to the fact of guilt before God (Jas. 2:10). Sin is progressive (2 Tim. 3:13). Its progressiveness in the individual is exemplified in Joseph's brethren, (1) jealousy, Gen. 37:4; (2) conspiracy, Gen. 37:18; (3) murder, Gen. 37:20.

There are the vicious "little sins" (Songs of Solomon 2:15); the besetting sin (Heb. 12:1); the unpardonable sin (Matt. 12:31; Mk. 3:29; Lu. 12:10; 1 John 5:16-17); secret sins (Psa. 19:12; 44:21; 90:8); sins against knowledge (Lu. 12:47; Rom. 1:21, 32; Heb. 10:26; Jas. 4:17; 2 Pet. 2:21, 22); sins of ignorance (1 Cor. 2:8; 1 Jn. 16:2); and sinful pleasures (Lu. 8:14; Rom. 1:32; 2 Thess. 2:12; 1 Tim. 5:6; 2 Tim. 3:4).

To attempt to cover sin is in vain (Isa. 29:15; Job 9:20; 10:14; Psa. 44:21; Hos. 7:2). And there is no escape from the consequences of sin (Isa. 28:18-22; Heb. 2:3). There is no escape from the punishment of sin (1 Cor. 6:9); Hell is punishment forever from the presence and favor of God. It is a state of "outer darkness" (Matt. 8:12). It will mean weeping and gnashing of teeth (Matt. 8:12; 16:26). The degree of anguish will be based upon the righteous judgment of God (Rev. 20:12). The "second death" is eternal separation from God (Rev. 20:14).

Do all Christians sin? The Saviour said, "There is none good but one, that is God" (Mk. 10:18). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn. 1:8). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jn. 2:1b). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9). In the feet washing service of John 13:1-17 we are reminded who our Cleanser of the defilement of our sin is. "If I wash thee not, thou hast no part with Me" (Jn. 13:8). He alone, who saved us, can keep us from sin's power. But in many ways we all offend in thought, word and deed. "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse" (Job 9:20). "Who shall deliver me from the body of this death?" "I thank God through Jesus Christ

our Lord." "There is therefore now no condemnation to them which are in Christ Jesus . . . who walk not after the flesh, but after the spirit" (Rom. 8:1, 2). "Grieve not the spirit . . ." "Keep yourselves in the love of God." "Abhor that which is evil; cleave to that which is good."

—Bryan, Ohio.

A Children's Mission Project Completed

Some months ago our Children's Department Superintendent, Mrs. Martha Frantz, secured from Miss Kugler in South America, the name of a young man who was to be the recipient of the gifts and prayers of our children. Benjamin Herrera was the name of the seventeen year old lad. To the children he became "our missionary."

For some time they brought pennies, nickels, dimes, etc., and presented them to the Lord for Benjamin. They had a project. The objective was to purchase an accordion to aid in Benjamin's future work as a missionary. Benjamin had let his desires be known.

The fund grew slowly. Interest and enthusiasm grew also, not quite so slowly. Upon making their project known, adult and young people's classes made contributions. This strengthened the fund and a search for a used instrument began. Through the influence of one of our members, Mrs. Frantz was able to secure from a Dayton dealer, a good used accordion for \$125.00. The remarkable thing about it all was, simply, that the dealer at the same time had a customer willing to pay \$175.00. Some would say "Fortune smiled upon us," but Mrs. Frantz was confident that it was "God" that had smiled upon us.

On Sunday morning, December 15, Mrs. Jane Byler left her duties of the home Church and came to play the accordion for the children who had done much toward the purchasing of it. It was gracious of her. Shipment of the instrument will be made soon.

—New Lebanon, Ohio.

A consecrated missionary Church is not a cistern, but a bubbling fountain.

To say, "I am not my own," is to have reached a great point in spiritual nobility.

ATTENTION

Would you like to help a worthy cause? The young Men's Brotherhood of the St. James Brethren Church is seeking to raise funds to put a much needed basement under the present building, this basement to be used for Sunday School rooms. Your contributions to this work will be greatly appreciated.

Send gifts to Mr. Isaac Litton, 415 W. Franklin St., Hagerstown, Md., or to the pastor, Rev. Henry Bates, St. James, Maryland.

National Goals Program

Rev. J. G. Dodds, Chairman

EVERY MEMBER AN ACTIVE MEMBER

Rev. C. E. Johnson

What an ideal church it would be if every member were an active member. But then the question arises as to what constitutes an active member. We may disagree somewhat on what the qualifications should be, but surely every pastor knows in his own mind those of his own membership who can be classed as active. The thing that I am interested in in this article is as to how we can bring about that state of activity in our churches. I want to mention three ways that appeal to me.

First. "Knowledge." Altogether too many are not aware of our doctrinal position. Yes, they have a smattering knowledge of what we believe and practice, but not a real definite knowledge of what makes us a separate denomination. If every member of every church knew definitely the teachings of the church on the doctrines of the Word, it would tend to make of them a more active people. We have something real to offer to the world, but the membership of our churches must be made aware of our teachings. This brings before me the necessity of more doctrinal teaching.

I well remember being in a discussion group dealing with this very problem. The matter was brought up concerning the need of doctrinal preaching so the people would know what the church stood for. The pastor took great offense, saying that he was continually delivering doctrinal sermons. I have heard him a number of times and not once, to my knowledge, did he deliver a sermon on the doctrinal position of the Brethren Church. The question sometimes arises if certain of the ministry itself knows just what the church stands for.

Then there arises the need of knowledge of the activities of the brotherhood in general. We sometimes become so self-centered that we fail to realize that there is more than one congregation in the Brethren brotherhood. When that congregation fails to function, the membership loses interest and becomes inactive. If they could come to know of the activities of the brotherhood as a whole, it would tend to create in them a desire to match progress with others, and thus make them more active. The Central District has attempted to bring this knowledge to its membership in that every church in the District is 100 per cent active in Evangelist subscriptions.

Second. "Activity." Every member an active member in that every member has some definite work to do. I have been told so many times by inactive members that it does not matter whether they attend church or not, for no one will miss them. That is brought about by that particular member having nothing particular to do. No definite job that must be performed. Given work to do, they feel the responsibility resting upon them and thus are helped in keeping active. I know it is a problem to find real definite work for each one, but it pays big dividends.

Third. "Opportunity." This one can be tied in with Activity, so I wish to discuss them together. Most members coming into the church are ambitious in that they want something to do. They begin to look about for some activity in which they can engage and about that time some older member begins to complain and to find fault. They feel they may lose some of their prestige if the younger member becomes too active. They begin to throw stumbling blocks in the way and do all in their power to put the new member "in his place." This soon kills the desire on the part of the one wishing to become active, and he soon drifts away and becomes inactive. Where there is no opportunity, why should one strive?

This is not alone in the laity, but also in the ministry. Let some young preacher come forth full of fire and aggressiveness and he is soon told that he is like a bumble bee—"largest when first hatched." Stumbling blocks are placed in his way and everything is done to discourage him, rather than find opportunities in which he can be used. The church needs to go to "big business" for illustrations of how big men are developed and new inventions and processes are brought into being. Give a real executive a promising young man and he will give him unlimited leeway for development. Give him a young man with an idea, it may be hair-brained to many, but he will give him opportunity to prove himself. No one man has a monopoly on brains in either big business or the church. If we who are older cannot keep up, let us step aside and give those with ambition a chance to prove themselves, rather than try to "hamstring" them. It is surprising how little effort it takes to make some people active in the work of the Lord, and how little inattention to make them inactive.

In conclusion—let every church take stock of its membership. Let us teach them, indoctrinate them, give them knowledge. Then let us find some activity in which each one can become useful. If we have some one with great ambitions, who is looking beyond the narrow confines of our own horizon, let us give him every opportunity to go forth and develop and we will be surprised at what an active membership we can develop.

Cerro Gordo, Illinois.

Books Worth Reading

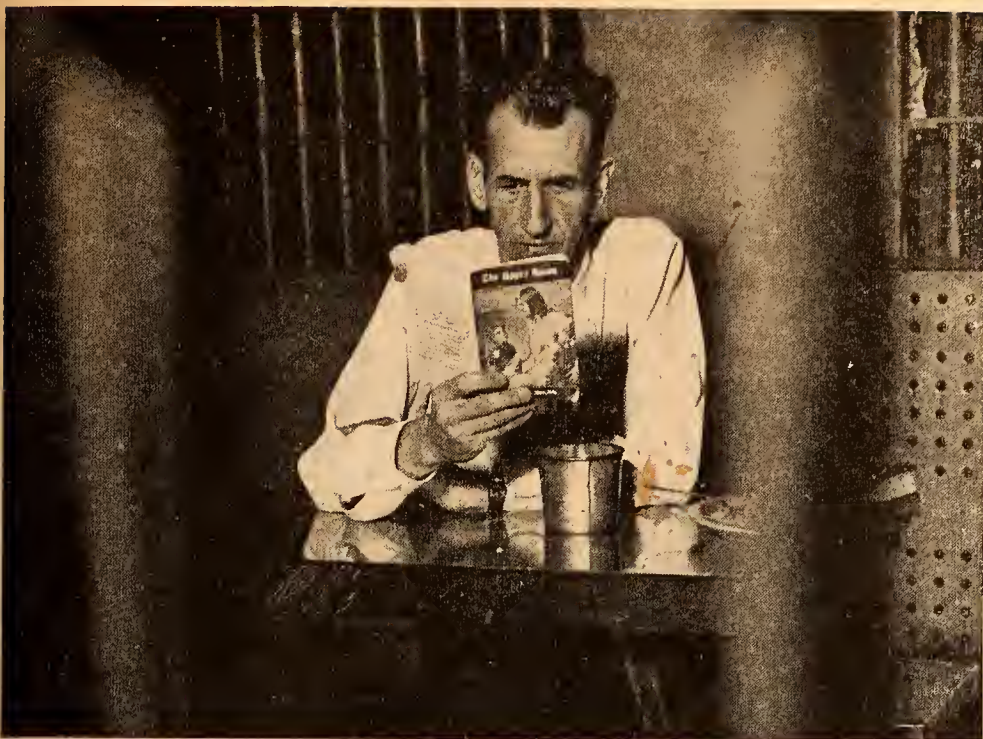
Books Selected and Recommended

Mrs. J. Allen Miller

Peace of Mind. By Joshua Liebman. In an understanding and inspiring way, Dr. Liebman strikes at the very root the problems that plague most people. He blends the great goals and truths of religion with new discoveries in dynamic psychology, and out of this he has developed a plan that will help millions of people understand themselves better and lead fuller, happier lives.

"I believe that 'Peace of Mind' will do more than any single book outside the Bible, to bring stability and perspective and calm steadiness into the lives of frustrated and confused people."—Carl Kopf.

Publishers, Simon and Schuster, N. Y.—1946. \$2.00.



Did Jesus Christ Tell Christians To Go To Prison?

by Chester F. Zimmerman

Missionary Education Director
National Sunday School Association

There is a very important question asked in the New Testament. It is "When saw we thee sick or in prison and came unto thee?" Try to recall the answer. The answer of Jesus was "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There are open doors and closed doors before us today. Some of these doors cannot be opened by the people inside because they have in some moment of weakness violated the law of society. They are, nevertheless, human and in need of the gospel of Christ.

Your Sunday School class and your church could share the the gospel with those not as fortunate as you. The message of good religious books is a bright light in a dark place. For example, thousands of copies of "The Upper Room" are sent to men and women in prisons. Many of them are sent direct as a gift from "The Upper Room." Others are sent by individuals and churches. Are they welcomed and read? Let the chaplains and the prisoners tell how they appreciate them.

Chaplain A. W. Stremel, Western State Penitentiary, Pittsburgh, Pa.: "We want to express our great appreciation for the copies of 'The Upper Room.' If possible, we wish you to send us even a small number at each printing. We have 1000 men here, but 300 copies would provide for the men who come to church regularly and the patients in the hospital and confinement cells."

Chaplain Wm. H. R. Jackson, Central Prison, Raleigh, N. C.: "This morning while visiting in Death Row, I found two men reading 'The Upper Room.' Each morning the men in Death Row read the designated portion for the day."

Prisoner No. 18399 at Joliet, Ill., writes: "There are a lot of Christian souls in here. It very deeply touches me to read some of the fine Christian books you send me. I have a few friends in here. I always let them read the fine books when I am through with them."

It is so easy for us to forget that which is not right under our noses all the time. It is easier of course for us to say "Let John do it." It will be much harder for us in the great day when all things shall be revealed to con-

fess that we have not visited those in prison. A Prison Gift Fund has been established by "The Upper Room" Medical Arts Building, Nashville 3, Tenn.

Just as it is impossible for all of us to go everywhere we would like to go in foreign missionary work so it is impossible for us all to take the message to the prisons in person. We do send missionaries as our substitutes and support them and we can make it possible for others to send and take the gospel literature. The Lord will bless you in this endeavor.

No one can continually go through life letting someone else do it for him and hear finally the words "Well done, thou good and faithful servant." The Christian faith is a most personal faith or it is not a working faith at all. Remember the message of John that all faith without works is dead.

The challenge before us to do all we can to restore the wasted years of those in prison cannot be ignored by the church if it is to lay any claim to being the body of Christ.

Are your young people looking for something to do—some project? Let them turn to our prisons and our prisoners and let them bring the joy of the gospel to those who know Christ not. You couldn't find a better missionary project.

SOMEONE HAS SAID—

The greatest word is God.
The deepest word is soul,
The longest word is eternity,
The swiftest word is time,
The nearest word is now,
The darkest word is sin,
The meanest word is hypocrisy,
The broadest word is truth,
The tenderest word is love,
The sweetest word is home,
The dearest word is mother,
The warmest word is welcome.

Publication Day, January 26,

We Have a Publishing House

Rev. N. V. Leatherman, Pastor at Hagerstown, Maryland

WE HAVE a Publishing Company. We are it. Some things are so obvious we miss their reality. This may be true with our publishing interests. The Brethren church has had a spotted historical interest in this institution. The time is here to settle down, and stay put, in our interests in publishing the gospel and promoting the church. In this we have definite responsibilities as well as privileges.

Since we face the fact of ownership the obvious question is, what are we going to do with it? There are not many answers. For the sake of clarity we suggest two. First, we may forget it, or neglect it. We may do this without thought, or by design, with carelessness and indifference, or by forethought and presumed superior objectives. But since the church does own the Publishing Company there can be no other conclusion than that any form of wilful neglect must be interpreted as purely individualistic and withdrawn from the interests of the church as agreed upon in conference. Certainly Christianity allows individual opinions; but favors opinions of fellowship and expressions of good-will for all. This good-will can most frequently be expressed by cooperating with the mind of the majority. If it is not a moral issue our concurrence will do good whether it is consistent to our private opinion or not. Surely however the care for one's own property should not violate very radically any opinion in properly caring for that property. But this is the negative approach to our question, what are we going to do with our own publishing interests?

The positive approach is to assume our responsibility and continue to make our publications both interesting and a blessing. To do this adequate equipment is needed the same as for any other project. The writer, we presume is like many others, with little experience in judging what is adequate equipment, and is glad to resign to the judgment of those placed in position to give us this information. However we all know machinery needs housing. Therefore we have built a new publishing house, or home for our machinery. We know this building would be useless to the church without presses for printing. We are told by our chosen board we need a new press. We cannot but agree. Logic dictates then, that we should be interested in properly equipping our own property, to aid in the accomplishment of its appointed tasks and purposes.

But beyond the point of logic we can even be moved emotionally for this proposition. For as we love the Lord and His church we can express that love as we support such projects like this new press for our Publishing Company. We can be happy with the knowledge we are doing another good thing. We can have rest and satisfaction instead of discouragement and despair as we see the Lord's work advancing through a part of our own efforts.

We do have a Publishing Company. We are it. Let us therefore care for it in a manner that will make it a blessing and that will in turn be a blessing unto us.

—Hagerstown, Maryland.

"Publish Good News"

By Everett E. Miller, President Northern Indiana Laymen

AS WE THINK of the Publication Day Offering, we cannot help but cast our thoughts back to Ashland where the Brethren Evangelist is edited and published. There we find a group of tireless workers busily engaged in the business of publishing a paper which brings good news to so many of our Brethren people.

Thousands of years ago a message was heralded around the world that a Saviour was born, and true to all Old Testament prophecies, He was to bring good news to a sin-sick world. Today we, as Christians, are adding our message in ways of publications to many people who otherwise might not hear of our Christian work.

The Brethren Church has many organizations such as the Publishing House, which, after years of endurance, has weathered the storm of criticism, and today stands out as one part of our mother church which can very easily further promote our interests, or retard same. Our success in this matter depends upon the sincere Christian methods of the management, and the support of the entire church. The church cannot honestly say it can succeed without a Publishing House any more than the Publishing House can succeed without the support of the church. So we need to work together and pray these days and, above

A Day of Real and Helpful Giving

all, to give of our blessings for the support of our own institutions.

Many of us, as laymen, become interested in one particular phase of church work and sometimes woefully neglect another. This is the very part that the church paper takes in rounding out our lives for greater service. We can read the gospel through the press and have time to ponder over our reading oftentimes, to a greater degree of success than in actually hearing the message. This statement is not meant, however, to give credit to the man or woman who stays at home from church, as a good, well-rounded-out Christian unites his reading with his Sunday worship.

As a layman, it strengthens me when I can read the good news of other churches, their accomplishments, their needs, etc. Perhaps some simple way of making forward steps is suggested, which can be of much help to a sister church. Greetings sent by way of our press often times brings results and happiness to a discouraged and down-

hearted congregation. As we think of Paul and Barnabas being sent to Antioch with letters of greeting to the churches in Antioch, Syria and Cilicia, we find much good accomplished and great joy resulting therefrom. Often times our own problems and mistakes can be helped immensely by our reading of others who have even greater problems than we ourselves and have mastered them.

For our Publishing House we can only look into the future, and see it growing from year to year. We can see a church rallying to the support of its publications, sending in the best articles from its membership, pastors and laymen alike, supporting its growth. Those in charge of the work are truthfully spreading good news to a world which needs Christ and we, as laymen, surely can support the growth of this institution.

May we have the faith of the Psalmist who said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Psalm 27:1. —New Paris, Indiana.

"Why Publish?"

By John C. Eck, Past President National Laymen

WE TAKE this opportunity to extend our greetings and best wishes to all the Brethren throughout the brotherhood, for a most peaceful and prosperous New Year.

We are sure that after such a beautiful holiday season such as we have enjoyed, we shall continue the spirit of giving and good will to all men throughout the New Year.

Many and varied are the calls that come to us for help and financial aid from many different sources, but we need to remember our own denominational interests if we expect our church to make progress.

We are especially interested at this time in our publications, and we are sure the printed page goes a long way in reaching out-of-the-way places, thus sowing the seed where we could not go otherwise.

As we enlarge our facilities and improve our publish-

ing plant, we shall be able to increase this means of spreading the truth in a greater and more effective manner through the Evangelist, tracts and in other ways.

Many a soul has seen the light of the Star of Bethlehem, and found that peace that passeth all understanding, by a little tract or portion of the Word of truth which is the Word of God.

Therefore, Brethren, let us again resolve to do our best in the Offering for our Publishing Work, that we shall not be weighed in the balances and found wanting. For even thus some soul may find the way of life and enter into that beautiful home that our Lord has gone to prepare for all that are faithful and who are looking for His glorious appearing.

—New Lebanon, Ohio.

YOUR PUBLISHING HOUSE

Should have an interest in your prayers,
and a definite share of your offerings.

The National Sunday School Association

WE'RE HOPIN'—NUMBER ONE

Rev. E. L. Miller, Vice-President

Writing this series of articles as 1946 is about to pass into the limbo of worn out years, we do it with high hopes for the new year that is to dawn upon us. "Hope springs eternal in the human breast," and well that it does. For fifteen years we have not had much more than hope to buoy us up and keep us going. But in the worst years of depression and the still worse years of horrible war, God's children looked up and kept on going. As is often said, the darkest hour is just before dawn, and we now see the dawn breaking, or at least we think we do. The longest and darkest night comes to an end. The hardest storm blows itself out in time. The most terrible earthquake is of very short duration and also comes to an end. Floods, cold spells and hot spells have their day and cease to be. So it is with the calamitous times that come along and try the souls of men and wear out their patience. And now after a lot of the kind of things that make decent living difficult, we are or should be about out of the woods.

This is great encouragement to the church and its workers as well as to the world in general. Untold thousands of good people stood by the stuff nobly while the going was most difficult and we are hoping that they will not desert the ship now. We know that real Christians never grow weary in well doing. And so we feel our hopes are to be met at least in part. And how we do hope and pray that the other millions who have been favored by a kind Providence through the lean and harrowing years will rise to the support of the church that bears the name of their Savior and also to the institutions that help make that glorious organization function at its very best.

Among these institutions is the Sunday School Association of the church. From a very small beginning this Association has grown to fairly large proportions and we are hoping that the end is by no means in sight. We mean the end of this growing and being more and more useful to the church and especially to the young people of the church.

We assure you that the members of the Association have visions of bigger and better things for the future and we are indeed hoping that all the church members will catch a like vision and then stand by your organized work for making good the vision. The members of the Association again, at the beginning of another year of grace, pledge themselves anew to the task laid upon them. That task is one of aiding and encouraging the educational side of the church work. We will stand by our College and Seminary and the Publishing House. These are our leading educational institutions. Shall we not make them more efficient?

And of course the Sunday school is the outstanding institution of all churches and we are pledged to help make it more efficient than ever. And of course the summer

camps are supported simply because they are really educational affairs and the Association prides itself on the great success in this work.

So we are hoping and also working to make our hopes come true. And we want you to hope with us and then keep up your fine support of the work of the Association. We're Hopin'.

—Maurertown, Va

Young Men and Boys' Brotherhood

TO BOYS' BROTHERHOOD MEMBERS AND WELFARE CHAIRMEN

Greetings to you in the name of our Lord and Savior, Jesus Christ, from your Welfare Commissioner:

At this time of year most of us are wondering if there is some way that we can help someone. We have a brotherly feeling inside of us that makes us want to do good. So I would like to take advantage of your feelings at this time for a bit of instruction along welfare lines.

First, I want you to get out your membership card and look at it for awhile. Read over your covenant; see where you count in your duty and privilege to make Christ known. Now is a good time to put your privilege to work. The greatest need of the world is to know about Jesus Christ. You can help by telling someone that Christ died for his sins and that he can have salvation by believing on Him and doing those things that He has commanded. He says, "Ye are my friends, if ye do whatsoever I command you."

Second, I would like you to sit down and examine yourself. Have you been doing the things you covenanted to do? If not, why not? It is a good thing for all of us to check up on ourselves occasionally. Otherwise we may miss out on some good thing by not being ready. Your covenant is important.

Third, let each boy appoint himself a committee of one to look around and see if he has any neighbors that are in need. In need of food, clothing or any of the necessities of life. If you know of one or more, let your local welfare chairman know. Then he should arrange for someone to get the needed things for them. If the brotherhood cannot take care of the need, then let the chairman get in touch with the pastor, in order that the church may see about it.

Then, too, each boy should ask his pastor if there is any way that he can help out in the church's welfare program. It is surprising how many jobs boys can do to help out.

If I can be of further help to any of you, let me know

Your servant in the Lord's work,

Wilbur L. Thomas, Mulvane, Kansas.

Whenever we are stubborn and self-willed, and set up our own ambitions, we grieve the Holy Spirit.

Travel Flashes

(Four Hundred Miles)

It is not quite that far from Chicago to Cleveland—it was a bit more by the route I took. By the strangest accident I note that one of the last trips before the interim of my "vacation," now nearly a year in duration, my "Better half" wrote that we had driven in one day "350 miles in the rain." It might seem uninteresting to travel alone for four hundred miles, but it is not in this great country with all its interesting features. It gives us a great opportunity to remind ourselves of all that has happened to this continent in less than four hundred years. How the Indians did but little to change things; how the ingenuity of the White Man changed everything; how most of it has come in the last half century.

Enough Change?

Well I guess no farmer will say that too much has come, remembering the ease (?) with which he now does his work. But to one who has planted corn a hill at a time, with a hand planter, a row at a time, and cultivated it with plow twice to each row; hoed it and cut the weeds and thistles "by hand"; cut it hill by hill with the corn-knife or cutter; carried it (leaves cutting the side of the face) to the shock; then tying it in the shock; in husking time tearing the shock down, shucking the ears one by one by hand; tying the fodder in bundles; standing it in the "fodder shocks"; later gathering the corn ear by ear into the basket, lifting a bushel at a time into the wagon-bed, then shoveling it off, scoop by scoop, often times far overhead—well, that is a far cry from the present method in which one could describe the whole process with one word—machinery. It makes quite a field for meditation, concerning changes in multiplied fields of life.

Too Much?

Now the entire philosophy of farming is upset. Then, we never thought of a value of scarcity. But too recently, we killed the little pigs, allowed 7,000,000 bushels of potatoes to freeze in the ground (paid for by the government); prevented the farming of millions of acres of ground to produce the cane and beets to make sugar, while millions of our citizens do not have all they would like to have to eat because of political made scarcity.

Land of the Free?

"O, say does that star spangled banner yet wave,
O'er the land of the Free and the home of the Brave?"

"Long may our land be bright, with freedom's holy light"; but neither of these honored poets ever would have believed such things could happen else their hearts would not have warmed ours by the mission. How can God have anything good for a land that confesses Him in its national anthems and fails to feed multiplied millions of other nations starving to death? Jesus was a creator of plenty—five small loaves and two fishes grew into "plenty" and fed 5,000 whose lassitude elicited his compassion. We are unlike Him when we do otherwise.

Why Cleveland?

"Believe it or not" I am here to preach. It is my first effort since almost a year. I was invited to preach two Christmas messages in the Church of the Brethren here where son Don and his family worship and are prominent

in leadership and service. Here I worshipped most of the summer. Now that I have so far recovered, I was happy to help this pastorless group in this way and to be with my folks for the Christmas season.

Anyway, a number of our people, like my son, find this the most comfortable, welcome and friendly place for them to worship. To me, it is as it should be in many more places where neither of us are strong and where together we are no match for the great, rich groups of other faiths. For my part, it needs not be repeated that I recognize no partitions. If only we would agree on the main mission of the church—that it is not niceties of statements as to beliefs, but exactness as to the work of spreading the gospel to the ends of the earth that Jesus emphasized all through His life, and stressed in His last words to His disciples, we could still do multiplied times more good, prove our love for our Master and our Brethren and then too, prove what is the fact—that we keep our beliefs regardless of the roof over our heads. "Remember: "Make disciples of all nations . . . teach them to observe the commandments." Matthew 28:19. That is what Jesus emphasized in His last words as priorities.

Charles A. Bame.

Business Manager's Corner

(Continued from page 3)

Honor Roll. They have made the effort to put the Evangelist in every home of their widely scattered membership but as yet they have not succeeded. "However, we still have hopes of meeting this goal," she writes. Thank you for your honesty in correcting this error, and for your wishes for "a bigger and better Evangelist and a larger circulation among Brethren people."

Complete Report to Date of Gifts and Pledges For the New Press Fund

National W. M. S.	\$ 1,000.00
Mrs. J. J. Wolfe, Howie-in-the-Hills, Fla.	200.00
F. P. Ebbert, Jackson, Mich.	5.00
Ezekiel Ritchie, Rowdy, Ky.	2.00
A Friend	100.00
Edwin C. Hackett, Hampton, N. J.	25.00
F. M. Sibert, Houston, Texas	10.00
L. E. Hutcheson, Osceola, Iowa	1.00
O. R. Wiles, Washington, D. C.	7.00
Lewis Amberg, N. Manchester, Ind.	10.00
Frank Coover, Harbor Springs, Mich.	4.00
Meyersdale Church, Pa.	40.00
Rev. H. C. Funderberg, New Carlisle, Ohio	10.00
C. F. Dancer, Mt. Lake Park, Md.	25.00
Mary B. Turner, Bethlehem, Pa.	5.00
W. H. Roscoe, So. Bend, Ind.	20.00
Anonymous	25.00
Mr. and Mrs. W. E. Tritch, Hartford City, Ind. ...	20.00
Mrs. J. C. Simmerman, New Kensington, Pa. ...	5.00
Mr. and Mrs. Harry Helser, Warsaw, Ind.	2.00
Carl Fisher, Mexico, Ind.	25.00
C. C. Boone, Wabash, Ind.	6.50
Frank M. Miller, Waynesboro, Pa.	1.50
Mrs. S. D. Kessler, West Salem, O.	5.00
Rev. G. C. Carpenter, Hollywood, Fla.	12.50

(For total see block on back page).



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 19, 1947

IT'S NEVER BEEN DONE BEFORE

Scripture: Acts 17:16-23

For The Leader

Here we see Paul in the great and pagan city of Athens. Last week, he had seen a vision call to enter Europe with the gospel. As he was not disobedient to this vision, we find him standing on the soil of Europe with the gospel. We note that he was active. As he was in the city of Athens we note that he took every opportunity to witness for Christ. One day as he was walking along the street, he came to a place where people were accustomed to gather. In this place, anyone could get up and talk about anything on his mind. Any new doctrine or belief could be discussed here. So Paul had his turn. He told of his observations. He had seen their idols to their gods. One idol was erected "To the Unknown God." So far, so good. But Paul then asserted that he knew the Unknown God and was ready to tell them about Him. From then on, the devil worked in opposition to Him as even he does today. Some believed Paul, most of the people did not. Yet Paul was faithful to his work. The Lord blesses those who are faithful in spite of opposition.

DISCUSSION

1. A FIRST TIME FOR EVERYTHING. Paul's sermon on Mar's Hill was the first time a gospel sermon was ever preached in Athens. We are accustomed to sermons week after week. We know just about what our minister is going to say before he starts, for we have listened to him week after week. But with Paul's audience it was different. They were used to peculiar ideas. Men had come and gone with funny beliefs. So one more wouldn't matter. But when Paul preached he meant business. We could liken Paul's sermon to the contrast today between social and moral preaching versus true gospel preaching. All the new fangled beliefs and doctrines are permissible to the great majority of people, and satisfies them. But let a true gospel preacher get started, and at once there is opposition. The Devil works against the true preacher of the Word. It must have been a peculiar position for Paul as he, almost the only Christian in Athens, endeavored to witness for his Christ. But, because he was true and faithful, God blessed him. Perhaps there are places in this world that are waiting for the first word of the gospel. Perhaps you shall be that chosen vessel to carry that word. Are you getting ready?

2. PAUL'S MESSAGE. What did he preach? He was a good talker, using the most intelligent words. His grammar was perfect. His oratory was of the highest calibre. His discourse was thought-provoking. His message was challenging. But what did he preach? Ministers can waste hours of their time, and more hours of their church-loyal flock, week after week in discussions of social problems, community standing of the church, and of curing the

world's ills by building larger and more churches. They can use the best oratory and language. Still after all this, their preaching may perish. Why? For the same reason that Paul's message has lived forever. Simply, the answer is "content." It is what a man says while he is saying it, that counts. Paul preached Christ as our Savior from sin. Paul preached Christ as our only hope of heaven. Paul preached the necessity of the new birth and regeneration from the old life of sin. Paul preached separation from the things of the world. And he wasn't very popular. A humble preacher with God's true Word on his lips is a far greater asset to heaven, than all the popularity and fanfare of an eloquent speaker giving out with words of untruth or half-truth.

3. COURAGE IS WHAT IT TAKES. Paul stood up alone—with Christ at his side. Without Christ, he would have been helpless at the hands of the enemy. Still, it takes courage. A courage which Christ alone can provide. Missionaries have had to have that kind of courage when they went to pagan and war-like tribes with the gospel. It takes that kind of courage to preach the true gospel even today. Young people who care more for Christ than they do for the things of this world must have that kind of courage to be faithful. Because of the courage which comes from Christ, Paul preached in Athens, men came to America for religious freedom, and men today still preach the true gospel. If we don't have the backbone to live and preach the true gospel, then we cannot expect God to richly bless our lives. There are many places where the gospel has never been preached before. Are we willing to launch out into the many open fields, at home and abroad, to witness for Him?

QUESTIONS

1. What is the Christian's best weapon against arguments of the unrighteous?
2. What great power is available to every Christian desiring to preach His Word?
3. Explain the reaction of the crowd to Paul's message. Why was there such opposition?
4. What results for good came from his sermon in Athens?

PROGRAM

Singing of Hymns (One stanza each of a number selected by the audience.)

Period of silent prayer and meditation.

Singing of chorus, "Into My Heart."

Leader's Talk, and Scripture reading.

Discussion and questions.

Special music. (Instrumental).

Singing of choruses.

Business.

Offering.

Benediction.

"The Bible does not need to be rewritten, but reread."

"Cursed is he that doeth the work of the Lord deceitfully." Jer. 48:10.

The Gospel of a broken heart demands the ministry of bleeding hearts.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

TO JUDGMENT BEFORE THE WHITE THRONE

Rev. 20:11-15

The rich man was there, but his money
Had melted and vanished away;
A pauper he stood in the judgment,
His debts were too heavy to pay.
The great man was there, but his greatness
When death came was left far behind,
The angel that opened the records,
Not a trace of his greatness could find.
The gambler was there and the drunkard,
And the man who had sold them the drink;
With the people who gave him the license—
Together in Hell they did sink.
The moral man came to the judgment,
But his self-righteous rags would not do;
The men who had crucified Jesus
Had passed off as moral men, too,
The souls that had put off salvation—
“Not tonight; I’ll get saved by-and-by ;
No time to think of religion!”
At last they had found time to die.

—War Cry.

JUDGMENT BEFORE THE GREAT WHITE THRONE

Rev. 20:11-15

Instead of a “general” judgment as the careless reader may think, there are at least seven distinct judgments: 1. The believer’s sin judgment on the altar of the cross (Rom. 3:24, 25); 2. The believer’s daily sin judgment (1 John 1:9); 3. The judgment of the believer’s works (1 Cor. 3:12-15); 4. The nation of Israel during the Great Tribulation (Matt. 24:21); 5. The Gentile Nations at the end of the Tribulation (Matt. 25:31-34); 6. The Fallen Angels after Millennium (Jude 6; 2 Pet. 2:4; Rev. 20:7-10); and 7. the White Throne Judgment after the Millennium (Rev. 20:11-15). The last judgment mentioned is the final one.

Before the final judgment, comes the final resurrection (Rev. 20:5, 6). The resurrection of the unsaved is from a state of spiritual death (Eph. 2:1) to one of eternal death, called “the second death” (vs. 14, 15). The entire administration of judgment is in the hands of the Lord Jesus Christ (John 5:22, 27; Acts 10:42; 17:31; Rom. 15:10; 2 Cor. 5:10; Phil. 2:11). Men will be judged as to their deeds (2 Cor. 5:10), their words (Matt. 12:36, 37), their thoughts (1 Cor. 4:3-5), secret things (Rom. 2:16; Eccl. 2:14). Men will be judged according to the light they had and the use they made of it (Rom. 2:11-15; Matt. 10:15; 11:21-24; Lk. 11:31, 32; 12:47, 48; Acts 10:34, 35).

The color of this final judgment throne is “white,” the color of purity and justice. “There is nothing covered, that shall not be revealed; and hid, that shall not be known.” The vibrations of words and the waves of thoughts

are recorded in God’s books of remembrance out of which the unforgiven shall be judged (Mal. 3:16).

Only unsaved persons will be judged at the Great White Throne, and they will be condemned on their own record. No one will accuse God of being unjust. God has provided man a way of escape from the wages of his guilty deeds, and if man will not have it he cannot blame God for the penalty of his sins which he must forever pay. It is folly to trifle with the truth and try to explain it away. The book of life is the register of those born of the Spirit and to such there is no condemnation (Rom. 8:1). Not to be registered in that book is fatal (John 3:18, 36). It means final separation of body and soul from the favor and presence of God. “By no possible twisting of Scripture can it be made honestly to appear that future punishment is annihilation, either at death or at the resurrection of the unrighteous.”

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 19, 1947

JESUS INTERVIEWED BY NICODEMUS

Lesson: John 3:1-11, 16-17

It makes little difference whether Nicodemus was a prominent Jewish member of the Sanhedrin, who was afraid to come to Jesus in the day time because of the effect it would have on his relation to the leaders of the Jewish people, or whether he came to Jesus by night because he wanted more time to talk things over with the Master, which going to Jesus by night would permit him to do. The main thing that we find evident is that this Nicodemus was a sincere man, ready to grasp the truth when it was given to him. That he did this is amply proved by the fact that he was not ashamed to go to the rulers, after Jesus was crucified, and help to put in a claim for the body of Jesus. After all, it is not the manner in which the truth is sought, nor the particular time of day or night; it is the manner of reception and the purpose for which it is sought.

We are struck by three things in verse 2. Nicodemus called Jesus, “Rabbi,” that is Teacher, a term which was applied in respect. A teacher is expected to know more than the one he teaches. Here a very “wise” man accepts the difference between the teacher and the taught. That he was sure of his ground in such expression, we find in the words “we know.” Nothing skeptical here. There is a positiveness that we would do well to emulate in our search for knowledge.

He is not content to address Jesus as a mere teacher, great as that term may be. He goes further and says, “a teacher come from God.” He clearly indicates that he knows that the source of “miracle” power must be with God, and, while he is not ready as yet to apply the term “God” to Jesus, yet he sees that there is a very definite connection between the two. He is a willing seeker after the truth, and ready to accept it when it is clearly shown

him. We wonder sometimes if the minds of men of our day are as open to the evident truth as the Word proclaims it?

When we stop to think that it was to Nicodemus that Jesus said the words that have become the very central thought of the Gospel (John 3:16) we can little wonder that there welled up in the heart of this man a firm resolution to accept Jesus for what He was and what He could do for sinful man. It was to Nicodemus that Jesus also said that He did not come to "condemn" but to "save" the world. He is the Savior now, but the time will come when He will be the Judge. To Nicodemus He spoke words of life and love. He still speaks them to us today. Nicodemus accepted while he had opportunity, thus forming the example for mankind today.

There is one more word we want to call to our attention. It is found in verse 7. It is the word "must." That word is the one which speaks of absolute necessity. It is the Greek word which is translated "It is necessary." Dr. Miller used to remind us that it is "the eternal must of God." When Jesus said "ye must" to Nicodemus, He was saying it to the whole world. That interview that day did not stop at the door of the abode of Jesus, it went out over the whole of His creation.

Laid to Rest

FLEMING. Mrs. U. G. Fleming, known to her host of friends as Martha, was the daughter of Stephen V. and Mary Eastabrook Hendrick. Born in Whiteside County, Illinois, on September 10, 1868, she was called to her eternal rest on November 7, 1946.

She was united in marriage to U. G. Fleming in 1900. He preceded her in death ten years ago. Mrs. Fleming was a loyal member of the Milledgeville, Illinois, Brethren Church and was held in the highest esteem by all who knew her.

She is survived by one sister, Mrs. Burget Runnels of Milledgeville.

The funeral services were conducted by Dr. W. S. Bell, assisted by the undersigned.

D. C. White.

LONG. After an illness of eight months, Mrs. Bessie May Long departed this life, faithful unto the end.

Born in West Virginia on February 12, 1887, Mrs. Long became a member of the St. James, Maryland, congregation in January, 1919, and until her health failed she was very active in all of the work of the church.

Sister Long passed away on December 5, 1946, at her home in Speilman Station, Maryland, at the age of 59 years and 9 months. She is survived by her husband, Deacon Guy Long, and a sister, Mrs. Nannie Thomas, both of whom are members of the St. James Church.

The funeral was held in the Manor Church of the Brethren, with the writer officiating and assisted by Brother L. E. Lindower. Sister Long left many friends, but we know that some day we shall see her again.

Henry Bates, pastor.

PASTORATE STILL VACANT

The First Brethren Church at Cambria, Indiana, is still without a pastor and would appreciate it very much if any minister who might be interested and wish information concerning this little church would write to the undersigned, Church Secretary.

Mrs. James McQuern,
1358 Rossville Avenue,
Frankfort, Indiana.



News From Our Churches

CENTER CHAPEL, INDIANA, REVIVAL

On September the 16th it was our privilege to begin a two weeks evangelistic effort at the Center Chapel Brethren Church. This Church is located on a crossroad in the heart of a fertile and progressive agricultural community about midway between Wabash and Peru, Indiana.

Two wonderful weeks were spent with these lovely people. We visited with them. They graciously took time from their work to visit. We ate with them. They set before us an abundance of delightful food. I praised God for such a hearty appetite and the unexcelled culinary ability of these kitchen queens.

Many of the young people here, we had learned to know at Camp Shipshewana. Some good prospects for the ministry and mission field are to be found in this group. It is our prayer that they might hear the Lord's call and say "Here am I, send me."

It was indeed a joy to preach to these people. A more attentive audience could not be found anywhere. Some of the men found it necessary to modify their schedule of work in order to be present. It was silo filling time, but they came nevertheless. Thus the attendance was good and the church was filled on a couple of evenings. Nearby churches were well represented on several evenings. Folk from Brethren Churches at College Corner, Mexico, North Manchester, Peru, Roann and Loree visited the services.

We made our home with Mr. and Mrs. Lyman Resle and their two children. A pleasant, comfortable and congenial home it was. I want to thank them again. From here we were able to visit the families of the community and the Church. Brother Austin Gable, their congenial lay pastor, drove from his home south of Peru each day to engineer our calling, help eat chicken and conduct the evening services. It was a pleasure to work with Brother Gable and have such fine fellowship.

Four decisions for Christ and one for a closer walk with God, were outwardly made. It is safe to say, judging from the personal testimony of some of the Christian people that many of them made secret decisions to serve Christ better and to walk more closely with God.

One could not help being humbled at the most generous expressions of such fine people. The offering of love which they gave to us was a most splendid one. Their fine words of gladness for the preaching of the Gospel were encouraging and we came away confident that the Lord had blessed our service to Him.

W. Clayton Berkshire, New Lebanon, Ohio.

AKRON, OHIO, REPORTING

Having been reminded that a report is overdue regarding our change of pastorates from Smithville to Akron, Ohio, I will try to give some of the information desired.

Smithville, Ohio

This is one of the good churches in the Brotherhood and we had formed many ties of Christian Friendships in the church and community that were difficult to part from. We came to Smithville November 1, 1939 and left October 1, 1946. One more month and we would have been with the good people at Smithville for seven years. During those seven years manifestations of faithful zeal and loyalty to the Church by so large a percentage of the membership will be an experience that will never be forgotten.

Kindness, cheerful co-operation, zealous helpfulness in working the program of the church, loving obedience in working the program as outlined by the pastor, and words and deeds of encouragement are always encouraging to a pastor and the church in the accomplishment of a greater victory for the Lord. Our prayer is that the church at Smithville may ever be one in mind, one in purpose, one in spirit, one in co-operation, and one in zeal to accomplish fully the Christian purpose for which the church was established.

The Smithville church had called us, at an increase in salary, to remain as their pastor. But upon the call from the newly organized Firestone Park Brethren Church of Akron, Ohio, we felt called of the Lord to move to Akron. Hence on June 29th we read our resignation to the good people of the Smithville Brethren Church, to be effective as of October 1, 1946.

Akron, Ohio

Early in June of this year, as President of the Ohio District Mission Board, I was requested to meet with a group of Brethren at Akron, Ohio. Mrs. Dodds and I drove to Akron and met with a group at the home of C. C. Washburn. The matter of church and church organization was discussed at length. Arrangements were finally made for a number of the group to attend the 1946 Ohio District Conference in June which convened at Bryan, Ohio. Four of the sisters attended this conference to observe the work of the Ohio District Conference of Brethren Churches and to consult with the District Mission Board. The four attending were Mesdames Smith, Wallace, Joy and Washburn. At a business meeting held July third, a motion prevailed to contact the Brethren Church with headquarters at Ashland, Ohio and to call Rev. J. G. Dodds as pastor. At a business meeting held July 19th, with the writer present, a temporary organization was completed.

The Church began with eighteen Charter Members. Twenty-three others have been added since its organiza-

tion. Our work as full time pastor began October 1st. On October 13th we began a two week Revival Meeting to help People and Pastor get acquainted. This meeting was indeed a blessing, mutual, to all concerned. By November 1st fourteen new members were added; during November five were added; and to date in December four have been added. Thus the Church grows. We have a parsonage, and when a few legal matters are cared for we will have three lots upon which we plan to build a church. The members are zealous, good personal workers, tithers, and ambitious for victory in the Lord's work. The work is greatly encouraged by gifts and prayers of individuals who are members of other Brethren Churches. We ask an interest in the prayers of all Brethren throughout the Brotherhood.

Akron is a city of approximately 268,000 population, and we are confident that the Lord will bless unto the building of a great congregation here.

Pittsburgh, Pennsylvania

Before having decided definitely to take charge of the new Church at Akron, two Revival Meetings had been scheduled for this Fall. One was to begin November 4th at Pittsburgh, Pa. We arrived in Pittsburgh at noon on Monday, November 4th. Brother Crick met us at the depot and we started immediately to make calls and get acquainted with the people of the church. From then on during the days we rode street cars, walked uphill and down, up stairways and down calling upon church members and others in need of spiritual encouragement. Our home was with the Cricks, and a real home it was. Again we want to say "Thank you" to them for all their kindnesses. We were also feasted well and sumptuously every day.

After the rounds of calling during the day, we rested for thirty minutes to an hour before the evening service. The singing and attentive interest of all who attended was indeed an inspiration to the preacher, which caused him to forget physical weariness and to think only of proclaiming the message to be helpful to the church. A new experience was given us at this meeting: refreshments were served in the basement of the church each night by various groups at the close of the evening service. This helped us to get acquainted, but our greatest joy came from those who expressed themselves to have had their interest in the church revived with a determination to exercise more activity in the work of the church. The Pittsburgh Brethren Church is blessed with talented folks, which is evidence of the possibilities for a larger growth and greater influence in the years ahead. We thank them for their every kindness and generous offering. May the Lord continue to bless them in every effort.

Brother Crick is a splendid yoke-fellow and we greatly appreciated this opportunity of renewed acquaintance and Christian fellowship.

Cerro Gordo, Illinois

The other meeting scheduled was at Cerro Gordo, Illinois, with Brother C. E. Johnson. We arrived in Cerro Gordo November 25th, on a rainy Monday afternoon. The first service was somewhat disappointing; rain was falling and the attendance was small; and in the middle of the service some had to leave to go to another meeting. But the old saying "A poor beginning makes a good end-

ing" has a grain of truth in it. From then on we could not have asked for better weather, and at several services the church was nearly filled to seating capacity. And as the meetings progressed I was more and more convinced that the people of the community were good listeners.

Our home was with the Hesses. And they royally entertained the evangelist. They have a vital interest in saving the lost; on various occasions Brother Hess made special effort to contact people about their soul's welfare. Brother Johnson will report the number of conversions and additions to the church. One man who attended several services told me that he had never been converted; he has done much singing in various churches, and had even led song services for Revival Meetings in the past. Because of his moral character and his singing in churches the people of the community thought he was a Christian. On the last night of the meeting he was definitely under conviction, but would not yield. A man past sixty, what will the end be?

Mrs. Samuel Adams of Peru, Indiana, was in charge of singing and devotions. She is a splendid leader, fine to cooperate, good at building the service into a united whole, a wise counsellor and a woman of prayer. We urge that she be used more in this type of work. Brother Johnson has the good-will of the entire community, and thus we are greatly encouraged for the future of the Cerro Gordo Brethren Church.

Thank you, one and all, for your many kindnesses and your generous offering.

J. G. Dodds.

LINWOOD, MARYLAND

We come to the close of the year of 1946 with great praise in our hearts to God for His loving kindness and tender mercies. We praise him for the progress the church and Sunday School has made during the year.

Our present Superintendent, Roger Blacksten, was re-elected today for another year. Under his capable leadership the Sunday School attendance for the year increased 20%. Each member gives well, for \$663.77 has been received, and the attendance average for the year has been 60 per Sunday.

The church has been making advances. Special Days and programs have been emphasized. A goodly number (14) have been added to the church. More has been given for Missions this year than last. And we believe that the more a church gives for Missions the more she will grow. According to the figures in our budget monies of \$5,000.00 and more have been cared for by our treasurers this year. This certainly is a much cherished goal to reach for eight or ten years ago the church had difficulty in raising \$1500.00. May the Lord guide us in attaining greater heights.

Elmer M. Keck.

WATERLOO, IOWA

On October 13, Holy Communion was observed with a goodly number receiving the spiritual blessing. The next day Rev. and Mrs. Meyer, accompanied by several good Brethren, left for Udell, Iowa, to attend the Central District Conference, of which conference Brother Meyer was the Moderator.

On October 19, the Father and Son Banquet was served to a fine group. A very entertaining program was greatly enjoyed by all in attendance.

Our pastor and his family have moved into the recently purchased parsonage and on November 17 they held open-house to those members who wished to look over the home.

The last week in November was one of great inspiration and blessing, as Dean M. A. Stuckey was with us and gave us some of his very fine Bible lectures. We joined with the Church of the Brethren in this project and the cooperation of the two groups was very commendable.

The Young People decorated the church again this year with appropriate decorations for the Christmas season and a very beautiful program was given at the evening service on December 22, with Mrs. Meyer as reader and both the Senior and Junior Choirs rendering beautiful music. After the service a group sang carols at several homes.

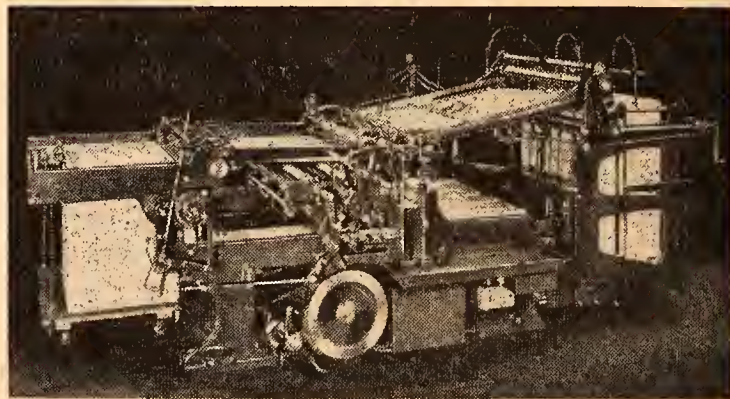
On the evening of December 23, the Sunday School sponsored a Family Christmas party, with a pot-luck supper, program, distribution of gifts and treats by Santa, and highlighted by the presentation of the White Gift by various departments or classes. This fellowship was enjoyed by a large number.

As we go into the new year may we all resolve to glorify God by our presence at all the services of the Church and Sunday School, just as often as possible.

Helen Jordan, Cor. Sec.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges to date \$ 1,666.50
Yet to be raised, not less than \$13,333.50

A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.



Do We Believe?

MANCHESTER COLLEGE LIBRARY
NORTH MANCHESTER, INDIANA

THE PROMISES of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures! They are an armory, containing all manner of offensive and defensive weapons. Blessed is he who has learned to enter into the sacred arsenal, to put on the breastplate and the helmet, and to lay his hand to the spear and to the sword! They are a surgery in which the believer will find all manner of restoratives and blessed elixirs; nor lacks there an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he who is well skilled in heavenly pharmacy, and knoweth how to lay hold on the healing virtues of the promises of God! The promises are to the Christian a storehouse of food. They are as the granaries which Joseph built in Egypt or as the golden pot wherein the manna was preserved. Blessed is he who can take the five barley-loaves and fishes of promise, and break them till his five thousand necessities shall all be supplied, and he is able to gather up basketsful of fragments.—Spurgeon.

The Brethren Evangelist

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THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Good News. Word comes from Brother W. R. Deeter, pastor of the Udell, Iowa, Church, regarding Sister Deeter, who underwent a serious operation a short time ago. He says, "Mrs. Deeter is able to take over most of the house work now, and we praise the Lord for her recovery."

Masontown, Pennsylvania. We quote from Brother Freeman Ankrum's bulletin of January 5: "Seven thousand beautiful brick were received Friday from the yard at Stone Creek, Ohio, and unloaded by the new parsonage. Eight thousand more are to come, which will be the number needed to complete the job. They will arrive in a week or ten days. The door and window frames will soon be completed at the lumber yard." We are always glad to report progress.

Canton, Ohio. From Brother Beekley's January 5th bulletin we note the gift of a new Sunday School register of

attendance and offering board, which was the gift of Mrs. Evylan Ott and Miss Betty Miner, in memory of their father.

North Manchester, Indiana. We quote from the North Manchester bulletin: "We are soon to enter upon an evangelistic effort which will last into the Easter season. Dates are not specifically given. Brother Bert Hodge is pastor."

Berlin, Pennsylvania. We note from Brother S. M. Whetstone's bulletin that after long years of service as Superintendent of the Sunday School, Brother A. B. Cover has retired from that position. Brother Charles D. Cober has been elected to that position and installed for service.

Vinco, Pennsylvania. Brother W. S. Benschhoff, pastor of the Vinco Church, tells of the achievement of the Junior Sisterhood girls at a meeting on Friday, December 27 when they rolled 114 rolls of bandages. This might not be so many for a large group, but only three girls and their two advisers were present.

Brother Benschhoff also lists a long catalog of "repairs and improvements" which have been made on the parsonage.

We also note that the Vinco Men's Chorus gave a concert at the Stoystown Lutheran Church on Friday evening, November 29.

Lanark, Illinois. The date for the "Winter Camp" which is to be held at Lanark has been set as March 28-30. This camp is a fine addition to the Summer Camp program and forms the early impetus for the camp which is held in the summer. Last year's "Winter Camp" was very successful. Brother L. O. McCartneysmith is pastor of the Lanark church.

Milledgeville, Illinois. Brother D. C. White tells of "Family Night" gathering in the church basement on Thursday evening, January 9, with a "scramble" supper and a "surprise program" marking the evening's festivities. We never heard it called a "scramble" supper before but we will venture to say that sufficient was on the table that there was no need of scrambling to get all that was wanted. The affair was sponsored by the "Kum-Join Us" Class of the Sunday School.

St. James, Maryland. Brother Henry Bates reports fine December attendance with the following averages: Sunday School—109; Morning worship—90; Evening service—105. The evening service attendance above that of the morning seems somewhat out of the ordinary.

He also states that the Treasurer reports the contributions during the last quarter of 1946 were just \$200.00 less than the contributions for the entire preceding year and that there was a balance of well over \$750.00 in the treasury.

Nappanee, Indiana. We note from Brother J. M. Bowman's bulletin that the Finance Committee reports that the church membership went "over the top" in subscribing their regular church budget, in spite of the fact of the splendid giving to the Building Fund. The quarterly Cash Day on December 29 yielded nearly \$1,300.00.

First Pennsylvania Sunday School Institute. Word comes from Brother Walter C. Wertz that the first Sunday School

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

ABOUT THE PUBLICATION OFFERING

As we have ridden on trains we have always been interested in those waiters out of the dining car. They come through the train at stated intervals with but one particular message—a "Call" message: "First call for dinner," and then, later, "Last call for dinner." We, if we are smart, pay particular attention to that "First call," for, if we wait, we may not be served, for they may have run out of food. This was often true during the late war time. But if we are asleep or inattentive to the "First call," we are surely thoroughly aroused when the "Last call" rings in our ears. Here is where we get busy and make our way quickly to the dining car.

There is something particularly striking about that word "last." I remember that when my father would say, "Son, I've told you to do this for the last time,"—well, that meant business. It was either do, or else, and we have "stinging" memories of the "or else," when we failed to heed. Anyway, it meant "Get Busy" in no uncertain terms.

Now the Publishing Company is not saying, "Do what we say, or else . . ." at least not in such a way as to threaten dire consequences to the membership of the church. But there is an "or else" attached to the plea for a great and overflowing Publication Day Offering. That "or else" simply means that a failure to give bountifully will mean a failure to advance and make the necessary progress that should be made here at the Publishing House. What progress is made here depends on how much the church as a whole is interested in her own property.

We feel that the church today is more familiar with the publishing needs than ever in the history of the church. More people have visited the publishing plant in the past few years than throughout the entire history of its establishment. This we firmly believe. This has been made possible because of the meeting of the General Conference here at Ashland, and the opportunity of the delegates and friends at conference to go through the plant. You have seen the need, and you have done well in your support and we feel that you will continue to give in a magnificent manner.

So now, this is our final opportunity to remind you of the Publication Day Offering. We feel that we have a perfect right to ask that your offering go fully as high as did last year for the regular Publication Offering. Then, with regard to the "Press Fund" be sure and sign your pledge card and return it as soon as possible.

So we say, "Last Call to give, and give heartily."
Think it over—THEN ACT!

A long faced religionist may be all right in a Buddhist monastery, but he is decidedly out of place on the King's highway.

"Many are called but few are chosen"; that is few prove themselves the chosen ones.

Business Manager's Corner

George S. Baer

A BANNER PUBLICATION DAY OFFERING

WHY IT IS NECESSARY

When a department of the church's activity offers a challenge to your faith and consecration, you have a right to ask the reason for it. We have reasons and gladly offer them to you.

1. Because your Publishing House is an essential part of the church's whole task and if what the church stands for is the will and work of the Lord, then the publishing of the literature of our church is very definitely a work of the Lord and deserves the support of Christian people who bear the name Brethren.

2. Because our Church Literature cannot be made to pay its own way; the selling field is too small. But our Literature is very necessary to the life of our church, and we should give to it as we love the church and all that it stands for.

3. Because the cost of paper and labor has risen to new heights, and those costs must be met. We have been meeting our obligations promptly, and we must see that we keep ourselves in a position to meet them.

4. Because we are in debt on our new building and we are counting on this offering to help us cut down that debt and save on the interest money that we are paying. We are applying the rental income to the debt, but these gifts will make possible a more rapid debt reduction. The debt stands at \$12,000 now as against \$16,000 three years ago.

5. We need it to help build up a reserve and operating fund that will enable us to print books, pamphlets, tracts and meet other literature needs of our church. We do not have the capital now to enable us to invest in the printing of books. Generous offerings will help us to build up to that point where we can serve the brotherhood in this way.

6. A banner gift of cash and pledges is necessary to enable us to modernize and properly equip the printing plant. We need a new automatic magazine press, a new folder, a new stitcher and other equipment necessary to efficiently serve the church with the printed page. The equipment we have is out-of-date and so badly worn that it causes much loss of time in tinkering with it to get it to work. If the brotherhood will give us the money with which to buy a new magazine press, it will be possible to get the rest of the needed equipment from the increased earnings.

7. It is important this year shall mean a banner offering, because opportunities are appearing before us, and every year we wait will add more to the handicap. This is the day of opportunity. Let us take advantage of it NOW.

Pledges Beginning to Come in

We have reported cash gifts to the Press Fund, and an

(Continued on Page 10)

A Denominational Project

By Arthur Petit, Publicity Director of Ashland College

IN ADDITION to being one of the best opportunities for cooperation by the entire Brethren Church, the present effort of the Brethren Publishing Company to modernize its plant is a very sound business proposition. It has been with a great deal of satisfaction that the public relations office of Ashland College has watched the progress of the Publishing House in its campaign of replacement of worn out and outmoded machinery with more modern and efficient items so as to be able to best serve the entire denomination.

Five years ago, it was necessary to place many of the Ashland College publications in the hands of outside printers in order to be assured of a finished product in keeping with a college standard. The addition of new job presses and an elevator, as well as several other pieces of equipment, all largely through the generosity and cooperation of the members of the denomination, has changed this. Now virtually every Ashland College job of printing is done by our Brethren Publishing Company, and it is the purpose of the college to continue this policy.

But the job is not completed. Other plants have added automatic presses which can do even better work than those now used by the Brethren Publishing Company. Such advances are being made in the art of printing that other colleges are having very beautiful and attractive promotional literature printed. Ashland College does not intend to take a back seat to any college of its size.

To keep up with the trend in printing and promotion, the Brethren Publishing Company must add presses which compare favorably with other companies doing the same type of work. In order for Ashland College to uphold its standard of printing, it must have its work done on such presses. The great purpose of the Public Relations Office

of Ashland College is to make Ashland attractive to the young people of our denomination. The first contact usually through some Ashland publication. Since first impressions are the strongest, it is essential that this be an attractive booklet or pamphlet. We must have that type of work. A number of such brochures are planned, but they must wait on the type of machinery which can print them. To provide a new press for the Brethren Publishing Company would be to provide Ashland College with additional opportunities to influence the Brethren young people to select Ashland College as the proper place to continue their education.

But every phase and department of the denomination would soon see the results of the continuation of the modernization of the Brethren Publishing Company. Undoubtedly the form and makeup of the *Evangelist*, the Sunday School literature, and the *Outlook* would soon show the increasing possibilities of a new press. Already the Brethren Publishing Company is doing a high quality of work, but much of printing is very technical and depends so much on precision machinery that it has about reached its limit with the present equipment. No thinking person in the Brethren Church wants to shackle its printing establishment to the past. Progress, or even keeping up with the present, demands a new printing press in the Brethren Publishing Company plant.

A denomination which has given so liberally to its missions, its Sunday School and Camp organization, its college and to its other benevolences, will not fail the Publication interests. So much of efficiency of all departments of the Brethren Church depends upon modern printing that the denomination cannot afford not to underwrite the machine.

A Layman Looks at The Publishing House

By Prof. Glenn L. Clayton, President National Laymen

THE VALUE of publicity is recognized in earliest Christendom. Jesus was careful to provide for the growth of His church by a widespread program of witnessing and through a carefully taught concept of personal evangelism. Church growth and soul winning today, as always, are in direct proportion to the extent of the effort of those who have come to know Him to follow His earnest command to "go ye . . . and teach."

Much has been said and done by honest, God-fearing people as they have tried to carry out this mighty command. The widespread establishment of the church today is mute testimony of the way in which God has blessed their efforts, and it would require volumes to enumerate a part of the vast improvements that have thereby been wrought in the world. The alleviation of pain and suffering is but one striking example of such improvement, made possible

solely because man learned through Christ to have compassion upon his fellows. All this came to be because Jesus admonished His followers as He advises us, to "let your light so shine among men . . ."

As a matter of fact, the idea of light as an analogy of the spread of information is one of the chief themes of the Scriptures. A moment of thought reveals the many ways in which that analogy is appropriate. Light is primarily important as a dispeller of darkness. In doing this it delineates the true size and quality of objects which would otherwise remain vague or misleading to us. For those who have lost their way in the darkness, a beam of light can point out the way which avoids the pitfalls and heartaches otherwise inevitable. Shining from a cottage window on a stormy night, it can furnish a strong invitation for the tired wayfarer to lay down his burden.

and rest than any amount of idle rationalization. Finally, radiating from the crackling fire at the hearth of a true home, that light can disseminate cheer and good will and be an all-important factor in cementing the interests of the members of that family group closer together.

Small wonder that Christ spoke so frequently of light and used the analogy so often in speaking of His work! He taught that Christians are operating in a world of darkness. That darkness can be pierced only by the correct use of the discerning light which is Christ Himself. But the information concerning that Light, the Gospel, is itself a light to be carried into all the corners of this dark world, and men and women have unstintingly given their all that this ideal might be fulfilled. Among this army of the faithful will be found the names of a high percentage of Brethren people.

Today, the work not only goes on, but it has become intensified by the challenge and competition of a new and awful age, far more complex than any faced in the past. The Light is still there and more precious than ever, and the command to carry it grows daily more urgent.

In many ways, the Publishing House of the Brethren Church must be the carrier of that light for our Church. Without it, each of us, working in his own little area tends to "hide his light under a bushel" and thus to toil in vain. With it, we "shine as a city on a hill" and fulfill the analogy as set forth by Jesus Himself. Let us examine a few of these essential functions of the Publishing House.

The exchange of information between different groups and organizations can be of equal value with messages of inspiration from denominational leaders. Both play a major role in dispelling the darkness of organizational disunity. Again, the frank discussion of controversial issues in which both weak and strong points of a project are discussed openly and without bias will alone lead to a new understanding and a true picture of the project analogous to the Truth of the Word itself. Then too, such open discussion develops leadership and a spirit of tolerance not otherwise possible. Tracts and special articles are thereby made available for the entire denomination and tend to act as an unerring beacon to guide any faltering footsteps. The unity created by such common endeavor is one of the most attractive invitations which the church can offer to the unsaved.

Perhaps most important of all is the unique part played by the Publishing House as an agent of good will and cheer. Through its news items it can and should serve as an encouragement to us all. As we read of the problems and of the accomplishments of others of our group we become broader and more Christlike in our outlook and at the same time more tolerant of our own shortcomings. We are no longer isolated toilers; we are a united army, working for a common Master, tied together by bonds of fellowship forged by Christ Himself.

This picture of a unified Christian effort on the part of the Brethren Church may seem a bit optimistic to the practical man who sees only the great problems besetting the church today. It is true that it can never be done, nor has it ever been done without a wholehearted belief that the only possible way of life worthy of consideration is that Way which is Christ. When this concept has been accepted we shall be ready to set aside petty differences and to search for a new unity which will lead to greater accomplishments.

Brethren people are on the move. Our laity is organized as never before. More Brethren people are anxious to do their part than ever in recent years. These people feel the need for personal contact with one another, that their work might be more effective. I am sure that they will demand an increasingly active publishing house, in the interest of all branches and all activities of the Brethren Church. The 1947 offering should be the largest in our history.

—Columbus, Ohio.

The Need of Christian Publications

By Rev. W. C. Benshoff, Treasurer of Missionary Board

THE CHRISTIAN message is heaven-born. It emanates from the heart of God. The message the Lord gives is for man's good and is designed for all people, and not for a favored few. There is no greater need in the world today than for men to hear the Word of the Lord, and hearing, to believe and obey. There are many ways of telling the Gospel story, not the least of which is the printed page.

Much is being given to the general public which is not only detrimental—it is positively harmful. There is much false teaching, much distorting of Gospel truth. But there are those who want to know. A business man writes to the church, "If you have a word from God, speak it, and speak it now! Shout it forth with no uncertain sound so that we, the laity, may hear it."

But then there is the torrent of smutty magazines flowing across the news stands of the nation. Periodicals reeking with frankly objectionable material are read every month by the American people. These are made especially attractive to boys and girls and older young people.

We may have some part in offsetting the salacious and the untrue. The opportunity comes to us through our Publishing Company. A liberal contribution in the regular offering and a pledge toward the new project will give impetus to the telling of the Gospel story.

—Ashland, Ohio.

WHAT OTHERS HAVE SAID . . .

A friend is a person who knocks before he enters, not after he has taken his departure.

To insure permanent peace, let us agree not to have another war until this one is paid for.

One way to avoid the disadvantages of old age is to ignore the safety rules.—Religious Telescope.

The tunnels are often long and dark and the valley deep, but the deeper the valley the higher the mountains are on both sides.

I'm sure that God who sends the showers
Will send the rainbow's end.

The Bible Speaks



"The Bible Speaks About Atonement"

By Prof. Delbert B. Flora, Assistant Professor of Greek, Ashland College

EMBEDDED IN the universal consciousness of man is that great and terrible truth of sin, and linked with the thought of sin is the idea of guilt. Man's conscience witnesses to him that guilt demands punishment and that forgiveness is conditioned by atonement.

Atonement is the process or means by which a condition of unity is made to follow one of disharmony. It is, etymologically, *at-one-ment*. In theological discussion the word is applied to the means by which reconciliation between God and man has actually been brought about. They who were two in heart become one in heart.

The doctrine of atonement is the heart of the Bible. All that is said on its pages is directly or indirectly a part of the description of God's search for and attempt to win back the hearts of men to Himself. By means of atonement God's holy law is satisfied, man's sin is covered, and the sinner himself is ransomed and restored. Thus man and God are reconciled.

Atonement as it respects God is called propitiation or an appeasement: "and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our souls," 1 John 2:1, 2; "Christ Jesus, whom God set forth to be a propitiation," Rom. 3:25. As it respects sin it is an expiation or covering: "the blood of the sin offering of atonements (coverings)," Ex-30:10; "it is the blood that maketh an atonement (covering)," Lev. 17:11. As it respects the sinner it is redemption with blood and ransom by substitution: "ye were redeemed . . . with the precious blood of Christ," 1 Peter 1:18, 19; "Christ Jesus; who gave Himself a ransom," 1 Tim. 2:5, 6.

In the Old Testament the doctrine of sacrifice shows that man could not approach God without previous atonement. The offerer in person brought the animal to the entrance of the tabernacle. Then he pressed his hand on the head of the sacrificial animal, appointing it to be for him a medium of atonement. The slaughter of the victim followed immediately. The streaming blood was caught by a priest in a basin. In some cases it was sprinkled around the altar of burnt offering, in some cases some of the blood was put upon the horns of the altar; in others it was brought into the holy place of the tabernacle and sprinkled toward the curtain; in the highest grade of offering, that is on the day of atonement, the blood was brought into the holy of holies and sprinkled upon the mercy seat, that is the covering piece of the ark within which reposed the law broken by men's disobedience and calling out for justice.

The blood of the sacrifice serves as a covering for the

soul of man, and also covers from sight the broken law. Man places the soul of the pure innocent animal between himself and God. God said, "the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls," Lev. 17:11. God sees at His altar a pure life through which the impure life of the offerer is covered. Thus he is reconciled to the offerer, the offerer's sin is covered, and the offerer is redeemed by the ransom of the sacrifice.

The externals of the Old Testament sacrifices looked beyond themselves to a personal fulfilment in the death of the Son of God. The type was fulfilled in Jesus Christ. He took upon Himself voluntarily the sins of the race, and offered an atoning sacrifice in His sufferings for mankind.

The Gospels show forth the sacrificial work of Christ. Jesus said, "I am the good shepherd; the good shepherd layeth down his life for the sheep," John 10:11; "I lay down my life for the sheep," John 10:11. His sacrifice was one of love carried to the point of complete abnegation on behalf of and for the sake of the sheep. He came to the earth for the purpose of giving Himself for others: "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," Matt. 20:28. He spoke repeatedly of His approaching death, and it became increasingly apparent by what He said that it was to be redeeming and vicarious, and that was the reason for His coming to the earth. His death was an adequate ransom for an adequate atonement.

In the institution of the Eucharist the atoning character of Christ's death is set forth with great distinctiveness: "this is my blood of the covenant, which is shed for many unto remission of sins. As the old covenant required a covenant sacrifice, whose blood was sprinkled purifying upon the people (Heb. 9:22; Ex. 24:8), so also a sacrifice of the new covenant was required. The blood of Jesus was the blood of the New Testament.

The apostles in their writings speak at length of Christ's sufferings and His death as the sacrifice of atonement. Paul says that Christ died for all, that is, in the place of all (2 Cor. 5:15); God was in Christ reconciling the world unto Himself (2 Cor. 5:19); He was made to be sin on our behalf that we might become the righteousness of God in him (2 Cor. 5:21); He became a curse for us (Gal. 2:13); God set Him forth as a mercy-seat (Rom. 3:25). Christ is the whole ground of salvation. It was the Father's purpose "through Him to reconcile all things unto Himself, having made peace through the blood of His cross," (Col. 1:20). In Phil. 2:8 Paul thinks of the

whole life of Jesus as serving the purpose of redemption and atonement. Paul calls Jesus the Passover Lamb in 1 Cor. 5:7. Peter says that we are redeemed by His blood rather than by corruptible wealth of the world (1 Pet. 1:18, 19). John says that we are cleansed by His blood (1 John 1:7), and that He is the propitiation for our sins (1 John 2:2).

The Scriptures as a whole, in type or prophecy or teaching, give constant prominence to the vicarious and sub-

stitutionary character of the Lord's suffering and death. It was the just as a substitute for the unjust. It was the death of the innocent in behalf of the guilty. It was a work of ransom. And to Jews and Gentiles the result was to be reconciliation with God as having slain the enmity by the cross.

(With acknowledgments to R. F. Weidner)

—Ashland, Ohio.

This Name, Jesus

By Spencer Gentle

The following sermon was preached at the "Seminar" at the College on Thursday, December 19, 1946, by Brother Spencer Gentle, a pre-seminary student and a senior in the College. Brother Gentle is from our Fort Scott, Kansas, Church. Prof. Delbert B. Flora, who was in charge of the hour, permits us to share this most excellent message with the readers of the Evangelist. Other messages from our seminary and pre-seminary students will appear from time to time, thus permitting you to become acquainted with our coming young student-preachers.—Editor.

* * *

MR. NEWMAN read to us the most beautiful story of Christmas time. Perhaps this passage is read more often during this season than any of the other accounts of the Birth of Christ. Since most of us will hear the Christmas story in our respective home churches, I won't endeavor to bring it to you this morning. I am only interested in one word, one Name which is found in the last verse of the scripture which was read. That name is "Jesus."

What does this name mean?

What does it mean to you?

What does it mean to the world?

In a vision to Joseph, the earthly father of Jesus, the angel of the Lord said these words to him concerning Mary. They are found in Matthew 1:21: "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."

In the account according to Luke, the angel of the Lord likewise appeared to Mary, the mother of Jesus, and said these words, found in the 31st verse of the first chapter: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

The fulfillment of these words is found in the second chapter of Luke, the 21st verse. Let me read this verse to you again: "And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb."

First, then, let us consider the meaning of the name, JESUS. Hebrew boys were very often called "Jesus" centuries before the birth of Christ. In the Hebrew language the name was "Joshua" which meant "Jehovah is

Salvation." As today, parents named their children after a dear one, a very dear friend, or some great personage such as George Washington, Abraham Lincoln, and others. Therefore, parents of long ago were proud to call their sons Joshua after so great a man who had led his people into the promised land, after a man who had taken the place of Moses.

However, in modern times, people do not name their sons "Jesus" because this name is respected by all. In the Epistle to the Philippians, Paul tells us in the 9th verse of the second chapter that "... God hath given him a name which is above every name." Perhaps this is why people do not call their sons by the name "Jesus."

I would like for us to consider for a short time, exactly what the name Jesus means in this world of ours.

First, what does it mean to us as Christians?

It means JOY—a deep, living joy in our hearts, a joy that the world could never offer. I like very much the outline which Mr. Fells gave to us in our Chapel service a few weeks ago. To have true joy, we must put Jesus first in everything we say or do. Others come next, and then ourselves (or yourselves) last. J—Jesus; O—Others; Y—Yourselves, a true recipe for joy.

The name "Jesus" brings to the Christian, peace. A peace that is utterly impossible for a sinner to know. It is a quiet, loving peace, which is calmed even more by the mere mentioning of the name, "Jesus." It is truly a peace that passeth all understanding, a peace that makes us sure of our salvation. It is a peace that lets us sleep at night, not afraid of the tomorrow. It's a wonderful peace!

Yes, this name "Jesus" brings joy and peace to our souls. But that is just the beginning, it brings life to us, not only eternal life, which in itself is one of the greatest promises of the Bible, but also life here on this earth. A life that is abundant, a life that is fruitful, a life that is full of joy, peace, and love.

A Christian knows that without Christ, there is no life, life is worthless. Truly, Jesus is the Way of life.

When in trouble, the Christian calls upon the name of Jesus for comfort and strength. When in sorrow, we can call upon His name for comfort, or for strength when forced to face a great trial in life. In fact, we call upon Him for every need of life, small or great, and HE is always there to help.

This name, "Jesus" means everything to the Christian.

To the sinner, it is just another name. To him it doesn't mean joy, love, peace, strength, and all the others.

However, at times, the mention of this name brings conviction to the sinner's heart, and he is able to find his way to God. Sometimes, I wonder if we Christians mention His name often enough.

The only time a sinner has a right to call upon this name, Jesus, is when he is begging for mercy as a sinner. However, the only time the sinner calls upon His name, or even thinks of His name is in time of sorrow or grief, and Jesus in His great love, hears him. During this time, quite often the sinner makes great promises to God, but as soon as he has come through the great trial, he forgets this great Name.

We, as Christians, should always strive to keep the name of Jesus before the sinner, not only by words, but by our daily living.

No doubt this name "Jesus" has been spoken by every individual some time or other.

The Christian speaks of this name in adoration and love, but the ungodly take this precious name in vain.

We are commanded not to take the name of the Lord our God in vain, but we hear it all around us. In the factories, in the shops, on the street, and even in our schools from the grade schools on up through our colleges. It seems to me that the children and young people of today have less respect for this name than they have ever had. So many of the children don't know that they should not take this name in vain. I'm wondering whose fault it is—the parents, or Christians.

With this all around us, it behooves the Christian to be all the more sincere about his faith and salvation.

Sometimes I'm prone to believe that the Christian takes the name of the Lord in vain by his daily life. He goes to church on Sunday, he takes an active part, but during the week it is impossible to distinguish him from the world. Let us live what we practice on Sunday.

Personally, I would rather have a thief around than some one who has to take the name of Christ in vain every other word during his conversation. Perhaps we Christians don't use the name as we should, as often as we should.

Many times it wouldn't be tactful to speak to an individual about using this great name in vain, but the least we can do would be to utter a prayer for him. He does need the prayer.

This name is powerful and everlasting.

In generations past, great names became known to our history. Such names as Alexander the Great, Napoleon, Washington, Lincoln and many others. In recent years, the names Hitler, Churchill, Stalin, and Roosevelt will go down in history as being powerful. But somehow, these names diminish in influence as the years roll by. This is just the opposite with the name of Jesus, it seems to become greater as the years go by. It is everlasting! It has never lost its meaning. Yes, God did give Him a name which is above all names.

This name Jesus denotes power. In this world of ours, men are seeking a name that has the power to heal the wounds of war. They are seeking a name that will invent an everlasting peace. They want a name that has meaning to it, a name that bears a purpose for the whole world.

Dr. Furry, in a message to the Men's Gospel Team a few weeks ago, stated that the world of today wants to know God. But somehow, they don't seem to know just how to go about finding this Name of names. Even if it is a simple thing, for all they have to do is to call upon the name of Jesus, they don't seem to know just what to do. I'm afraid that they have left Him out of too many meetings already.

Jesus is the only name that has the power to save mankind from their sins.

The amazing thing is this. No matter what country you live in, no matter what language you may speak, or no matter what color your skin might be, the name of Jesus means the same. It has the same power over all the lives of all men. We can find joy, peace, love, right here, we don't have to go to a far away land.

We can also take Him with us wherever we go.

No matter how much we shun this name here on earth, some day we will have to confess it. Let me read Philipians 2:10, 11 for you. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It's impossible to get around it.

I'm wondering what this name means to you. Are you ashamed of it? Do you deny it like Peter did? Or does it mean joy, peace, love, and all the others? Do you use this name to tell others of His saving power? Or do you use it in vain?

The name of Jesus should mean everything to everybody. It is powerful and everlasting.

How are you using it today?

I know a life that is lost to God,
Bowed down by the things of earth;
But I know a Name! A Name! A Name!
That can bring that soul new birth.

THAT NAME IS JESUS.

THE ANVIL OF GOD'S WORD

Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."
And so, thought I, the Anvil of God's Word,
For ages skeptic blows have beat upon;
Yet through the noise of falling blows was heard
The Anvil is unharmed—the hammers gone!

—Author Unknown.

No one enters the experience of entire sanctification without going through a "white funeral," the burial of the old life.

We are not sent to battle for God, but to be used by God in His battlings.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

HERE'S HOPIN' -- NUMBER TWO

By Rev. E. L. Miller, Vice-President

AND HERE we are again, still hoping. "Hope thou, Hope on," means there is to be no let up in this business of hoping. Continually sticking at a good thing or work usually brings results. So we take it that hoping right on, even when the skies are gloomiest, will bring good results as surely as such hoping about skies will result in sunshine all over the place.

The quitter gets no place in the game of life and to quit hoping about the time we need hope most is the sign of a quitter. Great movements are put across by stickers to the thing at hand. Churches and other institutions of merit are built and sustained by the stick-to-it group and not by the "what's-the-use" bunch. Hoping against hope may be argued against, but when can we be said to be doing that? Surely hoping for better things and times is not an evil hope, and neither can it be said to be hoping against hope. So, kind friends, hope on and on and on and then some.

Surely the institutions of our church, including the Sunday School and the National Sunday School Association, were not built and kept going by the hopeless ones. And neither will they grow bigger and better by depending on those who lose hope in such development. We have had dark and lean years in church and state. Because of this many have become discouraged, disheartened, and they lost hope. The result was despair, for lost hope means despair, and many quit trying to help bring better things to pass. Suicides dotted the highway of life.

And shall we despair? Is that the attitude that should be taken by real Christians? We have had our finagling politicians in our own land and terribly wicked men in

lands beyond the seas. But even though they did bring misery, agony and suffering to untold millions of people, yet God's folks never gave up hope for better things. And they are coming. So in the church we have had sorry times and we felt badly over it all. But we never lost hope that better days would dawn and they are here. Now let us pull ourselves together for a real effort at making them count for the most good in these hectic times. Let us get back of every legitimate movement for spreading the gospel of our Lord and Savior Jesus Christ. Yes, let us get back of the Sunday School Association in good fashion so as to make it more effective than ever in the great and good work it is doing for Christ and the Church.

Indeed, we're Hopin' that none will become discouraged in this work of carrying on for God. At times we may be disappointed with things and some people. In fact, we may even become very much disgusted with them. But where is the one worthy of the name Christian who would become discouraged? We like the song entitled, "Never Give Up." Knowing that God lives and that all is well with His work and people, we should take heart, hope on and never lose heart.

We are hoping that the Association may accomplish the worthy things it has set for itself to do. But our hope is built on nothing less than Jesus' blood and righteousness and the earnest standing by on the part of those who are His own. Hope with us. And let our united hope be a living hope, or as some put the phrase, A LIVELY HOPE. We are with you for Kingdom extension. And we're Hopin' that you are with us in your prayers and your gifts. We're Hopin'. Maurertown, Virginia.

Census of Religious Bodies at Close of 1946

The Director of the Census is authorized by Congress to take a Census of the Religious Bodies in the United States every ten years, the first census in this decennial series having been taken in 1906. The information is collected through the use of a simple schedule or questionnaire, which is mailed to the individual churches, filled out by the pastor or clerk, and returned to the Census Bureau for tabulation. This census provides the only official government figures with respect to membership in the various religious denominations or organizations.

Preparations are now being made for the 1946 Census and the schedules will be mailed to the churches early in 1947. This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost cooperation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on

the number of members of each local church, with a supplementary question on the number under 13 years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday Schools, etc.

If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than two hundred fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches.

Ashland College News Letter

By Arthur Petit

After a holiday vacation of some 17 days, classes opened on Tuesday of last week with virtually all students and faculty members present. The next event looked forward to by the students is the semester examinations beginning January 22. Freshman analysis examinations will be given simultaneously to a group of about 50 new students who have already been accepted. A few students have dropped from the college, but the enrollment of the second semester will again break all records with about 650 students in attendance.

The examination for seniors interested in entering a medical college are being given January 11. Examinations for other seniors interested in specialized training are to be given later.

The staff of caretakers made good use of the vacation to do some much needed repair work. Redecoration of a number of rooms including the Chemistry laboratory and the Secretarial Science room has added much to the attractiveness of those departments. Varnishing of the floors of the Library Building was on the list of accomplishments.

An old leak in the steam pipe between the furnaces and the library building was repaired during the vacation. This should add greatly to the efficiency of the heating system.

Work has begun on the new band and orchestra room in the basement of the Myers Memorial Department of Music. A gift of \$5,000.00 from a friend in Ashland made this possible. The fine musical organizations which represent Ashland College will then have a home from which they can work.

The new housing units on King Road are about ready for occupancy. This will alleviate the housing situation to some extent for the new semester.

The new catalog is in the hands of the Brethren Publishing Company and should be ready for distribution soon. Readers who desire copies or who know of young people who want them, contact the college.

Travel Flashes

Travel—(Not Flashes)

For such a happy ending, fellowship among Brethren, I claim I have traveled farther, worked more, and, I hope, prayed as much as any person living or dead. I have said this too, a good many times before Brethren Fraternal Committees and none have disputed or challenged it.

Cooperation

So I was glad when at Elgin a few weeks ago, we did more constructive things to that end and I trust more and more, we shall be able to do as I am doing in this Travel Scene: worship together with Brethren of any Group.

Alike

We are alike in so many things. I shall be happier only if we grow to be more so and in more things. Leaders mainly in each group may need to disdain some prominence by cooperation and final union if it comes, but scarce as preachers have become (and by no sign will they increase to a surplus) there will always be places to work and work to be accomplished beyond our possibility.

A Brethren Hymnal

I wonder how many know there was in the last fifty years a Brethren Hymn Book and also later a "Brethren Hymnal?" I used the latter in my early ministry. It contained more hymns by Brethren than anything we have produced or will, I predict. But in this Elgin meeting we voted unanimously to create another and to call it "The Brethren Hymnal." Of course this will need confirmation by Conferences. But the important thing to say now is that the Elgin Group are already hard at work on it and a few of us were among them in initial planning. They have a very large committee, divided so that hymns for the new book will need to pass muster of a talented sub-committee on lyrics, English or literary, theology and adaptability for Brethren use. If our Conference accepts partnership in this commendable effort, we shall be represented on each of these divisions, and our song-writers are now welcome to send their productions for such testings. I hope to present some of my own. Until a time in February they will be working on the Worship Hymns. I hope we shall not be found wanting in the achievement of such a commendable project.

Back and Forth

Weaving like a shuttle on a great machine, I have been going back and forth between Cleveland and Chicago until the road has become rather monotonous and, but for loved ones at either end of the journey it might not be so enticing. But as I think of this, I wonder if it is not much like all life. The workman goes back and forth to his shop; the farmer to his fields and barns; the teacher to classes and even the churchman to his church and back. It is the compensations at the end of the journey to which we look with pleasure, even the end of life's journey has the allure of our being "like Him" for we shall see Him as He is."

Enroute

Even enroute we found the compensation of friends. The regret of the journey was that we had not the time to stop and see many of them and renew fellowships that mean so much and one more; that some friendships of other days were strained by separation that came to our beloved church. While I recognize no schism in the Dunker Fraternities, there must be the evidence of strained relations in the fact that we do pass some by even regretfully, who once were very near to us. Too bad that such things come to pass—that human selfishness and bigotry thus separate folks who still believe that we shall finally all come to the same Heaven and be "face to face" with the same Loving Savior and each other.

Charles A. Bame.

Jesus can expound nothing until we get through all the noisy questions and fussy ideas of the head, and are alone with Him.

Business Manager's Corner

(Continued from page 3)

organization's pledge, but the first pledge from an individual giver came from Arthur DeLozier of Ashland, \$25.00 a year for the three year period. The second was from Mrs. Hattie Mundorf, also of Ashland for \$25.00 a year for the three year period. Third from Lester W. Miller of Waterloo, Iowa of \$5.00 for each of the three years. Thanks for these generous responses. We have endeavored to make pledges available to every one interested. More pledges will be sent upon request.

Interesting Items

(Continued from Page 2)

Institute, sponsored by the Pennsylvania District Sunday School Board, was held at Vandergrift, Pennsylvania, with the Brush Valley Brethren cooperating. About sixty-five persons were in attendance and an enjoyable and profitable time was spent together.

We are also in receipt of the program of the Second Institute which was held in the Third Church of Johnstown, Sunday afternoon and evening, January 12. We are sorry that this program did not arrive in our hands in time to give it publicity. Among the speakers were: Mrs. Walter Wertz, Rev. Percy Miller, Mrs. C. F. Zimmerman, Walter C. Wertz and Rev. C. F. Zimmerman.

Any of the Pennsylvania churches desiring an Institute please contact Mr. Walter C. Wertz, 310-Fourth Street, Conemaugh, Pa.

Laid to Rest

GAZELL. Frank Gazell departed this life December 2, 1946, at the age of eighty years. His death took place at a hospital in Columbus, Ohio, where he had gone for observation.

Born in Lanier Township, Ohio, he spent his entire life in Preble County. He was a member of the Board of Directors of the Twin Valley Bank of West Alexandria, Ohio, for many years, also a member of the City Council.

Mr. Gazell will be remembered as a brother of Mrs. Pearl Smith of Gratis, Ohio, and Mrs. Ross Bowman, of Richmond, Indiana. His countless neighbors and friends will remember his passing as their having lost a very genuine friend who was at all times ready to demonstrate the value of friendship.

Funeral services were conducted by the undersigned, and burial was made in the Gratis, Ohio, Cemetery.

J. Edgar Berkshire.

OAKS. Mrs. Elsie Oaks, aged 60, wife of David Oaks of Flora, Indiana, met sudden death in an automobile accident while returning from a W. M. S. Rally at the Col-

lege Corner Brethren Church. Several others were injured at the time of the accident.

Born August 21, 1886, at Owasco, Indiana, she was the daughter of Joseph and Lucy Wagoner. She was united in marriage on December 31, 1903 to David Oaks. Surviving are the husband; three children, Ivan of Lewisburg, Tenn., and Eileen and Betty at home; two sisters, Mrs. Lottie Johnson of Chicago, and Mrs. Bertha Loy of Delphi; also an uncle, Walter Wagoner of Rossville. Three sons preceded her in death.

She was a member of the First Brethren Church of Flora, Indiana and was prominent in the work of the Woman's Missionary Society.

Funeral services were conducted at the Flora Church with Rev. Bert Hodge, former pastor, and Rev. Woodrow Brant, pastor, in charge. Burial was made in Maple Lawn Cemetery.

Woodrow Brant.

WALKER. Mary E. Walker, born August 22, 1875, was the daughter of George E. and Sevilla Werner Wolfe. During her childhood she resided with her parents on a farm two miles east of Louisville, Ohio.

In December, 1896 she was married to Stron Walker and for most of her married life resided on a farm on the Louisville-Harrisburg Road, where her family was born and reared. Since the death of her husband in January, 1937 she has lived with her son, Donald.

Mrs. Walker was a member of the Brethren Church at Louisville since childhood and was present at the Communion Service held there October 13, 1946. She passed away one month later, November 13.

Surviving her are her two sons, Donald of Louisville; Dorland of Canton, and two daughters, Mrs. J. O. Smith of Canton, and Mrs. Bernard Gotter of St. Cloud, Florida; also seven grandchildren, and one sister, Mrs. J. A. Guiley of Canton.

Funeral services were conducted at the Louisville Brethren church by the undersigned, her pastor. Burial at Union Cemetery.

John T. Byler.

FIKE. Miss Elnora Fike of Terra Alta, West Virginia, passed from this life at the Monongahela General Hospital, Morgantown, West Virginia, December 23, 1946, at the age of 58 years, 6 months and 14 days. She had taught school in Preston County, West Virginia, for thirty-nine years.

She had been a member of the White Dale Brethren Church of Terra Alta since her teens. She is survived by her mother, Harriet Cassidy Fike, of Terra Alta, and three sisters, Mrs. Martha Guthrie and Mrs. Merle Shaffer of Morgantown, West Virginia, and Mrs. Leota Nine of Rowlesburg, West Virginia.

The funeral was held in the Fike-Watson Funeral Home at Terra Alta, West Virginia. The large concourse of friends and relatives who attended the funeral indicated the respect in which she was held.

Burial was in the Terra Alta Cemetery. Services were in charge of the writer, an acquaintance and friend of the family for years.

Freeman Ankrum.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 26, 1947

YOUTH SHARE THE CHRISTIAN FAITH

Scripture: John 1:35-46

For The Leader

The Christian religion is one which thrives primarily by sharing. Keep our faith to ourselves, and the cause suffers. But tell it, live it, and others will see and hear. They, too, will embrace our faith. Yet we wonder how many professed followers of the Christian faith really share it with others. After two thousand years of effort on the part of Christ's followers in the world, there are still many times more unchristians than Christians. Division, jealousy, apostasy and selfishness are some of the things which have dogged the Church through the years. These evils have greatly throttled and sometimes stopped the spreading ministry of the Church. Today we face an opportunity which won't be ours tomorrow. Today we must share our Christian faith with our friends. Tomorrow will be too late. Christianity grows by sharing. What are we doing about it?

DISCUSSION

1. WE MUST BE CLEAN VESSELS. The scripture speaks a number of times about things being carried in vessels. Those used in the sacrifices and temple worship, even though made of the common earth, had to be clean. If they were dirty, they were unfit. Paul refers at different times to our bodies as being temples of the Holy Spirit. He insists that we keep ourselves clean and pure, as carriers of the gospel. We are running the danger today, that while we are endeavoring to share our faith with others, that our unclean lives will spoil our testimony. We young people cannot hope to win others to Christ if we do things which are not fit and proper. It just isn't possible. "Sanctify yourselves," keeping always in your mind the thought that you are His, and He is yours. Whatever your position of trust and honor in the church or your society may be, you must keep yourself a clean and pure vessel for Him.

2. IT CANNOT BE A "STUFFY" SHARING. There is danger that our sharing and preaching programs will be what young people today would call, "stuffy." By that, they mean something that is boring, tiresome, uninteresting, or formal. Too many "evangelistic campaigns" have become mere theological discussions, leading to inflated displays of technical ecclesiastical knowledge on the part of evangelists. What we need is down to earth, plain gospel preaching on the part of men who know God heart to heart. We need these men to convict church members of their sins of inactivity. We need them to reach the unsaved with a heart of love.

True Christianity cannot be formalized. Yet there is that danger that our youth programs and services will become just that. The gospel must have free reign with the soul. It cannot be "tamed down" to the machinery of

man. The conversion of a soul has never been a formal act. A conversion is the soul's yielding to the pleadings of the Holy Spirit. When we share a few more tears, pray a lot more on our knees, and permit the Spirit to work, then we will be really sharing the Christian faith with our friends.

3. EVERY OPPORTUNITY TO SHARE. When we have permitted the Holy Spirit to direct and guide us in the paths of witnessing, instead of fitting Him to our staid plans, then we shall see greater opportunities as they present themselves. Think back. Did you ever have a chance to tell someone about their need for Christ and didn't? How did you feel about it afterwards? That may have been the last chance that poor soul would have to hear the gospel. We should never overlook a chance to speak for Christ. John the Baptist was walking along the road one day with several of his disciples. He saw Christ coming and said, "Behold the Lamb of God." Now we would be the last to insist that no matter where we go that we should always be "harping on people accepting Christ." Too much harping can harden hearts. But we can certainly do more than we have been doing. There is a time and place for everything. We dare not pass them by. When work for Christ is to be done, we dare not lose a day.

4. RESULTS OF SHARING. Who led you to find Christ? Note we did not ask, "Who led you to be baptized and join the church?" We heard a sincere Christian once say, "I was baptized and joined the church when I was eighteen. Two years later I found Christ as my personal Savior. It was then that I gave my heart to Him." The meaning here is obvious. The fact remains that you are a Christian today because someone influenced you by his or her life or word or deed. Are you helping others to find Christ as their personal Savior? If not, why not? Andrew found his brother, and the world has the results of victory through Simon Peter. Some day, the Lord willing, you will be able to sit back and see some other young person become an outstanding minister, teacher, etc., as a result of your sharing the gospel today, if you are faithful to your task now.

There is no greater joy as a minister than to see young people stand out for Christ. Nor can there ever come greater joy to you than to see someone over whom you've had influence go forward in the business of sharing Christ with others.

QUESTIONS

1. In what ways can we share Christ today?
2. Why is there no greater response to the gospel preaching today?

PROGRAM FOR TONIGHT

Quiet music
Prayer of consecration by the leader
Songs
Scripture and sentence prayers
Leader's talk, topics, questions
Special music
Business
Offering
Benediction

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE TROUBLED SEA

Isa. 57:20; Jer. 49:23

"Thou troubled sea,
Oh, troubled, fretful sea!
What can the causes be
That thy soft, silvery breast
So rarely is at rest

"E'en when there wind is none,
And thou art let alone,
Thy heart, self-troubled, will
Keep palpitating still.

"Ah, well may thy unrest
Emblem the human breast;
Yea, the great world around,
Where troubles so abound!"

THE NEW HEAVEN AND THE NEW EARTH

Rev. 21:1

The events of history are steadily marching on to God's triumphal victory. The first and last books of the Bible present great contrasts: perfect heaven and earth, versus, a new Heaven and earth; the first creation, verses the new creation; darkness and night, versus, no night; sun, moon, and stars, versus, no need of sun, moon, and stars; the failure of the First Adam, versus, the triumph of the Second Adam; an earthly paradise lost, versus, a heavenly paradise regained; the entrance, versus the exit of Satan and sin and the curse with its sorrow, tears and death.

The Scripture speaks of three heavens: the atmospheric heaven, the planetary heaven, and the third heaven which is above the stars. John in vision saw the planetary heaven pass away. Romans 8:19-22 tells of the whole creation groaning in bondage awaiting deliverance from corruption. The planets, under a curse, are not inhabited (Isa. 45:18). They seem to be in the same chaotic condition that the earth was at one time as described in Gen. 1:2. In the Millennium the sun will be seven times brighter than it is now and the moon in her brightness will equal the sun of today. With the disappearance of darkness disease germs and sickness will disappear. With the coming of a new Heaven and a new earth all darkness will be confined to the lake of fire. The dwellers in Heaven will be localized in space (Isa. 65:17; 66:22; 2 Pet. 3:13).

Second Pet. 3:10-13 tells of the purifying of the whole creation, a renovation by fire. In the time of the flood the earth that then was, passed away. Man was given a new chance against the corruption of sin. But sin and all its by-products will be strangely eliminated forever from the creation purified and renewed by fire. There will be no more sea. It will not be needed. Its saline properties now counteract the corruption of the atmosphere and the polluted waters that flow from off the continents. If it

were not for the purifying effect of the sea upon the land no life could endure. With the curse removed no purifying will be necessary.

"Here we have no continuing city, but we seek one to come" (Heb. 13:14). Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). "He hath prepared for them a city" (Heb. 11:16). And this "holy city" is located in a new earth for its country (Heb. 11:14).

"Lo! what a glorious sight appears
To our believing eyes!
The earth and seas are passed away,
And the old rolling skies.

"From the third Heaven where God resides,
That holy, happy place,
The new Jerusalem comes down,
Adorned with shining grace."—I Watts.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 26, 1947

CHRIST FOR ALL PEOPLE

Lesson: John 4:4-10; 27-30, 39-42

"The Jews have no dealings with the Samaritans." That seemed to be the essence of racial and religious barriers in those days. And that prejudice seems to have carried over into our present-day thinking and activity. We condemn the caste system of India, and yet we practice it here in America, but with another name—Race Prejudice.

But that was not Jesus' way. Just remember that Jesus was first of all, by race, a Jew. That He was one of a race that "hated" the Samaritans. Go back into Old Testament history and read again the manner in which the Samaritans came into being as a race. They were the offspring of a half-breed race, composed of poor and outcast Jews and imported Babylonians. They were at variance with the Jews at the rebuilding of the walls of Jerusalem and the Temple. They still worshipped God, in a sense, but did not accept the Jewish law or place of worship—Jerusalem. "Yon mountain" meant as much to them as Jerusalem did to the Jews.

Now note the very first verse of our lesson, "And he (Jesus) must needs go through Samaria." Why? Do not forget that Jesus knew in advance just what was going to happen in Samaria. He went there for a single purpose—to break down prejudice and to save the souls of the Samaritans.

Read with great care and meditation the last four verses of the lesson—John 4:39-42. Here you will note that Jesus achieved the purpose for which he came.

Why did John make so much of this incident? He had but one purpose in writing the Gospel according to John—to show that Jesus was and is the Christ, and the acclaim of this is found registered in verse 42, "Now we believe, not because of thy (the woman's) saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."



News From Our Churches

CERRO GORDO, ILLINOIS

It has been some time since a report has been filed about the work at Cerro Gordo. This has not been because nothing has been done, for the church has been forging ahead. Nothing spectacular but a steady moving forward. We held our Evangelistic Service from November 25th to December 8th with Rev. J. G. Dodds of Akron, Ohio, as our evangelist and Mrs. Samuel Adams of Peru, Indiana, as our Musical Director.

In many ways this was an outstanding meeting. We had perfect weather, in fact almost too perfect, for the good of the meeting. Most of the members of this congregation are farmer folk. Corn harvest was late this year and they were taking advantage of the good weather to gather in their crops. This kept many away. At that our attendance was good, especially on Sunday evenings when the house was filled. We were supplied with special musical numbers by different folks, the most outstanding was by the High School Chorus of some over fifty voices. This chorus is robed and made an impressive appearance. The several numbers they gave were well received.

Brother Dodds delivered messages which were heart searching. The numerical results were five first time confessions. The following evening one more came out. The work of Mrs. Adams as Musical Director and her work with the children each afternoon was of a very high order and lent much to the success of the meeting. Both she and Brother Dodds made many friends and will find a hearty welcome at any time they pass this way.

On Monday evening, following the meeting a baptismal service was conducted at which time four received the ordinance. Following the baptismal service the Communion Service was observed. This was the largest Communion Service during my pastorate here. Twenty men and boys and thirty-six women and girls were at the tables. It was pronounced by many as one of the finest Communion Services ever conducted here. The spirit of the church is excellent.

The closing Sunday of our meeting will ever stand out in the memory of those who attended. This was an all day meeting with carry in dinner at noon. At the afternoon service we did what had been pronounced by many, just a short time before, as the impossible. We burned the note on our parsonage. One year and eight months before, the church had purchased a parsonage. Many had made pledges, to be paid in yearly amounts, over a period of five years. The entire amount was raised and paid for in this short time. Yes it was impossible in the minds of men, but with faith in God and a willingness to work and pay, the impossible was done. The Cerro Gordo church today owns an eleven room parsonage, all modern, fully furnished, to offer its pastor. Not many churches in our

brotherhood can match what Cerro Gordo has to offer. (Now Brethren please do not crowd in for I am not ready to leave here. I am enjoying my work with these good people too much for that.) The parsonage is so arranged that an apartment can be rented to others if it is not needed by the pastor.

Cerro Gordo has had days of bitter disappointments and heart-breaks, but they are on their way out. They have love one toward another and a mind to work. Under the guidance of God they will go far in His work.

We ask an interest in the prayers of all God's people.

C. E. Johnson.

IT HAPPENED IN 1946

It is now late in the evening of the last day in the year 1946. So before the fine old year of 1946 rolls forever into history let me recount for the Brethren who read the Evangelist something about several meetings. Of course it should have been done weeks ago but for good reasons it was not. Anyway it will be news to those Brethren living outside the Southeastern District.

In September Brother N. V. Leatherman, accompanied by Mrs. Leatherman spent two weeks in bringing a fine series of special services to the Bethlehem congregation. Brother Leatherman labored diligently and with fine concern for souls. His work and the fellowship which we enjoyed with him and Mrs. Leatherman are much appreciated. After the close of the meeting five persons were baptized and received into membership. Both Bethlehem and Mt. Olive churches suffer from not having the services of a resident full time pastor at each place. Therefore our special services take on greater significance and reveal both our strong points and the weaknesses to us. This meeting should prove to be a very helpful one for a long time. Some excellent things were accomplished or brought to light. The attendance on Sundays was especially fine.

After a week had gone by the Mt. Olive Church commenced its own Revival Services with the Pastor doing the preaching. I had not held a meeting here for five years, but the committee felt that it was my turn even though I suggested and recommended some good preachers for the meeting. It was a most happy time for me. The Lord was surely good to us in the meeting. Although I got a very bad cold it was not quite enough to stop the meeting, for which I am very thankful. There were converts and baptisms with four new members being added to the church. Since I have preached here a long time it was necessary to prepare a lot of new sermons and that of course was good for me. The whole experience was delightful with the exception of the cold above mentioned which might have been worse. The way the people came out night after night was most encouraging to the preacher. The Sunday audiences were especially fine. Of course we rejoice most in those who came forward and for those whose faith was quickened and strengthened by prayer and work during these days. Gospels of John were given out at the beginning of the meeting and many read them through and quite a fine group of boys and girls memorized ten selections from this Gospel.

The Brethren treated me as though I were a visiting pastor, not only by coming to the services but also by presenting to me an offering as large as any visiting

evangelist could hope to receive. This sort of kindness and expression of goodwill has made me feel very happy. Once more, therefore, in print I say a hearty "Thank You" to all these generous friends. I had planned to preach and take special offerings to be applied on the church's debt but the good Brethren decided otherwise.

After a period at home, part of which was spent in preparing material for the Sunday School lessons of the first Quarter of the New Year 1947 . . . and one week of which I was privileged to hear the able preaching of Brother Clarence Fairbanks in the Maurertown Church, I went to Hagerstown, Maryland. Here a happy two weeks went by quickly. I was entertained in the parsonage with the fine Christian hospitality which the Leatherman's know how to dispense so well to visiting evangelists. This preaching mission will live in my memory in many ways. The people were especially easy to preach to, it seemed. Many did not miss a single service. The visit afforded me the opportunity of renewing acquaintance and fellowship with friends of long standing. Elder Leatherman saw to it that I should not miss the beauty of the region in late October. The weather for this, and the above mentioned meetings was about perfect. On Hallowe'en day we journeyed to Berlin, Pennsylvania, and back. Another day, while visiting members in the vicinity, we journeyed some extra miles to see the beautiful Mercersburg Academy chapel with its famous towers and carillon.

Of course the main thing in a meeting is not the good time the evangelist was shown by the pastor or the other things that particularly delighted him, such as hospitality. The main thing is always that there shall be converts. A nice group did come forward to make the good confession. So that makes everything lovely. Of course the Hagerstown Brethren saw to it that the visiting Brother should be well paid. A generous offering was provided.

Then I set out to drive to Elgin. That day the wonderful fall weather, of which everyone spoke so much, took a holiday. I drove through a dismal rain a whole day. But the next day was delightful and I arrived several hours ahead of my schedule at the parsonage at South Bend, Indiana. There I was joined by Rev. Studebaker and Dr. I. D. Bowman and that evening we were in Elgin for supper. The pleasant visit there, the meeting of the Fraternal Relations committees of the two groups of Brethren, and certain observations, are related in another article which will appear in the *Evangelist*. Suffice it to say I am all for Fraternal Relations. May the Dear God who loves us all help us to love as He loves and so glorify Him. Not only is life too short to be little, but eternity is too long for us to miss doing His Will now. That is one way to say why I am, and have been, for the finest fraternal relations with other Brethren. The Grace of our Lord Jesus Christ be with you all, Amen.

John F. Locke.

SOUTH BEND, INDIANA

Home Coming and Ordination Service

Home Coming Day at South Bend was observed in the Brethren Church on November 24, and was also the day of Ordination of one of our young men to the eldership, Brother William R. Monroe.

Brother Monroe had been serving as a lay preacher at the County Line Brethren Church, a country church about

fifteen miles south of South Bend, and at Teegarden Brethren Church, located a few miles west of County Line in the village of Teegarden. These two small churches were without a pastor and I counseled them to invite Mr. Monroe, as he was then our Sunday School Superintendent and wanted to be of service. He got along well with the people of these churches, and has served them since that time, with the exception of some months out for army service.

We had hoped it would be possible for him to get some special training before ordination and have continually emphasized, that if the ministry was only to be a sideline and he was not planning to give himself wholly to the ministry of the gospel, we would not recommend him for ordination, for our great need now is for men who will give their best and their all to the building and building up of churches. I was aware of our church history with a free ministry. My own father was a capable minister and did much preaching, but never received one dollar remuneration, and while he did much good, there is no tangible evidence in churches established, that he ever preached.

If the Brethren Church is to extend her borders and increase her churches, she must have more men who give their diligent and wise service to the task. It is Elder Monroe's purpose to give himself wholly to the ministry as soon as he can do so. He has a lovely family: a capable wife, and two daughters, Nola and Nyla, I would say six and eight years of age. We introduce Rev. Monroe and family to our *Evangelist* readers. He has a good personality, uses his English well, has a good sense of humor and desires to serve. We bespeak for him a fruitful ministry. An opportunity to preach and study at the seminary would be a wise arrangement when it can be done.

Our Home Coming Day was a very interesting day. The attendance was large. Prof. M. A. Stuckey was our guest speaker. Other ministers who shared in the services were, A. E. Whitted, George Pontius, W. I. Duker, C. A. Stewart, J. M. Bowman, E. A. Duker, and Rev. Kessler of the Church of the Brethren. All took some part, either in the Memorial service or the Ordination service.

In our Memorial Service we honored the following: William Meyer, Willis R. Shriver, Jr., Mary Elizabeth Morris, Mrs. Claude Carpenter, Charles Caudle, John Shirk, John J. Wynn, Edward Price and Rev. C. D. Whitmer.

For the evening service a Gospel Team from Ashland took over. The team consisted of Richard Wolfe, Dorman Ronk and Thomas Shannon—Brother Ronk leading the singing and rendering a special number, Brother Shannon giving the Scripture and prayer, and Brother Wolfe, one of our own boys, now in the seminary, bringing the message.

It was a good day and we thank all who contributed of their time and talent to make it so.

Claud Studebaker.

FROM ASHLAND TO ELKHART

Had we listened to every voice we would have gone to Ashland five years ago with some misgivings. We had been told by many that the Ashland Church was one of the hardest Churches to serve in the brotherhood. But after five years on the field we can say that the Ashland Church is just as nice a church to serve as any to whom we have ministered during our pastorate.

When the call came from Elkhart, it was difficult for us to make our decision. After we had spent some time at Oakville, Indiana, we felt we just wanted to stay there the rest of our ministry. But sometimes the Lord calls in ways and places we do not at first understand. We can see now, even apart from the church itself, that the call to Ashland proved a rich blessing to us as a family.

The first was the fact that we were able to keep our children in College and especially enable them to attend our own College at not quite as large a cost had we been living some distance away. We were also close to some of our relatives, including my father, and were thus able to help them during sickness and death. We also believe our work in Ashland prepared us for our present field to at least some extent.

Therefore, it was not easy to leave Ashland. We believe some good was accomplished, even in the church. But this is for others to relate. We wish for Rev. Benshoff and his family as happy a life as was ours while with these wonderful people.

We are now comfortably situated in Elkhart and find that the first four months have been busy, yet happy ones. Perhaps, not any busier than while at Ashland, for I have discovered that a pastor can find plenty to do regardless of the size of his membership IF he wants to find the tasks. Of course in a larger membership there are more homes to call upon, more demands for funerals and weddings and a larger number of activities in the church itself. But it is also true that there is more talent in the larger churches upon whom responsibility can fall, hence from this viewpoint much of the work can be assigned to others.

Due to our predecessor, Rev. Delbert Flora, we found the work quite thoroughly organized and thus running smoothly. Hard work doesn't hurt any minister. Worry, however, often affects his ministry. Responsible laymen to carry on lifts this worry and gives strength to carry on the work that the minister himself must always do in every congregation. We have found this leadership here at Elkhart.

So the people have responded in a very wonderful way. To date we have been able to call on the entire membership within driving distance of the church. In addition we have called upon many future prospects for the church. And we have found plenty of these in the city of Elkhart. The Lord has given us health and strength to make about 500 completed calls during this time and we believe it will bring great blessing to the church.

We began our revival meeting November 3rd and continued for two weeks. It was a joy and inspiration to bring the messages at each service. The people were very responsive to the preaching of the Word. Rev. and Mrs. Robert Byler, from the West Alexandria Church, were with us and had charge of the music and youth and children's work. It was a real blessing to work with them and have them in our midst to work for us. The church responded splendidly to their leadership and thus responded with a lovely offering. They even gave the pastor an extra week's wages for his part in the revival. We did not have as many additions to the church as we had hoped, but we do believe the revival spirit will continue and that there will be additions from time to time. This may be more encouraging than that they should all come at one time.

To date we have received 17 into membership of the

church and have more awaiting membership by letter. We have had only one loss by death during the four months. We found about 850 names on the membership roll and we are making a definite effort to contact each, either by mail or personal visitation as to their membership. We are now about ready to pass upon the membership and bring some recommendations to the church as to the number we shall count. We believe we shall have well over 700 from whom we have received a positive statement that they still desire their membership to be kept on the active roll.

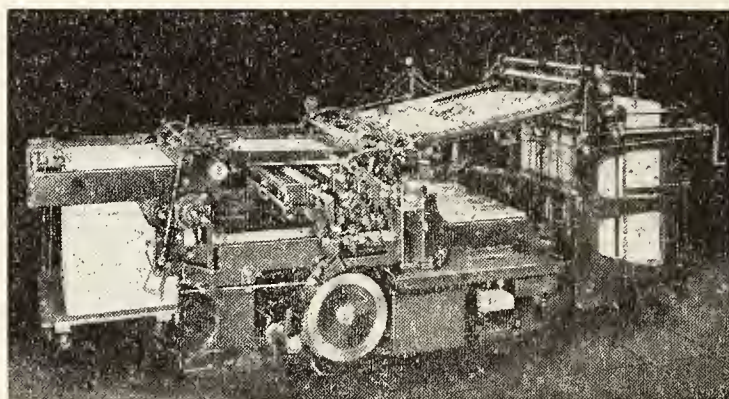
Definite plans have already been made to begin the New Year with a Friendship Visitation Campaign that should bring rich results. We believe the proper order is for the pastor to visit each member first and then that there should be a follow-up Campaign by the members of the church. The pastor has made his visits. He now expects and believes he will be richly rewarded, by a consistent visitation by the active members themselves.

We have made a definite effort during the Revival to win new converts for Christ and the church. Now we will put forth just as consistent an effort to win back those whose names still appear on our records. Personally we do not believe any church has a right to take names off the roll, without first making a prayerful and consistent effort to reclaim them first. This is our present task as we begin the New Year. We desire the prayers of the entire denomination that this effort might prove very successful and helpful.

L. V. King.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Reported previously	\$ 1,666.50
Cash and Pledges to date	\$ 1,831.50
Yet to be raised, not less than	\$13,168.50

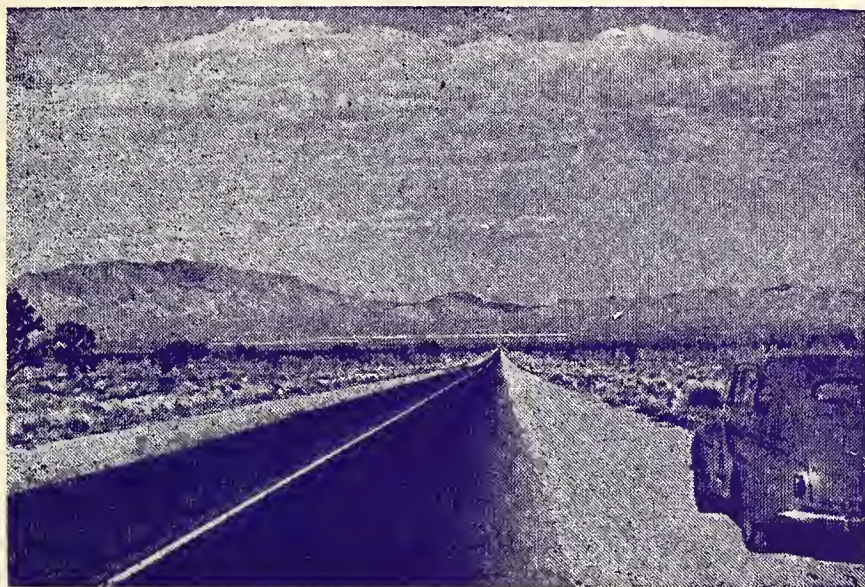
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FOR THE BRETHREN CHURCH**

**We can have it, if we want it;
If we want it hard enough.**

The Brethren Evangelist

On The Way - - -

MANCHESTER COLLEGE
NORTH MANCHESTER



In The

New Year

In This Issue - - - FEATURING

Reports on recent meeting —

Fraternal Relations

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My

New Year's

Message

Brethren and Friends:

When this greeting is read, the new year will have already dawned. How quickly they pass! We recall the words of St. Paul, "Redeeming the time because the days are evil." Eph. 5:16. It has been said, "One of the highest evidences of wisdom is 'redeeming the time.'" It is so easy to trifle it away. We have time divided for our convenience, from seconds to centuries. This measurement is of great importance to short-lived man. It assists us in the distribution and arrangement of our affairs.

Every year is a measure in our earthly exist-

ence. What is done with the new year depends upon each of us. Our attitude, our desires, our convictions and the position which we occupy determines the way we apply our life to time. Consider there is no substitute for it. Each moment is measured out at once. Some would have purchased it. Many would have given a kingdom for a day; thousands for an hour. Consider there is no mart where it is to be had. The greatest question: How will we use this year? It will be a year of life—a period of our stewardship, a part of our probation. Surely the chief end of man is the grand employment of time. We must lay hold of God's strength, cast ourselves entirely on His merciful aid or we shall never consummate an essential work.

There is immediateness in the act. Today we have life, and the means, and the promises. Tomorrow all may be lost, and forever. Now God stoops and entreats; now the gates of paradise are widely opened; now the Holy Spirit hovers, ready to descend; now angels wait, ready to strike their harps afresh:

"All Heaven is ready to resound,
The dead's alive—the lost is found."

Now, let me urge immediate *consecration*. What is it to consecrate? It is to devote to divine purposes. In olden times, vessels, animals for sacrifices, likewise the priests and Levites were set apart for divine purposes. Personal consecration to our God is the entire surrendering of ourselves to serve and live for Him, whose we are.

As we approach the new year and take inventory, we arrive at this conclusion: Our paramount need is for more consecrated workers. We need help in our mission fields, in mission churches, at home in many local churches. Young people (we have them, as fine as any church), *surrender for service*. Enter our College and Seminary at once and prepare to do the most acceptable service in all the world. This is a call for volunteers now.

Buildings, money and good prospects for new churches avail nothing without life. Brethren, it is high time that we resolve to pray for consecrated, surrendered life to the will of God. We press on in confidence that if life is dedicated unto the Lord, money and all other needs will come.

Who will come forth to join the 1947 Crusade for Christ in the Brethren Church?

In Him,
E. M. Riddle.

"Take Heart"

by Rev. John F. Locke

This article and the four following it appear in this Missionary Number at the request of the President of the Missionary Board. These are reports of interest from some of the committee which was chosen by General Conference to represent our church in meetings with the Church of the Brethren on Fraternal Relations. We believe it is our duty to read them and be well informed.—Ed.

The 1946 General Conference of the Brethren Church went on record favoring "the finest fraternal relations with the Church of the Brethren." The Brethren who journeyed to Elgin in November, 1946 can testify that "the finest fraternal relations" were the kind we experienced. We were invited officially by Dr. M. R. Zigler when he was at Ashland in August as a guest speaker on our conference program. He suggested that we come and sit in on any Board and Committee meetings of the Church of the Brethren and attend the joint meeting of the Fraternal Relations Committees of the two churches. This cordial invitation to attend the meetings of the General Boards of the Church of the Brethren seemed an unusual opportunity to get acquainted with the spirit and work of the Church of the Brethren. No better way could be devised to get well acquainted with the leadership and temper of the whole denomination than to behold it in action. In fact, I was so interested in the missionary problems and discussions relative to entering new fields that I almost voted time or two. We all felt very much at home for our hosts did not treat us as strangers. Over and over it was borne in upon our inner consciousness that "we be Brethren."

Committee chairmen would introduce members of our committee and extend every courtesy to us. Members of our committee listened on such committees as Ministerial, Educational, Missionary, Pensions, Hymnal, and the Service Committee, perhaps others. Besides this we were able to look over the large Publishing plant and the offices of these committees.

Here are some impressions: We were on the fourth floor of the Publishing House meeting in a large room fitted for a chapel when Chairman V. F. Schwalm, President of North Manchester College announced that the committee would recess for the chapel program conducted by the employees. This was an impressive sight. Considerably over a hundred persons, black and white, office workers and printers in their aprons, and other workers in overalls as well as the visiting preachers and committeemen and women took time out for a worship program, hymns, scripture, prayer and a devotional message. It seemed to me that there was something real and vital. Why shouldn't

there be a period of worship by and for all the employees of the denomination's offices and Publishing House? It likewise made my heart glad to see the practical demonstration of genuine Christianity of which the members of the white and colored races working and worshipping together was an unmistakable evidence.

After chapel a gentleman whispered to me that our committee were to be his guests at lunch. His hospitable man, we learned when noontime arrived, was Brother E. M. Hersch, manager of the Publishing House. This afforded us delightful fellowship. Returning to the Publishing House our host presented each of us with a beautiful book by Ernest G. Hoff, the title of which, "Take Heart," might well serve to sum up my reaction to the whole experience. That's what I did at Elgin. It was good to see and feel the wholesome sincerity of these Brethren, to know their earnest purpose and generous forgetfulness of selfish ends as they give themselves to the work of the Kingdom. One couldn't help but take heart when one beheld them "approving the things which are excellent and being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

We were shown, by our host, shelves of books newly published by the Brethren Publishing House and it was evident that these Brethren are following in the tradition of Mack and Sower, using the powerful means of printing to present the historic message of the Brethren to our day and generation.

The afternoon was packed with interesting reports, discussions and addresses. We had the pleasure of hearing Dr. Leland Brubaker who inspected our South American work with Brother Klingensmith several years ago. He was reporting on his recent visit to China and his remarks caused us to "take heart" regarding the possible future of that great people.

Of course the meeting at night was the highlight of the trip. It was a spiritual experience not to be forgotten. It was of such a character as to make it difficult to describe in anything like adequate fashion. We were seated about the tables interspersed among the larger entertaining group. There were five of us and over twenty of our Elgin Brethren. The Moderator of the Church of the Brethren, Dr. Rufus Bowman, President of Bethany Biblical Seminary, Chicago, opened the meeting and called on one of us to offer thanks for the meal. Then we ate a very bountiful meal of rare excellence and enjoyed a period of good fellowship. At the table I happened to be seated between Dr. Brubaker and Dr. Calvert Ellis, President of Juniata College, with whose parents I had toured the Holy Land in 1939, sharing their car. So between Brubaker and Ellis and good food, the meal was a rare delight to mind and body.

Dr. H. L. Hartsough presided during the after meeting of the two committees. Opportunity was accorded everybody to get up and speak his mind freely. Here the thing that made me "take heart" was that we seemed to be so completely of one mind. If anybody had any fears on our side of the house, they were forcefully and finally dealt with in the opening remarks by Moderator Bowman. Speaking for the Church of the Brethren he stated unequivocally the position which his church takes that we are one people. They are not desirous of swallowing us, and nobody shall be less or have less because of the growth of good fraternal relations. I now sincerely regret that a stenographic report was not taken of all that was said by the various persons of both committees. I would like to have it for the encouragement and instruction of any person who may be inclined to view with alarm just because a committee and not the whole church necessarily must do the initial work toward the better relations.

Dr. Bame, who had been ill, rose from his sick bed at Western Springs, Illinois to journey into Elgin for the meeting. His brief address moved me deeply—especially when referring to his illness, he said he knew of nothing he would rather use his last strength in than furthering relations among the Brethren of our two churches.

The words of Elder J. W. Lear (first cousin to our own Claud Studebaker) said he had prayed for years for the Lord to bring us to a unity of mind, now, he said, that seems to be here. What can I take up to the Lord in prayer as the next step? Of course I cannot give you the exact words he used. Elder Lear is the oldest member of the committee from the Church of the Brethren.

Dr. I. D. Bowman, spoke of the polity of the two branches of Brethren and brought smiles to all by his apt characterization of the way polity works in the two denominations.

Brother Studebaker spoke for us quite effectively as did Dr. Robert F. Porte. Every person from our committee and from theirs spoke quite frankly analyzing the situation and what could be done. It was evident that each person in turn spoke from the heart with deep feeling and conviction. Brother H. L. Hartsough voiced the sentiment of the entire group when he said that we had had a love feast. Dr. Hartsough presided in the absence of Dr. M. R. Zigler who had to depart for Europe shortly before the meeting. On his way to New York to take the plane he had stopped at my house for a brief visit. His interest in this meeting was such that he telephoned back from New York just before leaving to urge his assistant, Rev. W. Harold Row, to do everything for our committee to make us feel welcome. Speaking for our group I assured Rev. Row that he had done an excellent piece of work and he could tell Dr. Zigler so for us.

My great regret at Elgin was and has been since, that some of the valuable members of our committee found it impossible to attend. But letters and other communications assured us of their interest and desire to attend. I trust that all those who did get to go will report their impressions to the Evangelist readers. I will conclude with a story.

In the Northern tip of Frederick County, Virginia, there stands the old Hopewell Friends Meeting House, built of native limestone in 1734. Some years ago I spoke at this



famous old meeting house at a Sunday School convention. As I spoke, my eyes strayed to the balcony, and I was fascinated there by a partition which seemed to be of a rather peculiar construction and not quite in harmony with the general design of the lines of the fine old colonial building. At the noon hour I asked Brother Louis Pidgeon, the aged secretary of the local Friends Meeting, "What about this partition in the balcony?" Long since Brother Pidgeon has gone where the good Friends go, but he told me the story of that partition, a story that has never faded from me. For on that barrier in the balcony there hung a tale. He said that long ago the Friends of that congregation were divided by the Hixite controversy and so during for some years part of the congregation has worshipped on one side of the meeting house and part on the other. He pointed out which side the Hixites used. The partition then divided the meeting exactly in half, and divided as neatly the unfriendly Friends. Then he said, "The division was healed and we took down the partition except that you saw in the balcony. We left that there for Sunday School purposes."

That incident comes back to me now as I think about our relations with the Church of the Brethren. Neither branch of the church left the house our Fathers built on the abiding and secure foundations of the Word of God. All now we have to do is to take down a very flimsy partition which looks quite out of harmony with the general lines of the real structure. The partition is not the thing. It can only provide a barrier to good will and brotherly relations. It's the house that provides protection and fellowship and security when the winds and floods come. It can do all this because of the foundation on the Rock.

Some years ago, in fact so long ago I can't remember when, I took down the partition in my own mind and heart. It wasn't hard to do. The New Testament provides one such strong means for wrecking this particular partition. I can sincerely report that taking down this barrier has brought me much joy and peace. It has multiplied friendship and good-will. Why our grandfathers or the past generation put the partition up in the first place, or whether they were wise or foolish, right or wrong, is no longer the question. We all know that time has healed the old wounds and erased the old problems long ago. It is for us today to seek to fulfill our Lord's desire that we might all be one.

Claud Studebaker Writes His Impressions of Fraternal Relations Committee at Elgin, Illinois

It was a pleasure and a source of no small item of information to meet in Elgin, Illinois, with the Fraternal Relations Committee of the Church of the Brethren. Every courtesy was extended and we were made to feel quite at home as we sat in on the various meetings of their various Boards. For their Boards have a general meeting twice a year and their leaders from all over meet in Elgin for consultation and planning. I think this is a fine planning and administration.

The Brethren Publishing House is no small affair. The profits from which are given to missionary work. In the assembly room of the building, where the larger meetings of the Boards were held, there gathered all the employees of the Publishing House and the office help in the various departments of the church institutional life, which have their offices in this building, for a period of devotion. I would say more than 100 employees gathered during this period, which made a nice audience for a devotional meeting.

The Brethren Service Committee of which I have the honor to represent our denomination as a regular member, met. The scope of their work is astounding and is being accomplished at no small sacrifice of many of the workers. Our church has not begun to do what we are capable of doing. We are in no sense keeping step with our sister church in this field of Christian service. Our pastors and churches need to awake, including myself and the church I serve.

We had a dinner meeting on Wednesday evening—the Church of the Brethren men were: Bowman of Bethany Biblical Seminary, Bowman of Bridgewater College, Davis of La Verne College, Hartsough, Lantz, Lear, Hersch, Henry, Row, Brubaker, and Ellis of Juniata College. The Brethren Church representatives were: J. F. Locke, I. D. Bowman, C. A. Bame, R. F. Porte, C. Studebaker. W. I. Studebaker had planned to attend but was hindered. We are sorry that a full representation of our committee could not attend.

The meeting was very cordial. Dr. Rufus Bowman spoke of their sincere desire to see all Brethren working in har-

mony for a single purpose. They had no desire to reduce our testimony but to enhance it, and that they would be glad for the name Brethren; that we might be of service to them and they to us and unitedly our service could be magnified. Also, that inasmuch as their church was seeking to give a telling witness for peace instead of war, that it would be a good example to have peace come to the divisions of the Brethren and again be united in the great task before us.

Due to an attack of the Flu shortly after returning from the meeting of the Fraternal Relations Committees this is being written just before Christmas rather than in November. The sacred season of the Nativity reminds us again that God is pleased with men of good will. Dare we talk about peace and good will if we are nonconductors refusing to allow these vital currents to flow through us? But with the thought of peace and good will abounding we can all take heart!

May the New Year see us led by the Spirit of Christ into glorious gains for the Kingdom. Let the love of the Brethren continue until we are made perfect in one and the world know that the Father hath sent the Son.

Rev. Locke, chairman of our committee, insisted that I speak for our group first, for all were given opportunity to express themselves. Dr. J. W. Lear, a son of my father's sister sat in this meeting and also sat by my side 10 years ago when we had a joint meeting at Ashland, Ohio, with a full committee on both sides. At that meeting Dr. Bame had asked that I bring a paper on the advantages of uniting the Brethren churches. At that meeting and also at this I told of hearing Aunt Lib Lear and my father discuss the matter of "non-conformity." She being strict for the order, father more liberal. Of the family three went progressive, three remained conservative. No quarreling, but estrangement, coolness, division. Now their sons are sitting together seeking to devise some way to heal the breach and unite our forces.

WHY WAS THERE A DIVISION?

There never was any difference in doctrine, only a matter of policies and personalities which resulted in strife and contention and division and many unchristian attitudes and deeds. Whatever good may have come out of the division, it has been my firm conviction, that a bit more Christian patience and sympathy, and a bit less of personal vanity could have bridged the chasm of difference of opinion, which resulted in division with all its unholy trappings of evil speaking, contention, strife and confusion, which belie the Spirit of our Lord.

UNITY OF MIND

At our meeting, it seemed to be the conviction of every member of both committees that inasmuch as we have a common history, a common faith; which accepts the Bible as the Word of God, Jesus Christ as the virgin born Son of God, His vicarious death on the cross for our sins, His glorious resurrection and ascension, the doctrine of the Holy Spirit and the church with her organization and her ordinances observed in like manner, with family names in common and every relation of life woven after the

same pattern, there seemed to be not a very logical or spiritual foundation for two churches when one unified organization might more economically, more efficiently and more acceptably to our Lord carry on the work of His church.

ORGANIZATION

The joint committees organized as a unit with our beloved John F. Locke as Chairman, Dr. M. R. Zigler of the Church of the Brethren as Vice Chairman and brother Porte and myself as members from the Brethren Church and several members from the Church of the Brethren.

These named are to constitute an Executive Committee to plan a closer cooperation of our churches and as I think every true Brethren desires, eventual uniting of these two divisions, if and when it can be properly consummated, which to me would greatly increase love among the Brethren and greater efficiency in every department of the Lord's work by His church, which He desires to be one.

—South Bend, Indiana.

Please Take Note

The Cambria County Brethren Christian Endeavor Rally will be held February 4 (Tuesday) 1947 in the Third Brethren Church, Johnstown, Pa. Rev. E. M. Riddle will be the principal speaker. Special music will be furnished by Vinco, Moxham, and Morrellville. The devotions will be in charge of the host church. The C. E. banner and chorus books will be given to the society with the best percentage of attendance at the rally and during the quarter.

Walter C. Wertz, President.

The Meeting at Elgin, Illinois

by Charles A. Bame

The recent meeting of the Fraternal Committees was a love-feast, but not more so than others I have attended during the last 32 years. Some, I believe were even more so; some more practical. But this was a good meeting because we resolved to "unite as soon as the details can be worked out." I am for this unreservedly but for every word of it. For there are many "details" to work out and it will take time and patience and harmonious conference action in two conferences. But your committees want to begin and for this we make our appeal. It is our next move for the Church of the Brethren really finished their work in 1936.

It is my conviction that the great majority of Brethren in all groups are favorable to immediate union on the basis of our original foundation: the Bible as the message of God to fallen man interpreted simply, accepted wholly, obeyed literally and with liberty of conscience in methods and doctrines not essential to salvation and not subversive to unity and harmony in the body of Christ.

Beyond question we have been coming toward each other ever since 1915. I have witnessed it and conference actions prove it. In my humble opinion, final unity of the great body of Brethren is as certain as tomorrow's rising sun; as sure as our salvation in Christ and the guidance of His Spirit.

There are illimitable ways in which it can immediately be practiced which will inevitably and inescapably lead to full cooperation and union. The things that separated us in the '80's do so no longer; the things that separate us from other denominations do not exist between ourselves. Each of our groups have almost if not all the doctrines and practices of the others and we are too much alike permanently to be separated; and besides, the continued flow of sympathy, forbearance and good-will make

all the world more of a unit and thus we, led by the Spirit of Christ and trying to obey His last prayer (John 17:23) should become ashamed longer to remain apart.

Tremendous loss is continually suffered in numerical growth and spiritual enrichment by our failure definitely to eliminate duplication of effort in many fields and institutions where we have two and can barely support one; thus, the expenditure of both efforts finally becomes a total loss because neither succeeds and none can explain or defend the delay nor excuse such blundering. Thus we become party to the promotion of an imagined superiority and cultivate prejudices that do not in the slightest sense belong to people professing to be Brethren and obedient followers of the Lord Jesus Christ who two thousand years ago, prayed for the unity of His followers. Already we have proven the value of amalgamation and cooperation in a number of places and over an expanse of years. What more is needed?

So, let courtship or philandering stop. For after all, these thirty-two years of effort has been wrought by the askings of conferences and no insuperable difficulties have at any committee meeting been encountered and never on my knowledge has an unkind or unhappy action resulted save in our own conference in 1936! "As soon as the details can be worked out" and no sooner. I am opposed to any surrender to un-Biblical procedure or any uninspired tenet or withal, any Brethren interpretation that has stood the test of two centuries. It is not change we need but efficiency, harmony, peace and unity for the sake of the progress purchased on Calvary and the triumph of the Whole Gospel of Christ. Praying for this, many Brethren have passed on to glory with patience, hope and faith. It is our duty to make it real in our time. Now!

—Western Springs, Illinois

Dr. I. D. Bowman states his views of

The Fraternal Relations Committee Meeting of the Church of the Brethren and the Brethren at Elgin, Illinois

It makes me exceedingly happy today as I look back and see some of the good after effects of our unhappy division of more than sixty years ago.

The prejudices and bitternesses of individuals and the sad divisions of families have been vanishing and closer fellowship and union has been clearly evident. In my extensive traveling over the brotherhood of both groups fifty-five years ago and since it is almost unbelievable to see the increase of love, fellowship and spirit of union that has been increasingly manifested.

I have been thoroughly convinced for some years that a large majority of the Church of the Brethren and the Brethren Church desire organic union of the two groups.

We should put forth an honest, determined, conscientious effort for union as soon as all details can be ironed out.

I cannot recall that I ever was on a committee before that was more sincere, united, and unselfish. All of one accord desired unity on a gospel basis.

Perhaps, there always will be a minority in both groups who will oppose union, but after an unprejudiced, impartial investigation, I am thoroughly convinced that it is

for our good, and for the glory of God that we pray and work for union.

Let us enter into the spirit of the Lord's prayer: "Neither pray I for these alone, but for them also that shall believe on me through thy word. That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory that thou gavest me I have given them; that they may be one as we are one; I in them and thou in me that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me." John 17:20-23.

Let us also apply Paul's prayer to these groups: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that we all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. As we pray this prayer of Paul and join with Christ our intercessor in heaven, God will bring to pass this grand reunion.
—Howe, Indiana.

My Thoughts on Fraternal Relations

by Dr. R. F. Porte

About the middle of November, five of our Fraternal Relations Committee accepted the invitation of our mother church, the Church of the Brethren, to attend a meeting of their General Boards at Elgin. It is difficult for me to try to convey in print the kind of reception we received. I think it is best described by saying the Elgin folks gave us the best they had and got along on what was left. This reception had to be experienced to be appreciated. To say it was cordial is not ample enough. This gracious attitude on the part of our Elgin Brethren is heightened in value when we realize they are not compelled to offer our group anything except as they are compelled by the Spirit of Christ.

This whole matter rests on this one proposition: Is organic union of the Brethren groups right? When an unsaved soul hesitates and debates the acceptance of Christ it may be said that there are important considerations to be taken case of. We say to the hesitating sinner that there is no other matter as important as deciding for Christ. Our Lord prayed that His people might be one.

We are not called by the Master to correct another person's theological views or religious services; to his own master he standeth or falleth. The command of the Master is to hear the Word of Life and life is not the product of divided Christians. We as individuals are to do the right as God gives us to see the right and mind our own business about other people's relations with God. We are to encourage other people to seek the Lord Jesus, but not necessarily according to our schedule.

The Brethren who sat in conference at Elgin were unanimous for organic union of the two larger bodies of Brethren. We believe we can best serve the Master together and increase our Christian influence in the needy world. Hindrances and handicaps are too evident because of separation. Union offers us a larger mission field, greater opportunities for people and ministers of every grade. More good positions will be available for leaders in both groups. There will be need for more great men and women to carry the Greater Brethren Program.

—Warsaw, Ind.

Brethren Women on the March

Mrs. F. C. Vanator, Editor Woman's Outlook

There is a great need today for a vital, forward-looking program which will command the attention of our confused and tumultuous world.

Throughout all ages there have been great waves of spiritual revival and power, when men and women have united in prayer and have consecrated themselves wholeheartedly to the spreading of the Gospel to the whole world.

The women of the Brethren Church have loyally taken their place in this program in years past. But when they were hindered by the war and other obstacles they did not in any way slacken in their preparation to move forward when the doors should be opened again.

Their program of Missionary Education has been consistently carried on both in special classes and through the columns of our National magazine, the *Woman's Outlook*, and by suggested outside reading.

The power of prayer has been persistently tested and proven in the lives of the women. Great goals have been attained through this source.

Each year more funds have been made available for missionary work, both at home and abroad, and many missionary projects have been undertaken by local or district groups.

A definite effort to encourage young people to consecrate their lives to full time service for the Lord is bearing fruit, and money and talent are being made available as the fields open to calls for them.

The work in Kentucky has always held a place deep in the heart of Brethren women. Each year has seen added interest in the progress of that work.

But now, with all this foundation laid, surely Brethren women are ready to make strides forward in the year 1947, and henceforth as long as He permits us to serve Him.

A big step forward would be the selection of some definite place or places where the women could concentrate their efforts. This would give opportunity for united effort with visible results which would inspire the women to greater zeal. Personal contacts with missionaries would be possible and very profitable to the growth of the missionary work which they would undertake.

Brethren women are in a position to select some young people who are ready to go into the mission field, and support them in their work. Or, a number of smaller projects might be set before the women, so that district or local groups might take on such support.

Whatever the plan, it should be one with an open door that leads on into unlimited future, so that Brethren women might never feel their missionary spirit cramped for lack of place to serve.

In saying all this we are not losing sight of the one great project of the past five years—the building of the Chapel on the College Campus—for this is indeed and in truth, a missionary project. When we build a place of worship that will add to the spiritual growth of our missionaries and ministers in training, we are advancing the quality of workers we will put into God's vineyard in the future.

This article may seem to narrow the sphere of service of Brethren women too much, but one idea well worked out is far better than spreading our efforts so thin that definite results of our labor cannot be seen. A vision of missionary service rendered is essential to the enriching of the missionary consciousness of any group. The effort must needs be one which we can make a part of our lives and can understand. The more concrete our contributions can be, the more solidly will the missionary roots sink into the lives of our Brethren women.

A healthy growth may be expected when the field of service is so near to the heart of each woman that she can see needs and meet them from time to time, because of her great love for "the cause."

The aim of Brethren women for the future is not to hold the line, but rather to advance all along the line.

There should be:

- More women working;
- More women praying;
- More women giving;
- More women training for service;
- More women in world service;
- More women holding the ropes at home.

If these aims are made a part of the life of Brethren women, only God can measure the ground that may be gained this year, and on into the future.

—Ashland, Ohio.

Sermon in Stone

Stand as stone to the whip of rain:
Be as granite walls to pain.

Let no hot wind of desire
Crumble you with plangent fire.

Let no venom-tainted dart
Flesh its keen tooth in your heart.

Let no terrors, tempest-strown,
Shake your heart: be staunch: be stone!
—Verne Bright.



Brethren Men

Are Marching, Too

by Everett Miller,

Chairman Northern Indiana Laymen's Association

As the writer turns over the pages of history of the past year, and takes a look at the future, a new vigorous and enthusiastic men's organization looms up before him. From all over the brotherhood reports are coming in concerning new organizations in churches who heretofore had never thought of a laymen's organization. Now we hear people ask why there is such enthusiasm. It is simply because some good consecrated laymen are willing to accept the challenge of a great forward movement. Our ministry has accepted it. Our Missionary Board has planned one of the greatest forward steps for many years. Never in the history of this Board has there been a greater faith and confidence in the future. The Board is promoting some of the finest home mission projects that have ever been attempted. Men are working hand in hand with the women for the success of our mission work.

A few years ago, it seemed that women were chosen to carry on all missionary activities, and at this point the writer wishes to compliment the women on their splendid leadership. Without the leadership of the past, which has carried many a weak church through discouraging times, we doubt very much if we could show the success of today. Men are seeing the light today as never before. Our young people's camps are growing by leaps and bounds. Men and women alike are realizing the fact that if the mission work of the Brethren church is to prosper, Brethren people must get behind it. In the past we have been astounded by the success of many worldly organizations. Wealth and success seem to be at their fingertips, yet many a church only exists. I think our men and women now have the answer. They can now see that they themselves must promote the work and welfare of their own church if it is to prosper and grow, and thus create a home base from where spiritual goodwill radiates to the entire world.

In Proverbs 29:18, we read "Where there is no vision, the people perish." If we as laymen do not have a missionary vision for 1947, it is because we have failed to pray and give of our wealth and of our time for the spreading of the gospel. Let us not become too busy in our everyday activities that we fail to recognize the fact that everything we have and possess comes from a gracious Heavenly Father who deserves our gratitude. We owe our homes, churches, schools, and a free fountry where we have freedom of speech and religion to a good Father who expects us to help evangelize some part of a dark continent. We should stop and ask ourselves if we have truly done our best, or have we simply given of a surplus. We should make the missionary cause an investment. Money invested in this way returns a high rate of interest and the investment never fails. Jesus never fails. The

Lord has promised to bless us as he did the Apostle Paul who gave himself over entirely to the task of winning the world for Christ. The Lord made Paul a chosen vessel to carry the good tidings to a lost world, and so we as men can see a great future in our mission work for the coming year.

Perhaps we can be chosen men for a particular work in this great field of missions. We cannot all go to the African or South American field, but we can whole-heartedly support our workers with our prayers and gifts. A church that supports its college, and its seminary, its publishing interests and other organizations will also faithfully support its missionary efforts, because they all work together for one great cause and end. We should thank God today for leaders in our College and Seminary who this day are preparing gospel messengers for the future.

In my closing remarks, I would like to say a few words especially to the men. Let us be big enough and strong enough the coming year that we can say along with the Apostle Paul "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16). We have every assurance from our Master that victory will be ours if we labor faithfully in his vineyard until He comes. We find in Rev. 21:7 a great promise to workers and believers. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Let us move forward this year with a promise to our Master that we will read our Bible more; we will pray more; we will be more loyal to our church, and in the end of the year find ourselves a part of a great missionary church because we ourselves have helped make it so.

—New Paris, Indiana.

Atomic

We split the atom, and with the power

Make void the earth; but heaven's above,

Imploring us in each dark hour

To loose the atom of God's love.

—Carl S. Weist.

Brethren Youth

Pennsylvania District Rally

Chester F. Zimmerman

"Achieving for Christ" was the theme of the first "BRETHREN YOUTH" rally to be held in the Pennsylvania District since our National Conference recognized and approved the Brethren Youth Movement. This rally was sponsored by the Young Men's and Boys' Brotherhood and the invitation was accepted by all of the youth groups in the district. The Brotherhood customarily has a rally just after Thanksgiving and this year it was extended with gratifying results to all youth groups.

Berlin was the host church and royally fed, feted and furnished the group with just the right mixture of frivolity and fun between sessions and at the get acquainted party on Friday night.

Four of the pre-seminary men from the Pennsylvania District were on the program as speakers for it was a program of, by and for Youth. Alvin Grumbling of the 3rd Church, Johnstown, spoke on "Achieving for Christ in Love." "Achieving for Christ" was also the theme of the three pre-seminary students from Berlin who spoke as follows: Tom Queer, "Achieving for Christ in Missions"; Robert Hoffman, "Achieving for Christ in Personal Evangelism"; Joseph Shultz, "Achieving for Christ in Stewardship." Rae Musser of Berlin spoke on the "History and Activities of Brethren Youth."

"Gil" Dodds was the speaker on Friday evening and gave a thrilling message that was a challenge to the youth of the conference. We were all glad that a change in schedule made it possible for Brother Dodds to be at the conference all day Friday. "Gil" came to the conference direct from Thanksgiving Day competition in which he had broken the cross country six-mile record. This was his first competitive running in about two years. "Gil" gave his testimony that all of his victories were of the Lord. He spoke briefly to the young people assembled at the supper on Friday evening.

The Brotherhood was the only unit to conduct an election. Joseph Shultz of Berlin was re-elected president of the district. Other officers elected were Charles Wheeler, Masontown, vice president; William Cober, Berlin, Secretary, and Henry Fritz, Berlin, treasurer.

Appointive officers of the brotherhood were named as follows: Edward Smith, Vinco, membership commissioner; Ronald Richey, Berlin, welfare commissioner; Glenn Grumbling, Johnstown, missionary commissioner, and James Mackall, Vinco, project commissioner. All officers will serve one year.

Rev. St. Claire Benshoff, pastor of the Vinco Brethren Church was pianist and Rev. Chester F. Zimmerman, pastor of the Third Church, Johnstown, was song leader for the sessions which opened with a "Singspiration."

Devotions and special music at all sessions were by the conference delegates. The Berlin Male Chorus and the Ber-

lin Junior Choir sang at the Friday evening session.

Directing in the activities of the rally were: Walter Wertz, pres. S. S. Board; Mrs. Daniel Rorabaugh, dist. S. M. M. patroness; Edith Fern Teeter, district president S. M. M.; and Joe Shultz, National and District president of the Brotherhood who presided at all open meetings.

The conference was closed on Saturday afternoon with Rev. N. V. Leatherman as the speaker. Brother Leatherman was one who was in on the ground floor of the youth movement in Pennsylvania and it was a privilege to have him present.

The Life Work Recruit Pledge "Recognizing God's right to a claim on my life-service, and feeling that He has laid that claim upon me, I hereby accept that call, and pledge myself to full-time service for Christ and the Church in whatever field my talents may best be used," was presented to the delegates with the challenge that through them more recruits might be secured. Additional pledge cards may be secured from the National Sunday School Association, Ashland College, Ashland, Ohio.

Next year's rally will be held Nov. 28 and 29 at the Vinco Brethren Church. Harold Parks, advisor of the brotherhood at Vinco, extended the invitation and it was unanimously and enthusiastically accepted.

Both business meetings of the rally held by the Sisterhood of Mary and Martha and the Young Men's and Boys' Brotherhood endorsed the program of Brethren Youth and passed the following resolutions:

Be it resolved that we request the National Brethren Youth Board to:

1. Sponsor "Vacation Bible Schools," especially in churches and localities where they have not been held recently.
2. Train and promote Brethren Youth gospel teams to tour the churches and work in the Vacation Bible Schools.
3. Provide enlarged Brethren Youth meetings and adequate recreation at National Conferences.
4. Edit a Youth Page in the Brethren Evangelist each week under the direction of Editor Fred Vanator.
5. Emphasize the "Life Work Recruit" work in the Brethren Evangelist and Woman's Outlook at least once a quarter.
6. Contact the Publication Board and Editor Fred Vanator with the aim of enlarging and diversifying the "Brethren Youth's Quarterly."
7. Secure a "Brethren Youth Pin," of good quality and dignity, for Brethren Youth members, with special marking to identify the "Life Work Recruits."
8. Seek a more representative part for Youth on the National Conference program.
9. Select a "Brethren Youth" song book.



Service Briefs

In a desperate effort to stave off mass starvation, it is reported, half the cows in the British occupied zone of Germany were recently ordered slaughtered. This depletion of cattle will place these people in a most serious position for the future.

Eighty thousand children are living in the ruins of Warsaw Poland. No wonder there is a higher rate of tuberculosis among them than among the children of any other country.

So far as we know B. S. C. has shipped the first livestock for relief into Germany. The Southern California Committee completed the arrangements for the purchase of twenty-five goats in Switzerland and their shipment into Germany. Twenty-five hundred pairs of work shoes have been purchased for shipment for relief. Shoes are rated as the number one priority need in many areas.

Latest reports show that the Lindenwood Victory has gone from New Orleans through the Panama Canal and has made a stop in California. It left that area at 3:00 P. M., January 4, for China. On board are 713 cattle and thirty-two attendants. Two carloads of relief cereal were shipped to Austria this week and two more are awaiting shipment. Two carloads of soybeans will be ready for shipment to Germany next week.

The giving to Brethren Service in October and November of this year was \$70,000 less than in the same two months last year. And it looks as if December may show even further decrease in giving. With UNRRA folding up, church help in Europe is needed more than ever before. For many Europeans this winter will be the hardest. The relief need is actually increasing in Central Europe. Brethren can now help in more places and in larger quantity than ever before. But if giving continues to fall off, our efforts to help will be seriously crippled. What we give in January and February will determine the fate of many a needy person.

Word recently arrived from Ruth and Charles Webb in Dunkerque, France telling of their December distributions to the needy in France. During the month of December 149 groups comprising over 3,221 persons were served with 15,332 articles. No distributions were made during Christmas week.

Brethren

Service

Note: Following is a letter of thanks from the Brethren Service Committee for money sent them by the Missionary Board. This money was sent to this office by interested Brethren and was designated to be used for European and Chinese relief.

January 13, 1947

Missionary Board of the Brethren Church
524 College Avenue
Ashland, Ohio

Dear Brethren.

In the absence of H. Spenser Minnich I want to acknowledge your recent remittance toward the work of China and European relief.

We are always very happy to take part in any cooperative action such as the work of relief. This, we believe, should more and more characterize the relationship between Christian denominations and especially between sister denominations such as the Brethren Church and the Church of the Brethren.

I am sure you know of some of the activity which is going on in China along the lines of relief, but you may be interested in some information from the European field. Brother M. R. Zigler is in Europe now surveying the field and he informs us in letter after letter that there are still a great many areas of Europe to which the church of Jesus Christ must continue to minister. Starving has not ceased, disease is still rampant and the housing situation is anything but satisfactory. For example, in Berlin the average housing space is five square feet per person. So I am sure you join with us in rededicating our energies to the meeting of more and more of these needs.

We thank you for your cooperation and look forward to hearing from you in the near future.

Very sincerely,
J. Henry Long.



“The Return, the Resurrection and the Rapture”

Rev. C. Clarence Grisso

Text—First Thess. 4:13-17. There are three outstanding events in this scripture, namely, Return, Resurrection and Rapture, each well deserving a separate and extended study. I desire, however, to bring them within the limits of a single study for possibly two reasons. First, because their author by the pen of inspiration links them together, and secondly because this is their natural and logical order. I am so glad that Saint Paul has given me an outline for this study. Here it is:—

1. “The Lord Himself shall descend.” That is the “Return”
2. “The dead in Christ shall rise first.” That is the “Resurrection”
3. “Then we . . . shall be caught up to meet the Lord.” This is the “Rapture.”

Here we have the Divine plan for the order of events as they will occur at the close of this present dispensation of the church. This is Man’s Day, but with the ushering in of this divine order man’s day will cease, and “the day of the Lord” will begin. In the closing verses of the third chapter of the Book of Revelation we have a picture of the closing days of the church age. Then in chapter four we are introduced to the beginning of events from that time on in these words, “Come up hither, and I will shew thee things which must be hereafter.” God has a plan, a purpose and a people in every dispensation. His purpose in our age is to “take out from the Gentiles a people for His name.” This is both the church’s mission and her commission. Our Lord gave us His Gospel, and the mission of the church is to carry that gospel to the whole world, and when this task of evangelization is complete and the number has been gathered to make the “body of Christ” complete then this dispensation will end as has all others. I have been asked in my evangelistic work, “Why can’t we have revivals as in other days?”

My readers may not agree with my answer to such. It is this. “I believe that the ranks of the church are about full.” If this is true, there remains but one great task ahead and that is the perfecting of the bride for the coming of the bridegroom. Yes, the church has but one mission, “to gather out” the bride and make Her ready for Her Lord’s coming. I am told that the mission of the church is “to convert the world.” But I do not read it in my Bible. If that were true then indeed the church up to now has failed, for today there are five-hundred million more heathen than there were one hundred fifty years ago. Thus to convert the world would be out of the ques-

tion for we are going in the wrong direction. No, the church has not failed in her mission. She is going ahead accomplishing exactly what our Lord intended for her to accomplish, and when this is done, then our Lord Himself will bring in the day of Peace and Righteousness, for the “Prince of Peace” shall appear and “the Sun of righteousness shall arise with healing in His wings.”

Is Christ coming to earth again? There is only one place in all the world that can give us an answer. It is the Word of God, and those words in particular that came directly from the Lord Himself. All His teachings range between two great statements: “I am come,” and “I will come again.” In the twenty-seven books of the New Testament there are only four in which the coming of our Lord is directly referred to. The early church was looking for His soon return. To them, He was in Himself “The Blessed Hope.” Why did they believe this? Simply because He had told them so and they believed Him. One evening He sat on the Mount of Olives. The disciples had gathered about Him and said, “Tell us when shall these things be, and what shall be the sign of Thy coming, and of the end of the age?” And our Lord didn’t answer like many another would, but proceeded to unfold a panorama of history that would announce his near approach—wars—famines—earthquakes — false prophets — but, when you see all these things, know that it is near. Then through the sad hours of that very last night, His whole thought seemed to be centered about His return. “Let not your heart be troubled—I go to prepare a place for you—I will come again to receive you.” Then a few hours later amidst the shameful scenes of the trial, mark His answer to the High Priest, “henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven.” At His ascension He would remind His disciples for the last time concerning the certainty of His return and sent two angels to announce it. “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

It was such teaching as this that sent them back to their tasks with joyful assurance that their Lord was coming again. This they taught to their converts. Read again all the New Testament epistles written to churches and individuals, and all have this expectant attitude. “Christ, was once offered to bear the sins of many, and to as many as look for Him shall He appear the second time without sin unto salvation.” Their faith seemed to be anchored in these two eternal verities: His death and the assured hope of His future return. Not only back to a Saviour who had died, but forward to one who was coming again. “Beloved

now are we the sons of God and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like him." Yes, our Great High Priest is now within the veil. He has offered His own blood on Calvary and on the merits of that sacrifice He has gone in to appear in the presence of God for us, and when His work is ended He will come forth arrayed in garments of glory and splendor for the final blessing of His people. "Behold the Lord cometh with ten thousand of His saints."

Thus we believe that the scriptures teach beyond any uncertainty that the second coming of our Lord is to be both LITERAL and PERSONAL. It is "The Lord Himself" that is to descend from heaven. If the hundreds of plain references to this event do not involve a personal coming, then language has lost its meaning. While the fact is certain the time is indefinite, "Of that day and hour knoweth no man," but "Be ye ready for in such an hour as ye think not the Son of man cometh." We are asked, "How could this event be 'at hand' two thousand years ago, and yet it has not arrived?" Simply this, God does not compute time as we do, for "a thousand years are as but yesterday," or again, "One day is with the Lord as a thousand years." Is science accurate in telling the various movements of the stars and the moon and the appearing of the eclipse of these? Indeed, but no less is the Word of our God accurate. Once, "in the fulness of time God sent forth His Son." So it shall be again, "When time is full," "He will send Him again." "For His feet shall stand upon the Mount of Olives . . . and His sceptre shall extend from sea to sea and from the river unto the ends of the earth." Simultaneous with His appearing will be

The First Resurrection

"And the dead in Christ shall rise first." This agrees exactly with 1 Cor. 15-23, and 52. It is at the "coming of our Lord that there is to be a gathering unto Him." Now if we had the space to put all the scriptures together on the subject before us we would find that they would teach us that there is to be a resurrection embracing all men, but not at the same time, for there is a "first" and a "second" resurrection. At His coming it is the "dead in Christ" and "they that are Christ's," and "the rest of the dead lived not again until the thousand years are finished." Rev. 20:5. And what kind of a body will the saints have? "When he shall appear we shall be like Him." Like unto Him. Well, that ought to satisfy the most exacting of us.

Again, I read in Phil. 3:21, "Who shall change our vile

Lines Written in a Great Church

What magnificence, O Lord,
But is it Thine?
These lamps that hang like jeweled pendants;
This rich modulation of quiet colors;
These windows, red as the blood of Christ;
This dome, soaring toward the dome of heaven;
This choir, full-voiced as an angelic host—
Are these the offerings of Thy people,
Or the treasures of their pride?

—Stanley Shenk.

body that it may be fashioned LIKE UNTO HIS OWN GLORIOUS BODY." Let us note here in passing that the changing of the body of living believers is identical with the change in the resurrected bodies." "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live: (that is the first Resurrection) and whosoever liveth, (is alive when the Lord comes) and believeth in me shall never die." Now, if you will take time out to read 11 Cor. 15:51-52, you will have it clear. When Christ returns it will be "Life" to the living, and "Resurrection" to the dead. "This mortal shall put on immortality," that is, death shall forever be defeated; it will never be able again to touch this glorified body. "Then shall be brought to pass the saying that is written, death is swallowed up in victory." And now for a final word let us return to our text. It has to do with

The Rapture

"Then we . . . shall be caught up . . . to meet the Lord in the air." This we call the Rapture. It should be noted here that our Lord's return to earth will be in two stages—the first, the Rapture "for" His saints, and the Revelation with His saints. These two appearances will be separated by what we call the Tribulation or "the time of Jacob's trouble." We do not believe that the church will pass through the tribulation period, for it will be previously caught away. This event, then, that we call the Rapture will be the most startling event of all time. It is to occur in "the twinkling of an eye," and over all the earth at the same time. At the "voice of the archangel and with the trump of God" the dead shall come forth and living believers come forth and together they shall "go to meet the Lord."

What an hour! No words can describe it. The closeness of that fellowship and the blessedness of that hour finds no expression outside the marriage relation, for "They that were ready went in with Him to the marriage feast." "And so shall we ever be with the Lord. Wherefore comfort one another with these words."

But what, brethren, should be the reaction to all this in your life and mine? "Seeing then that all these things shall be dissolved what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?" "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." "He that hath this hope set on him purifieth himself, even as he is pure."

Yes, there is nothing that will so keep us clean and direct our footsteps into a closer walk with God than for our lives to be gripped with this "blessed hope."

"So I'm watching quietly every day
When'er the sun shines brightly
I rise and say,
Surely it is the shining of His face.
And when the shadows fall across the window
Where I am working at my appointed task
I lift my head to watch the door
And ask if He is come.
And the spirit answers softly,
'Only a few more shadows, and He will come.'"

—Mexico, Indiana.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 2, 1947

YOUTH SHARE THE CHRISTIAN FELLOWSHIP

Scripture: 1 John 1:3-7

For The Leader

This is the birthday of Christian Endeavor. Sixty-six years ago tonight a small group of New England young people met with their Pastor, Dr. Francis E. Clark. In this Sunday evening service the problems of youth were put foremost, and help was offered. For this was an hour designed specifically for youth. From this seed planted on that night has grown the great organization known as Christian Endeavor. The C. E. has known its ups and downs. It has had flourishing times and poor times. As young people come and go, a church can have a C. E. and then again, it is hardly possible. But all in all, in C. E. we are sharing the Christian fellowship with others. And when you consider that millions of young people in the world are doing this very thing, you can understand something of the real value of C. E. If there is to be any hope for the world of men it must come through the Christian fellowship of youth. Let us thank God tonight for our C. E., and work to keep it going.

DISCUSSION

1. THE MEANING OF CHRISTIAN FELLOWSHIP. That word fellowship is interesting. We take it to mean the gathering together of people for the mutual sharing of joys or sorrows. This is a very important aspect of Christianity. We gather together in our services, sing together, pray together, work together. It helps us to understand each other better. Enlarge on this by considering a world wide fellowship of Christians. Problems of race and creed will lessen in strength. Yes, Christian fellowship means more than a little clique with a friend. It means including all those who are the children of God.

2. HOW C. E. HELPS US IN CHRISTIAN FELLOWSHIP. Without doubt you know some young people tonight you wouldn't know otherwise, because both of you attended Christian Endeavor. In these services we learn to talk together, pray together and work together. This is definitely good, for these things prepare us to work, pray and talk together as Christians when we get to be adults. C. E. is a training school in Christian fellowship. As we discuss common problems, we learn to understand each other better. We can see how the principle of Christianity can be applied to our own lives. We can learn to understand others, overlook their faults, forgive them, etc. We can learn the necessity of praying for one another. Aren't you glad there is an organization known as the C. E. in our Church?

3. ANOTHER MEANING OF CHRISTIAN FELLOWSHIP. While we consider C. E. as a school of Christian fellowship with one another, it also has another meaning. It refers to that privilege of fellowship with God. Few of

us would ever seek that fellowship with God if it were not for the personal invitation of someone else. Why? For the natural man hates God, and why would we seek some one we hate? But some Christian spoke to us, and we were changed in heart, and so we sought God. C. E., with its teachings and lessons, tells us about that fellowship we can have with God. Perhaps we even found Christ through a C. E. meeting. At any rate, here we learn of that sweet relationship with God, and it helps us to be stronger in Christian living.

4. THE CONTROL OF YOUTH. Any "world conqueror," Hitler, Mussolini, could tell you, if they were alive and happy, that the secret of success is the control of youth. Each of these men started out gaining the hearts and the minds of youth. A man we once knew made a comment after a particularly successful youth program in the church. He said this, "It is far better what is being done for the youth in our church, than what they are doing in Europe with their youth." A striking statement which should challenge every parent and young person to a 100% cooperation with Church youth programs. For while others may be teaching their youth how to hate, we are teaching our young people how to love one another. In C. E. we are endeavoring to train and control our youth "for Christ." Are you helping?

5. WE MUST WORK. Christian Endeavor today is being challenged, as is every person or organization that is doing work for Christ. There are those who hate C. E. for the good it is doing. We must work harder to make our group stronger and more secure. We will need to devote more time to it, pray more for it and support it in every way. C. E. is not a dead thing. It is only dead to those who refuse to help when they should. For the C. E. movement, the movement of youth, can never die. Always the spirit of Christian youth will invade the world's darkness with the light of Christ. Don't be a piker or a shirker. Don't be a sad-face, slinking around the corner, seeing how many came to the meeting, or wishing it would cease to be altogether. Be alive, be earnest and full of zeal for C. E. Why? Because C. E. has helped you be what you are, and can help you even more to know Christ better.

QUESTIONS

1. Give your definition of Christian fellowship.
2. Give facts you know about the history of C. E.
3. Tell something about the way C. E. has been of spiritual help to you.

SUGGESTED PROGRAM

Medley of gospel songs as a prelude
Singing of gospel choruses
Silent meditation, followed by sentence prayers
Leader's talk, scripture
Topics and questions
Business, offering
Special number
Benediction

"Total abstinence makes for brighter homes, happier children, healthier lives, and better citizens."

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"BEHOLD, THE TABERNACLE OF GOD"

Rev. 21:3

"The God of glory down to men
Removes His blest abode!
Men, the dear objects of His grace,
And He the loving God.

"His own hand shall wipe the tears
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die." I. Watts.

THE NEW JERUSALEM OUT OF HEAVEN

Rev. 21:2-8

The holy city is the Church of God now glorified and prepared for perfect communion with her Redeemer (Rev. 3:12; 11:2; Gal. 4:26; Heb. 11:10, 16). The new Jerusalem, the great city of God, stands out in bold contrast to Babylon, the city of the harlot. "The Lord Jesus Christ is still the carpenter" (John 14:1-3). Our Lord is making elaborate preparation that we may dwell in celestial habitations. He will also provide the wedding garment of His righteousness. Earthly cities are far from being holy. Crime lurks in earthly cities (vs. 8). The Holy One Himself is the light of that city (Ezek. 37:27, 28).

The new Jerusalem is a heavenly, holy and happy city (vs. 4). There is no more death because sin is no more (Isa. 25:8; 65:19; 51:11). "Sin is the only thing that can cause unhappiness." Sin is our misery. Because of sin man enters this world with a cry, endures sorrow and pain because he is born unto trouble. But in the new Jerusalem "all things" will be new (vs. 5). In new glorified bodies which will never wear out, nothing will mar our happiness. There will be nothing to mar our fellowship with God. There we shall truly reciprocate God's love. Once God's presence filled the tabernacle in the wilderness and the Temple was filled with His glory. 1900 years ago He dwelt in our midst in a body of flesh "and we beheld His glory" (John 1:14). "He wanted to get closer to us . . . whatever He touched was transformed." The blind, deaf, and dumb were healed. Sadness was turned to gladness as "He went about doing good." In the same body in which He bore our sin penalty He will come to receive us unto Himself into eternal fellowship with Him (Mat. 19:28; Lev. 26:12).

Heaven will be "a place of rest for the body; occupation for the mind; fellowship for the heart; purity for the spirit." It will mean perfect rest (Rev. 14:13; 21:4). It will mean fuller and more perfect knowledge (1 Cor. 13:12). It will mean a life of perfect happiness and satisfaction (Psa. 16:11; 17:15; Rev. 7:9, 10). It will mean perfect, joyful worship (Rev. 4:10, 11; 5:9, 10). It will mean new activity and service for Christ (Rev. 3:21; 5:10; 7:15).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 2, 1947

JESUS, THE GIVER OF LIFE

Lesson: John 4:46-51; 5:2-9; 11:11-13

"In him was life" and "I am the life" are two of the most significant sayings in the Word of God. When we look about us and see the definite signs of the living, both animal and vegetable, we can come to but one conclusion—that behind it all there must exist the "Source or Giver" of life.

In our lesson for today we are not so much interested in the matter of the "pool" healings, which seemed to be evident in the troubled waters of the pool by the sheep market in Jerusalem, as we are in the healing of the impotent man who had lain so long beside the pool. We cannot explain these "pool healings" neither do we intend to try. But we are vitally interested in the One who could say to the impotent man, "Rise, take up thy bed, and walk."

Likewise we are not concerned so much with the fact that Lazarus, brother of Mary and Martha, died, for physical death is the lot of all humanity. But our interest centers in the fact that there was One who could stand before a tomb from which the stone which closed the entrance had been rolled, and say, "Lazarus, come forth!" and to see the form of one dead, take on life and walk and talk and resume his place among his people.

And when we note the ability of this One to speak healing to one of noble birth, even without seeing him, we are all the more amazed.

But why be amazed? Why should it not be possible for the "Source of Life" to give life? He said, "I came that ye might have life, and have it in greater abundance." He stands ready at all times to help us to the higher and "more abundant" life—if we will just permit Him so to do.

**HAVE
YOU
SENT IN
YOUR
PRESS FUND
PLEDGE?**



Interior of Rosario Brethren Church

Foreign Mission News

Rosario, Argentina
South America
December 20, 1946

Rev. E. M. Riddle
Ashland, Ohio

Dear Brother in Christ Jesus:

We wish that all you will have a very Merry Christmas and a very bright New Year. May God bless you all abundantly in our Lord Jesus Christ.

We feel very happy that another year has gone by in the intimate communion and the fraternal love of each others work in the Lord's vineyard and feel greatly joyful that as we are ending the year, we can say that our work in the Lord has not been in vain.

We can say that the work in general here in Argentina has greatly prospered and many souls have been won for the Lord.

We must sincerely express that every heart won for Him and saved by His grace and His precious blood, feels profound gratitude to recognize that part of this joy they owe to you by whose means they have been reached and taken to this knowledge in the gospel of His grace. So all of you receive our sincere thanks and our great affection and love.

We also feel attracted to all you and greatly stimulated to know that you are thinking and praying and also interceding for us here. We are already working very actively and many towns are reached by our efforts.

In the amount of letters I constantly receive, we can see that in every place there is progress and there are several candidates for baptism, mostly amongst the young element of our country.

Dear Rev. Riddle, I desire to tell you that I

was very happy to receive your very welcomed letter this week, dated December 11. It gave me much pleasure to receive a prompt answer to the letter that I had sent you. Oh! Thank you very much. As you are asking me some news and a better detail on the new mission points, like Colon, Firmat, etc., I will do it soon in another letter because now in these days I am very busy with our Christmas program and a week of special conferences with the sermon led by Rev. Conrad Inlow, Baptist pastor from Pergamino, Buenos Aires.

We are purchasing the furniture and equipment for the new Brethren Church here, and we are so happy that soon we could receive the money which was kindly provided by the Brethren Church of Ashland, Ohio in their Easter Offering.

On receiving the Brethren Evangelist, Missionary Number, we have had a great pleasure to see in it the photos of the dedication of the church here in Rosario. They have come out very nicely and we congratulate you for the good idea of their distribution in the paper for a better understanding for everybody.

We wish to thank Miss Musser and you for your trouble in the publication.

Here we are actually doing our best to profit as much as possible by this summer weather, so as to arise the tent and have a good campaign of evangelization.

We also have started with nice summer Bible School in all the works and with the preparation of Christmas programs.

With sincere love and friendship,

Always yours in Christ,

Adolfo Zeche.



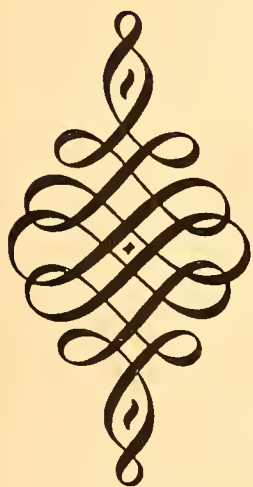
Vol. LXIX

No. 5

Feb. 1, 1947

MANCHESTER COLLEGE
NORTH MANCHESTER, IND.

February Is Benevolence Month



WHEN I GROW OLD

When I grow old

God grant that every child

Will feel the youthful texture of my soul,

And will not turn away from me

As from a shade or shrunk vine,

When I grow old.

When I grow old

God grant that I may have some task

Which must be done or some one fare the worse,

That in some corner of the earth

Some one will need my hand,

When I grow old.

—Selected.

Benevolent
Offering

Date

Feb. 23, 1947

North
Manchester
College
Library
Brethren Historical
Library
comp

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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Rev. N. V. Leatherman, Practical Church Problems
Rev. J. G. Dodds, National Goals
Dr. R. F. Porte, Brethren Church History

PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

TERMS OF SUBSCRIPTION: \$1.50 per year in advance.

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ASHLAND, OHIO**

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INTERESTING ITEMS

A Red Face. Brother St. Clair Benshoff, pastor of the Vinco church calls our attention to the fact that we gave credit for the purchase of a "Bossie" (heifer) to the wrong group. We said the "boys of Milledgeville," when it should have been the "boys of Vinco," who purchased the "Bossie." We think we may be forgiven, as indeed Brother Benshoff has already graciously done, for we have been so used to connecting his name and work with Milledgeville, that we just unconsciously made the error. We beg the Vinco boys' pardon and will try never to do it again. Are we forgiven, boys? Brother Benshoff says he sometimes says "Milledgeville" even yet, from force of habit.

We note that on January 12, the young people of Intermediate C. E. age were entertained in the Vinco parsonage following the evening service, in a fine Young People's Fellowship.

We also note that a new gas furnace has been installed in the Vinco church, a fine convenience.

St. James, Maryland. On Friday evening, January 24, meeting of the Laymen of the church was called for the purpose of organizing the laymen to affiliate with the National Laymen's Organization. Let's hear about it, men.

We note from Brother Bates' bulletin of January 19 that two new deacons were elected to that office in the St. James church—Brethren David Jamison and Carso Metz. Also that Brother Bates has begun working on his Master's degree at Gettysburg Seminary, but will only be compelled to be absent from his field one day a week for the present.

Washington, D. C. We note that Brother Fairbanks announces that the plans for the building of their new church are going forward. It is hoped that this may be accomplished during this year.

Milledgeville, Illinois. We glean from Brother White's bulletin that about 115 were in attendance at the Family Night supper and program held recently. A fine time is reported.

Brother E. M. Riddle, College and Missionary Field Secretary, was the guest speaker at Milledgeville on Sunday morning, January 19.

Elkhart, Indiana. We learn from Brother King's bulletin that the W. M. S. Public Service was held in the Elkhart church on Sunday morning, January 19, with Miss Mary Royer from Goshen College as the speaker.

Cerro Gordo, Illinois. Word comes to us that Brother C. E. Johnson, pastor of the Cerro Gordo church, was hospitalized recently, and that it will probably be six weeks before he will be back in the harness again. Let us all pray for his rapid recovery.

Masontown, Pennsylvania. Brother Freeman Ankrum announces that the evangelistic meetings at Masontown will be held from March 24 to April 6, with Brother John I. Locke as the evangelist.

Goshen, Indiana. We quote from Brother Rowsey's bulletin of January 5: "Robert K. Higgins has been called to the ministry, to be ordained when he has met the requirements of the Indiana Conference Ministerial Examining Board. The call was approved by the Congregational Business Meeting on Wednesday evening, January 1, upon recommendation of the Official Board. Bob has been preaching every other Sunday for our Mexico, Indiana Church." We are always glad to report additions to our ministerial list.

New Lebanon, Ohio. Brother Clayton Berkshire, pastor of the New Lebanon Church, was in the editor's office recently and reported the arrival of a brand new member of the Berkshire household, little Miss Geneva Lynn Berkshire. He reports both mother and daughter as doing fine.

Akron, Ohio. Brother J. G. Dodds, pastor of the recently organized Firestone Park Brethren Church, reports that on January 12, first time confessions were received from a man and wife. They were baptized on Wednesday evening, January 22. Brother Dodds reports fine progress in the work.

Continued on page 9

The Editor Thinks Aloud

Fred C. Vanator

LIVING UP TO OUR POSSIBILITIES

"The opportunities of life are so many possibilities." Opportunities furnish the possible lines of endeavor in which we may cast our ways and the means by which we may reach our destinations.

Many opportunities have been ours during the past year; but how many of them are there of which we have taken advantage? This is not spoken alone to individuals, but to churches, Sunday Schools and auxiliary organizations. We are sure that were we to have taken advantage of every opportunity that was offered to us, that many more advances would have been made than were made.

For example: Was every prospect that came into your neighborhood visited with the purpose of relating them to the work of your church? If they were contacted, was the proper follow-up made to make them feel sure that you wanted them to become a part of your organization and finally the church? Was the invitation made so warm-heartedly that the one contacted felt that he or she would be truly a welcome addition to your group? And when they came, if they did come, were they greeted so graciously that they felt that they were indeed a part of your fellowship? Well, there were possibilities there, and they may or may not have been taken up.

Again, there may have been many opportunities to reach individual lives through the medium of helpfulness in times of stress and of sorrow. Did we always take advantage of these opportunities, and find in them the possibility of making new friends and cementing friendships already made? Many a person has been brought to the feet of the Christ by the simple words of sympathy and encouragement that came from a sincere soul, who, in times of stress, saw the need in that life and went willingly to the help of the helpless.

Once more: has your church held the door wide open to everyone, rich or poor? Have we, in our desire to please some, made it difficult for others to partake of all the advantages that the church has to offer? Have we been just careless in our attitude toward those who came to visit in our midst, mayhap seeking a church home, and, not finding the kind of a friendly reception they had been led to expect, they failed to come again? It might not have been intentional, but nevertheless it surely was the entering wedge that turned away another from our midst.

There are so many possibilities that we find surrounding us, that often we are seemingly unable to take advantage of any of them in the face of their multiplicity. We never intended to pass them up—we just failed to recognize them in time to take advantage of them. Why not look around and seek just one of these possibilities, then grasp it before others come up to blot it out? And having taken hold of it, why not "hang on" to it until it is no longer a possibility, but a reality?

Think it over!

Business Manager's Corner

George S. Baer

Two Things to Do Promptly

Please do not forget, nor neglect to do these two things:

1. Send a generous offering for Publications, preferably through your own church, but if more convenient, send it direct and it will be credited to your church if you name it.

2. Make a pledge to the New Press and Equipment Fund. A pledge card was sent to every Evangelist subscriber, but if you need others, write us and they will be sent.

Cash and Pledges to the Press Fund (Not Previously Reported)

Mrs. A. E. Juillerat, Portland, Ind.	\$ 3.50
C. W. Yoder, Cincinnati, Ohio	2.24
Hamilton Bowser, Kittanning, Pa.	30.00
Mr. and Mrs. W. E. Tritch, Hartford City, Ind. ..	60.00
Laura Emery, Proving Ground, Ill.	5.00
Mrs. Ida Himiller, Washington C. H., Ohio	5.00
Willis A. Baer, Madera, Calif.	50.00
Mrs. Maude Kestner, Ashland, Ohio	30.00
Mrs. Cynthia Slotter, Ashland, Ohio	15.00
Mrs. P. D. Hartman, Harrisonburg, Va.	6.00
Carl E. Boone, Wabash, Ind.	22.50
Earl A. Phillips, Dayton, Ohio	105.00
Emma M. Aboud, Los Angeles, Calif.	30.00
Robert A. Bailey, Elkhart, Ind.	15.00
C. H. Rohrer, Hagerstown, Md.	150.00
K. H. Benshoff, Groce City, Pa.	10.00
Mrs. Agnes Elliott, Lathrop, Calif.	10.00
Mary Carpenter, Bunker Hill, Ind.	75.00
Mrs. Mary Hazlett, Mansfield, Ohio	1.00
Meyersdale Loyal Group, Meyersdale, Pa.	40.00
Carl Fisher, Mexico, Ind.	25.00
Mrs. Mae Wallace, Milledgeville, Ill.	15.00
Maggie Smith, Harrisonburg, Va.	45.00
Mrs. Mollie Bowman, New Lebanon, Ohio	2.00
Mrs. Fred Foster, New Lebanon, Ohio	65.00
W. E. Ruse, North Manchester, Ind.	15.00
Ella Erbaugh, West Milton, Ohio	3.00
Noah Musser, Marshallville, Ohio	20.00
Mrs. Ida E. Beard, Arlington, Va.	1.50
Gladys E. Miller, Waterloo, Iowa	40.00
Rev. and Mrs. Dyoll Belote, Uniontown, Pa.	15.00
R. F. Klingel, Warsaw, Ind.	50.00

(For total see block on back page)

New Books of Church Letters

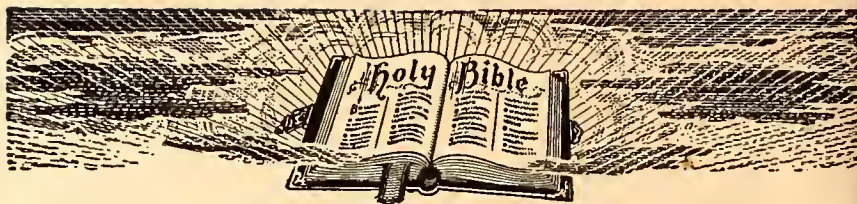
They are just off the press, the books of Change of Church Membership for which some of you have been waiting, printed in three parts—the stub, retained for the church record; the certificate of membership; and the acknowledgment certificate for the church receiving the member. Bound fifty letters to a book, price \$1.00 post-paid.

Songs for Pre-school Children

This new song book for children just off the press of

(Continued on Page 11)

The Bible Speaks



"The Bible Speaks About Love"

By Rev. Dyoll Belote

YES, INDEED the Bible "Speaks About Love!" And that not once or twice only, but over and over, and over again. Love of man to man; love of God for man; love of man for God; love of parents for their children; love of children for their parents; love of pastors for their parishoners; love of Christ for His Church; love of believers to Christ.

It is not without reason that Henry Drummond declared that love is "The Greatest Thing in the World," because there are just two fundamental, vital, determining relationships in the world, namely, those between man and man, and those between man and his Creator. When they came to Jesus and asked Him, "Master, which is the great commandment in the law? Jesus said unto him, (the Pharisee who asked the question) Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

It is apparent from this single reference that if the "Law and the Prophets"—which stood for the Jewish religious code—were founded on these two statements; then the Christian code dare be no less. And St. John, the Beloved Apostle sets forth in his first epistle the foundation teaching concerning both of the two vital relationships set forth in Christ's answer to the query of the Pharisee. In I John 3:11 John declares: "For this is the message that ye heard from the beginning, that we should love one another." And again in verse 23 of the same chapter, John admonishes: "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." Then in chapter 4, beginning with verse 7, the Apostle again takes up the refrain of love, when he writes: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he

first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

Thus in counter-contrast the Apostle emphasizes both love to man and love to God, and stresses the divine requirement that man shall exercise in both. Without question these two requirements of the Christian Code are important, and the individual who claims to love in one direction and not in the other is most terribly mistaken in his understanding of what the Scriptures teach on this subject. And further those who make the claim of loving God and love not their brethren automatically qualify themselves for membership in the "Ananias Club."

Following the inauguration of the Lord's Supper, the Lord talked to the eleven apostles who remained at the table after Judas had gone out on his perfidious mission of betrayal of his Master, and told them: "A new commandment I give you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." It would seem that loving others is the Lord's badge of discipleship.

In his Roman epistle, Paul, in chapter 13, verses 8 to 10, emphasizes the Christian teaching on love in these words: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

And then the "Beloved Apostle" in his epistle to the "elect lady," 2 John 5, 6, calls to mind again the matter of Christian love, and admonishes the good sister in these words: "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye should walk in it."

In his Ephesian epistle, chapter 1, verses 3 and 4, St. Paul sets forth kindred teaching to all that we have mentioned before when he says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Ac-

ording as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love . . . ”

Then in Ephesians 3:14-19 Paul again treats of the subject of love, when he writes: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.” Here Paul declares his own surrender to the rulership of the Lord Jesus, and then prays for the Ephesian Christians that Christ may dwell in their hearts by faith, so that, “being rooted and

grounded in LOVE, (they) may be able to comprehend . . . the breadth, length, depth, and height (of love); and to have personal experience of that love—love which passeth knowledge. It is more to know such love by experience, than merely to encompass a mental description of it. Love in the heart is worth more than love in the head only. We must be “rooted and grounded in love” to wholly enjoy and appreciate it.

And so the Bible speaks of love: Definitely, positively, clearly, repeatedly, authoritatively, urgently, conclusively love is taught as a MUST of God’s Word. Three “graces” of the Christian life and character: Faith, Hope, and Love,” “and the greatest of these is LOVE.” Brethren, the love of God constraineth us that we should love both God and man, for the Bible speaks of such a desirable attitude on the part of man, and of such a requirement on the part of God.

Uniontown, Pa.

Personal Evangelism

By Robert Hoffman, Ministerial student at Ashland College

(Delivered at the late Pennsylvania Youth Rally)

“For I am an ambassador in bonds.” Ephesians 6:20.

Paul, who was next to Christ, was the greatest preacher and evangelist ever known. This book, the Letter to the Ephesians, was written from Rome, while Paul was in prison. After Paul was beaten, stoned, shipwrecked and depressed, he was put into prison chained to a Roman guard. There he wrote several other books or epistles. In the small book, Philippians, only four chapters long, the word “joy” appears some twenty times. Could you or I, after being beaten, stoned, and shipwrecked, preach “joy” to the world?

I have summed this subject up in four short words:

1. “Admit.” The dictionary meaning is, allow entrance to.” God gives us the choice—we do not need to accept His salvation. If we do not accept Him, He may use a little different plan. He had to knock the apostle Paul down to get him to see His plan for him. It took an earthquake to shake up the Philippian jailor, and with the woman at the well He used a still different treatment. We must remember that what may be medicine to one, may be poison to another.

It may be you do not believe in sudden conversions. A man can die in a moment, why could not he receive salvation in a moment? Zacchaeus was converted between the ground and the branches. That was rather sudden, don’t you think? Yes, and now you are going to say, “because it was Jesus,” but people were converted a great deal faster when Jesus left. When Peter preached five thousand believed and were saved in one day, and a large number were Jews at that.

2. “Commit,” which means to pledge or bind. After we have admitted Jesus into our lives we must pledge our service and talents for His use. I believe a man can be the darkest sinner one moment and a “saint” the next. He does not expect us all to be preachers, for in Ephesians

4:11 we read, “And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers.” So no matter what field or walk of life you are in or entering, you still have a definite task to do for the glorification of God.

3. “Submit,” which means yield or surrender. A Christian woman who founded the society known as “The King’s Daughters,” was walking along the docks in New Jersey one day. A young boy who knew her, and was out in a small row boat, called to her and asked her to go for a ride. She hastily accepted. The boy brought the boat alongside the pier and she started to get in. When she put her foot on the boat it slid away. The boy turned the boat around and she attempted it again from another position. The boat only glided away again. The young boy scratched his head and said, “Why don’t you get in all of you?”

That is exactly what too many of us are doing, we are touching the life-boat of life with only one foot and we are hanging onto the landing with all our might. We must get into this work with all our strength, not partially—in other words get in “all of you.”

4. The last word is “Transmit,” which means pass on to others. If we are happy in serving Him, we should pass it on to others. The story is told of a man who graduated from his last college. He had acquired every degree awarded in this great country. Soon after he had finished he piled up his diplomas and closed his book and passed on. So far as we know he did not do one solitary thing for others! He had acquired that vast education and failed to help anyone around him. We are like sponges, always sucking in the water of life, but never imparting it to the many thirsty souls around us.

So first we must admit, or accept Christ; then commit or pledge our lives to Him; yield or surrender ourselves to Him, and at last transmit or pass it unto others around

us. Then and only then can we say "that therein I may speak boldly as I ought to speak" as the apostle Paul of old said unto the Ephesians.

Report of The Educational Day Offering

We are pleased to submit the following report of offerings sent in this year by the various churches. Some have equaled or exceeded last year's gifts, while others have sent in less, resulting in a total which is approximately five thousand dollars less than that received last year.

Apparently the thought prevails that our large enrollment has made it possible for us to meet our financial obligations. True, the increased tuition income has materially helped, but this increase has been more than offset by the increased costs in operation. Costs of foods, labor, and supplies along with an increased instructional load have all made our financial problems as acute as ever. Hence the continued support from the churches is imperative.

We want to take this opportunity to thank all who have contributed this year, and if there are any churches or individuals who have not sent in their offerings to date, will you not kindly send them in as soon as convenient?

The following report is compiled by churches and districts:

EDUCATIONAL DAY OFFERING—1946

Central District

Cerro Gordo Brethren	\$ 16.50
Lanark Brethren	149.60
Milledgeville Brethren	386.25
Udell Brethren	4.00
Waterloo Brethren	193.15
	<hr/>
	\$ 749.50

Indiana District

Akron Cooperative Brethren	\$ 19.00
Ardmore Brethren	142.50
Burlington Brethren	92.38
Center Chapel Brethren	47.50
College Corner Brethren	36.58
Corinth Brethren	94.03
Denver Brethren	35.50
Dutchtown Brethren	43.50
Elkhart 1st Brethren	500.00
Flora 1st Brethren	55.13
Goshen 1st Brethren	307.55
Huntington 1st Brethren	38.20
Loree Brethren	33.24
Mexico 1st Brethren	37.43
Milford Brethren	84.70
Muncie 1st Brethren	86.15
Nappanee 1st Brethren	535.00
New Paris Brethren	172.15
North Liberty Brethren	76.25
North Manchester 1st Brethren	478.00
Oakville 1st Brethren	41.77

Peru 1st Brethren	29.77
Roann Brethren	122.57
Roanoke Brethren	22.00
South Bend 1st Brethren	475.50
Tiosa Brethren	29.00
Warsaw Brethren	247.00

\$ 3,882.40

Mid-West District

Carleton Brethren	\$ 16.80
Hamlin Brethren	25.85
Morrill Brethren	28.85
Mulvane Brethren	28.00
Portis Brethren	5.00

\$ 104.50

Northern California District

Lathrop Brethren	\$ 50.00
Manteca Brethren	118.50
Stockton Brethren	42.50

\$ 211.00

Ohio District

Ashland 1st Brethren	\$ 677.95
Bryan 1st Brethren	365.00
Canton Brethren	66.07
Dayton Brethren	721.00
Fairhaven Brethren	69.12
Fremont 1st Brethren	12.50
Glenford Brethren	23.00
Gratis 1st Brethren	79.74
Gretna Brethren	115.20
Louisville 1st Brethren	132.00
Mansfield 1st Brethren	15.00
New Lebanon 1st Brethren	316.40
North Georgetown 1st Brethren	38.07
Smithville 1st Brethren	603.40
W. Alexandria 1st Brethren	18.25
Williamstown Brethren	105.41
Washington Court House	10.00

\$ 3,368.11

Pennsylvania District

Berlin Brethren	\$ 239.25
Brush Valley Brethren	40.30
Calvary Brethren	18.00
Cameron Brethren	14.00
Conemaugh 1st Brethren	199.92
Highland Brethren	57.00
Johnstown 1st Brethren	176.25
Johnstown 2nd Brethren	45.50
Johnstown 3rd Brethren	86.30
Kittanning 1st Brethren	10.00
Masontown Brethren	67.00
Meyersdale Brethren	75.00
Pittsburgh 1st Brethren	169.02
Quiet Dell Brethren	11.00
Sergeantsville Brethren	10.00
Uniontown 2nd Brethren	157.57
Valley Brethren	15.50

Vandergrift Brethren	35.50
White Dale Brethren	13.23

\$ 1,440.34

Southeastern District

Bethlehem Brethren	\$ 15.00
Cumberland Brethren	9.00
Hagerstown 1st Brethren	692.75
Linwood Brethren	80.00
Mt. Olivet Brethren	50.00
Oak Hill Brethren	40.00
St. James Brethren	45.85

\$ 932.60

Miscellaneous

Orlan Stoffer, Minerva, Ohio	\$ 5.00
Mr. & Mrs. Jerry Flora, Lagro, Ind.	3.00
Mrs. Effie Roan, Morenci, Mich.	5.00
Dora E. Jones, Clayton, Ohio	2.00
William Pasloy, Decatur, Illinois	1.00
Anna Bell Merrifield, Winnetka, Ill.	3.00
Anna Bell Merrifield, Winnetka, Ill.	3.50
Maxine Hardesty, Rockford, Ill.	1.00
Mrs. Galen Dixon, Walkerton, Indiana	1.00
Mrs. Minnie Sloan, Mulberry, Indiana	5.00
R. Litchey, Pasadena, California	10.00
David Hegler, Richmond Dale, Ohio	5.00
T. S. Beeghly, Ventura, Cal.	40.00
Mrs. F. D. Radabaugh, Elizabethtown, W. Va...	3.00
Mrs. Ella Erbaugh, West Milton, Ohio	10.00

\$ 94.50

GRAND TOTAL\$10,782.95

A. Glenn Carpenter, Business Manager
Ashland College.



EDITORIAL COMMENT

By Dr. R. F. Porte

SOME AIMS OF PIETISTS

IN SPENER'S program of "Pious Desires" there were six practical ideas set forth. The first was "a call for a more general acquaintance with the scriptures." The ministers were to mix with their people and explain the scriptures. Dorner points out that Spener desired the regeneration of the form of theology. The teaching of the church must be possessed of living faith and must regenerate. True knowledge presupposes faith and regeneration. The study of the scriptures was the surest means of awakening and conversion and thereby of true illumination and was to form the central point of the whole, while everything else was to be pursued with reference to the practical aim of self-edification and to the cultivation of the power to edify others. The source of authority was the scriptures instead of decisions and traditions of the church and the fathers. The Christian was to apply to himself the truth received through the enlightening ministry of the holy scriptures. Religion was not sacramentarian, but spiritual in character. The minister must know the source book and he must see that its teaching is applied to the people. Pietism starts on a principle of individual equality in respect to the right to possess religious knowledge and blessing.

The second principle of pietism was that "the laymen are to feel no sharp distinction between themselves and the clergy and are to count themselves a spiritual priesthood!" The benefits of the Christian faith depend upon the individual himself. Pietism would not force any truth upon the individual, but make truth available and its acceptance a matter of individual will. This idea is revolutionary in that passive acquiescence to the leadership of clergy, the truth becomes the heritage of all. The clergy become servants of the people instead of mediators. Truth comes to the throne instead of a mediating person.

The third principle of pietism was "that the knowledge of God is a matter of the heart rather than of the head, and that mere intellectual acquaintance with doctrine without charity is of no profit." The state churches failed in that faith was too much a matter of the head than of the heart. Passive obedience to church orders or intellectual assent did not mean that the life was changed. It was Spener's purpose to capture the whole of life for God and to do this the believer must minister at the altar of his own heart. No other can minister at that sacred sanctuary. The minister might preach and persuade with logic, but the individual must admit the truth to his own heart.

The fourth step in this pietistic program was "general prayer for the removal of schisms and parties in the church, and for the strengthening of brotherly love." This point explains why pietists were unable to remain active in the formal churches of that time and why the Brethren found it necessary to form an organization. The fact

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YOU
SENT IN
YOUR
PRESS FUND
PLEDGE?**

Suggestions to Pastors and Home Builders
"Counseling with Couples Before Marriage" by Dr. Warren D. Bowman, It points the way to an extension of the pastor's ministry in a most needy field. Paper binding, 5c.

of organization did not make the early Brethren less pietistic. No truth can articulate in a body that is hostile to it. All the pietists were forced out of the groups which would not see the principles the pietists were striving for. Pietists were forced into organizations of their own.

So far, we have four unifying elements in Spener's teaching, namely, a spiritual community, a spiritual priesthood, the religion of the heart, and brotherly love. This last is the greatest unifying power of all. Love sees what the eye can never see. This program called for individual insight and spiritual achievement in order to enjoy the richer benefits of the Christian faith.

The fifth article in Spener's program was, "a complete reformation of the mode of education of the clergy at schools and universities, and more direct training of theological students for the future work such as the reading of deeply spiritual religious writings in connection with their other studies." The purpose here set forth is that the heart must be educated or, as John Kesley might state it, "the heart strangely moved!"

Spener's sixth article was the matter of the form of preaching. "Preaching should edify the people and not set forth doctrinal points and exhibit the learning of the preacher!" Here we see the practical character of Spener's program. The efforts of the church should be focused on the practical needs of the people. Pietism sought to be first practical, then to impart the higher and more profound truths as the disciples became prepared to receive them. Pietism met the individual where he lived and sought to lift him to where he ought to be.

Pietism was a people's movement, the voice of the laity seeking assurance for their faith and a reason for their religious hopes. The reason for such inquiry may be explained, first, the control of the church by the state; second, the use of ecclesiastical dogma as foundations for Christian living. Such religious procedure had little vital meaning for the average man and was, for the most part, outside the scope of his understanding. It was for the reason just stated, that the church lost its grip upon the loyalty and enthusiasm of the common people.

Warsaw, Indiana.

The Communistic trend in America is the product of modernism in the pulpits of America.

Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

One World or None. Edited by Dexter Masters and Katherine Way. This book is an illuminating, powerful statement which will clarify a lot of confused thinking about atomic energy. It contains a wealth of facts and viewpoints in eighteen articles, the majority of them by scientists who have taken leading parts in producing and using the atomic bomb. "One World or None" probably represents the generalized conclusions of the great majority of the scientists not only in the United States, but throughout the world.

New York: Whittlesey House, McGraw-Hill—1946. \$1.00.

Young Men and Boys' Brotherhood

FEBRUARY DEVOTIONAL MEETING

TOPIC: "THE TWELVE SOLILOQUIZE."

Part 1.

(Text by Louis J. Kovar)

Scripture: Luke 6:12-19

Andrew

I AM Andrew. I was a fisherman on the Sea of Galilee. Then I met John the Baptist at the river Jordan. His challenging message and personality caused me to follow him until one never-to-be-forgotten day when Jesus appeared upon the scene. John the Baptist said, "Behold the Lamb of God." I knew at once that I had found the Messiah, and I followed Jesus.

John and I were the first of the Twelve to follow the call of Christ. Then I hurried to find my own brother, Simon Peter, and I said to him, "We have found the Messias." Peter believed; and he, too, followed the Master. When Jesus fed the five thousand people, I drew his attention to the lad with the five loaves and two fishes.

For some years I worked with the church in Jerusalem. Later I carried the gospel to the fierce barbarians of Scythia. At Petrae, a city of Achaia, I was scourged and then crucified by the lictors of the proconsul, Aegas—a martyr for Christ. I gave him all that I had; I served him with all the talents that I possessed; and I sacrificed my life for his cause; but I received more than I gave.

Peter

I AM Simon Peter. I was a fisherman when my brother Andrew brought me to Jesus. When Jesus saw me, he said "Thou shalt be called Cephas," meaning "a rock" or "stone, the Greek word for which is Peter." About a year later, by the Sea of Galilee, Jesus called me to be one of his full-time helpers.

I am perhaps the best known of the twelve apostles because I was the spokesman for the Twelve and I became a prominent leader in the church at Jerusalem after our Master ascended into heaven. I was impetuous, and my impulsive spirit caused me to do and say many things for which I was very sorry. It was I who boasted that I would never forsake Jesus, and then in the face of danger I cursed and denied my Savior thrice.

When Jesus asked, "Whom do men say that I the Son of man am?" I made the great confession: "Thou art the Christ, the Son of the living God." Jesus answered: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it . . . I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

In the Garden of Gethsemane, when the mob came after

Jesus, I tried to show my loyalty by cutting off the ear of the high priest's servant; Jesus rebuked me, saying, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." When they arrested the Master, I fled in terror. But after the Resurrection, John and I were the first of the apostles to visit the empty tomb. And I was the first of the Twelve to whom Jesus appeared after his resurrection. On the day of Pentecost the Lord spoke through me and converted three thousand souls.

The New Testament contains two books that I wrote: the First and the Second Epistles of Peter. My earthly labors were brought to an end in 67 A. D., when I died near the city of Rome, crucified as a martyr for Christ; at my own request, I was crucified with my head downward because I felt myself unworthy to resemble the Christ in his death.

My life was like the shifting sand until I found the Christ; in him I found my true and sure foundation. I am happy that I followed Jesus, for he made me to become a fisher of men.

James

I AM James, the son of Zebedee, an elder brother of John. I was a fisherman until Jesus found me and called me to become his full-time helper. I was called a "son of thunder" in the early days of my ministry because of my fiery impetuous spirit. Well do I recall the day John and I wanted fire to be sent out of heaven to consume the Samaritans who refused the Master passage through their country. Jesus rebuked us by saying, "The Son of man came not to destroy men's lives but to save them." Also the day when John and I came to Jesus asking for the chief seats in the kingdom. But Jesus replied, "Ye know not what ye ask."

Peter, John, and I formed the inner circle of Jesus. He took the three of us upon the Mountain of Transfiguration, and we were near him in the Garden of Gethsemane.

After Jesus ascended, I labored in Jerusalem and Judea for nearly fifteen years. I was known among my brethren for great Christian zeal. Therefore when King Herod Agrippa put forth his hand to afflict certain leaders of the church, I became the first martyr from the original group of twelve apostles. I was beheaded with a sword, and my death fulfilled Jesus' prophecy when he said, "The cup that I drink ye shall drink"—the cup of suffering.

Though I had to pay the extreme penalty, a martyr for Christ, I would do it again. My experiences with Christ were far beyond my former anticipation or imagination. Christ's wonderful promises to those who are faithful have been gloriously fulfilled.

Philip

I AM Philip. I came to the river Jordan to hear John the Baptist. There I met Jesus of Nazareth. He looked upon me and said, "Follow me." I followed Jesus and later became his full-time helper.

When I recognized Jesus as the Messiah, my heart leaped within me, and I ran to find Bartholomew (Nathanael) and brought him to Jesus.

My ministry was not so outstanding as that of Peter or John; but I was faithful to my Master and I led many to follow the Christ. Before Jesus fed the five thousand, he asked me, "Whence are we to buy bread that these may

eat?" He said this to prove me, for he knew what he would do.

When Jesus made his closing address to the disciples before his crucifixion, it was I who made the request, "Lord, show us the Father and it sufficeth us." Jesus replied, "Philip, he that hath seen me hath seen the Father." I went to Phrygia as a missionary and remained there for the remainder of my life; and when I finished my earthly task, I was buried in Hierapolis.

If I had to live my life over, I would follow Jesus again; and I would try to be even more faithful than I was the first time.

Matthew

I AM Matthew the publican. My business was to gather taxes for the Roman government in Capernaum. I heard marvelous reports of Jesus, and I longed for an opportunity to talk with him. One day as I sat counting the coins before me, he came by and drew my attention. His manner and personality moved me deeply. His eyes pierced me through and through. He looked upon me and spake to me as though he knew me well. Then softly, yet urgently, he said, "Follow me." His winsome invitation generated so much confidence in me that I straightway arose and followed him. I knew that he was not a mere man. I followed Jesus during the rest of his earthly ministry and then I preached in Judea for a time. Later I preached in other fields and died a martyr in Ethiopia.

I wrote my experiences with Jesus, what he did and taught, into the Gospel of Matthew which bears my name. I gave up a good job to follow Jesus, but my life really started when I met and followed him.

Social Hour

Benediction

Interesting Items

(Continued from Page 2)

New Paris, Indiana. Brother C. A. Stewart reports that a fine Union W. M. S. meeting was held at the New Paris Church on Thursday evening, January 9, with Mrs. Russell Rodkey, National Vice-President of the W. M. S., reviewing the Mission Study Book. The societies entertained by the New Paris W. M. S. were the Church of the Brethren, Methodist and Evangelical of New Paris, the Brethren from Nappanee, and the New Paris Sisterhood girls.

We note that the New Paris parsonage has had a brand new water pump installed to take the place of the old one which had given out.

Berlin, Pennsylvania. Brother S. M. Whetstone, pastor of the Berlin Church, says in his January 19th bulletin, "The redecoration of the church basement was completed during the past week."

Waterloo, Iowa. The Waterloo Laymen set aside Tuesday night, January 21, as "Social Night." It was a night of "Fun, Fellowship and Refreshments." We need more of that sort of thing among our churches.

Ashland, Ohio. The Evangelistic Committee of the Ashland Church, of which Brother G. S. Baer is the chairman, has made arrangements for the evangelistic meeting of the year to be held beginning Sunday, March 16 and closing on Palm Sunday, March 30. Brother W. C. Benshoff will serve as his own evangelist this year.

The National Sunday School Association

WE'RE HOPIN'—NUMBER 3

Rev. E. L. Miller, Vice-President

We're still hopin'. Perhaps if you have read the preceding articles you are tired of hoping. But regardless we still hope on and on. Some one has said that "some people live in hope and die in despair." That may be so, but it is because they have ceased hoping that such death ensues. We just simply won't despair for the human race and for that portion of it with which we, as an Association, deal. Too many nice things have been done by the folks of our church for us to despair of even better things. So, friend, we are still hoping on and intend doing just that to the end.

In Biblical symbolism and emblems there is an emblem that we at this time have in our minds. It is altogether emblematic of hope and is declared to be such by none other than Paul, the apostle. We speak of the anchor. "Hope is the anchor that holds the soul, steadfast and sure while the billows roll." As the sheet anchor grips the bottom and holds the mighty ship against the influence of wind, tide and flow of stream, so the hope of the Christian holds him against whatever betide.

Stepping into the year 1947 we are more than ever hoping that there will be no let-down on the part of God's folks in standing by His work and doing His will. As seen by this writer, this year of grace holds before us greater opportunities than any other in many years, if not in all time. Things may be more or less upside down. Our challenge then, as Christian workers, is to simply upside down them again and then they will be right side up.

Are not all our preachers and missionaries working at just that thing? Are not all the institutions of the church engaged in the same kind of work? The Sunday School Association assures you that it is determined to know nothing else among you but to give its full support and effort along those very lines. And we are hoping that you will not see us put forth our best with less than sufficient encouragement and support on the part of all of you. That hope is really an anchor that keeps the Association going with its slogan: "Full Speed Ahead."

We have reason to keep the hope-light burning, for you have never shorted us yet, and we KNOW you are interested in the training of your children and young folks in and for the work of the church and Christian living. We're hopin' that they will grow up in the fear and admonition and nurture of the Lord, and we are not only hoping along that line, but we are using what powers and intelligence we have and whatever funds you entrust to our care to make it an accomplished fact.

Yes sir, we are still hoping and not at all without hope. We have no way to judge the future by the past, and your past performances have been so commendable that we are living in high hopes of better things all around in the days ahead.

Occasionally we hear someone say, "I hope, I hope, I

hope." It may be said more or less flippantly, but it is nevertheless a good expression. As long as hope remains alive in the human heart there will be work done and effort put forth in church and state. The President of the Association, the other officers and especially the Educational Director, are all hoping for the best year yet in Sunday school work and Summer Camps. They have reason to so hope, as we have said. May it never be that they will have to pull down that anchor banner.

You, the members of the Brethren church, can and we believe will, keep those hopes and that banner flying high. We're hopin' so. Our poet has said that "when honor dies the soul is dead." We are just as certain that when hope dies, the soul is dead. So HOPE ON.

Maurertown, Va.

Opinion

By H. A. Gossard

Note: The following opinion was arrived at during a discussion of the question, "On what particular fundamental did Paul's success as a preacher rest; and if it worked then, will a like procedure work successfully now?"—H. G.

NO PREACHER or person is perfect, who has lived beyond infancy—excepting the Son of God. Therefore, pretending to be is out of the question.

There is a probability that a few have attained a greater degree of perfection in the sight of the Righteous Judge than others; and here is where the decisions rest.

Speaking of preachers, is it not true that their accomplishments or their failures could be measured by the standard of judgment used by those they serve? which standard in any or either case might be too liberalized or too cynical, either of which seldom proceeds from righteous judgment.

Some like the preacher only if he is good looking and well dressed; some like him if he's not old and sufficiently converted to be "gospelic"; some like him if he's careful for "something" and never preaches against common sins—or for anything right for which the Gospel stands. Some like the pastor who caters to social whims that lead to those unchristian activities which brand the church as being little more than a mere club. Again, there are those who dislike the pastor if he lacks those strange "disqualifying" characteristics. So, to serve a congregation whose likes and dislikes are about evenly divided, the incumbent, to hold his office, must be dual and wavering, and thus accomplish little or nothing for the congregation, nor for himself.

If he is determined to be "gospelic" and is governed by the principle in Paul's admonition to a Preacher (2 Timothy 4:2-5) he might as well—unless he chooses to suffer reproach that would naturally follow by going all the way and being "instant in season and out of season"—seek another field for service.

I conclude with this added opinion, based upon every thing heretofore expressed: Too many pastors are driven

from needy fields because they are "gospelic"; too many are kept and stay too long because of the lack of it. With no apology.

Lanark, Illinois.

Travel Flashes

Hazards

Driving at this time of year is full of hazards. Whether it is autos, airplanes or railroads, none are devoid of hazards. But at the Holiday Time it is lamentably so. High authorities say that one-fourth of the accidents, taking far too many lives, are the result of drunken drivers. It has resulted in one of the good slogans: "If you drink, don't drive." If that were only practiced, many lives would be saved and many cripples for life would never be. But the tragedy of it is that the drinker loses his sense of seeing acutely, of coordinating his muscles correctly, and every ounce of liquor makes him more braggart and bold, while his power to drive safely lessens with his boasted, but imagined ability.

Guidance

Desiring to avoid the dangers of winter travel, I had to seek all possible guidance available. Not only did I seek the leading of the Lord and pray for His protection, but I watched the weather reports lest I be caught in a frozen-rain-icy experience or in a deep, wet, heavy snow. Finally I came to the place where I had the urge that it was time right now; and in less than an hour I was enroute. It did rain but did not freeze. It was cloudy most of the night and then, in the morning, though I had not slept too well and though it was "murky" and dark, I started on the last 280 miles of the journey and arrived without a single episode or trouble, and awoke the next morning to find a four-inch snow to shovel (on a Sunday morning) before we could go to church. Just in time! Hazards now, a plenty! Warnings now over the radio said: "Do not drive unless it is compulsory."

Christmas Here, Too

One of the first things I wanted to do was to look over the many beautiful Christmas Card reminders of friendships and fellowship. From Ocean to Ocean they came: some from friends we have not seen for many years, but whose "tie that binds" has never broken. How beautiful they are, both the cards and the friendships! My prayer is that we do not forget nor neglect to keep this spirit alive during the oncoming year. Christmas was born because of Christ; we are Christians and the spirit of friendship, fellowship and helpfulness should go right on continually and sacredly. The world is full of the need of that spirit that can come only with Christ and the practice of His way of life; and His way of life is possible only when we have been born again. Neither may any be like Him or with Him until they are born from above. Therein is the message of Christmas carried forth. "It is more blessed to give than to receive."

Twice, It Happened

In the last weary months, we have found that spirit twice exemplified with reality. I need not tell how it was done save to say that both came as complete and unexpected surprises. That also was Christlike. He was always

surprising people. "They were astonished" at the first deliverance of His wisdom when He gave the Sermon on the Mount; when He walked on the sea; when he fed the five thousand, and on the last day of His life He surprised the world by making it impossible not to believe that "I am He" by fulfilling twenty-five Scriptures. Many more examples could be given. The sacred Word says of God: "Try me and see if I will not pour out upon you such blessings as ye shall not be able to contain." What a challenge to a surprise.

Charles A. Bame.

Brotherhood News

Fred W. Brant, News Editor

As News Editor for the National Young Men's and Boys' Brotherhood, I am happy to report that our District Brotherhood (Pennsylvania) sponsored the first Brethren Youth Rally in Pennsylvania. It was a success in numbers and in spirit. I wish we could thank every one personally that helped to make it a success. I do want to say that our pastors, Brethren S. M. Whetstone, C. F. Zimmerman and St. Clair Benschhoff were most helpful. If we were to name everyone that gave us assistance it would take up too much space in the *Evangelist*.

Talks given by our boys will be printed in the *Evangelist* as the space is available. I do want to say a word regarding a talk given by our blind brother, Richard Snyder, who is a student in the School for the Blind in Philadelphia. He was scheduled for an inspirational talk and it was just that. I want to quote a sentence from that talk. He said, with feeling, "I thank God that my blindness is physical. So many have good physical sight and are blind spiritually. I thank God for spiritual sight." I saw more than a dozen people with tears running down their cheeks. Let each of us ask ourselves, "How is our spiritual sight?"

Berlin, Pa.

Business Manager's Corner

(Continued from page 3)

the Standard Publishing Company is the finest collection for every occasion and every season that we have seen. We have submitted it to the inspection of Editor Vanator and he recommends it highly. Rev. Virgil Meyer of Waterloo, Iowa, was in our office recently and looked over our sample copy and wanted to take it right along with him. So we put them in stock. 80 pages and cover, 8½ x 11¼, opens flat with patent ring binding, price \$1.50 postpaid.

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CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 9, 1947

WHO IS ML BROTHER?

Scripture: Mark 3:31-35

For The Leader

Tonight we are called upon to think of our relationship to those of other races. It would be helpful to us if we could have a representative from each of the other races with us in this meeting. For then they could tell us of the problems of their own races. Sometimes we are inclined to look upon other races as being beneath us. This has not helped us any. Although we do have more as far as this world's goods are concerned, yet we are no better than they. All men have sinned and come short of the glory of God. All men must approach God through faith and acceptance of Christ. All men must live for Him, or die without Him. Thus, before God, we are equal with those of other races. Furthermore, though, if our opportunities have been greater, our responsibilities are also greater. If the gospel light has shone upon us in a more favorable way, we have the greater responsibility of taking that light to those of other races who are less fortunate than we are. If we fail in this great work, then the wrath of God must somehow come upon us.

DISCUSSION

1. THE RACE QUESTION. The problem of race relationship is age-old. Since the beginning of human development upon this earth, there have been these problems. Early groups of people had trouble living together. They misunderstood each other, fought and killed one another. They were greedy, selfish, murderous and sinful, from the beginning of time. There has never been a period of human development that has been free from race hatreds. And the union of the nations as, we see today, is held together by nothing stronger than Christmas tree icicles. It may appear that the cries of peace are pouring forth from the assembly meetings, but the controlling purpose was, is and always shall be, greed, selfish interest and gain.

2. MISSING THE POINT. The aim and purpose of this lesson seems to be the understanding of members of other races. This, to the extent of helping us to live together in a free and happier way. Do we not realize that to accomplish this, all laws of tariff, bars of trade, and immigration will have to be repealed? If we are to truly live together, we must tear down the fences between us. So, when we are considering race relations it is as if we were standing afar off, and shouting in the general direction. Until we would be able to give equal rights to all peoples, we are missing the point. And knowing the world as we do, we wonder that if we would do this, if there would not be some other nation that would greedily step in and overstep their bounds? So, we keep our laws, our fears, our hatreds. And thus we are right back where we started from.

3. LET'S BEGIN AT HOME. Especially in our cities, we run into the race problems. The riots as occurred in Detroit and other places are little wars of nations. That's a hard one for us to face that we are having civil wars within our states right now. But it is true. We ourselves would hesitate to live on a "colored" street. Large areas of our cities which were once populated by the "elite" white race are now completely dominated by the blacks, or the "foreign" element. Why? Because one family moved into a white district, and the neighbors on either side sold out to other foreign or black families. The basic cause is that we whites will not live in a foreign or colored district. And then we talk about race relationship.

4. FLAPPING OUR WINGS. While we are standing up and talking about how much we would like to do to help those of other races the problem is becoming greater. Some day, race relations will solve itself, for while we are standing here, the negro and foreign populations in our nation are increasing three times as fast as our white population. For every white child born in this nation, three colored and foreign children are born. In the long run, annihilation of the white race will automatically solve the race relations problem as far as the white race is concerned. Unless we get busy and teach these multiplying peoples how to live the Christian life, the end will come quicker than we will want it. If we really want to do something definite about race relations let's get to work and evangelize our foreign and black races in our own land.

QUESTIONS

1. Give your interpretation of the term "race relations."
2. Name some definite things which can be done to help those of other races who live in our own area.
3. What responsibility do we have towards those of other races?

SUGGESTED PROGRAM FOR TONIGHT

Quiet music

Song: "We've a Story to Tell To the Nations"

Silent prayer and meditation

Song: "Rescue the Perishing"

Scripture Reading

Sentence prayers. Include special prayer for other races.

Leader's Talk, Discussion

Questions

Musical number

Offering

Business

Song: "Let the Lower Lights Be Burning"

Benediction

"Revive Thy work, O Lord!

And manifest Thy pow'r;

Oh come upon Thy Church, and give
A penitential show'r!

Revive Thy work, O Lord!

And ev'ry soul inspire;

Oh kindle in each heart, we pray,
The Pentecostal fire!

The Pentecostal fire!

Revive Thy work, O Lord,

Come now and answer prayer;

O come in Holy Spirit pow'r,

And save men everywhere."

—Rev. Oswald J. Smith.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

NO NIGHT THERE

In the land of fadeless day
Lies the "city four-square,"
It shall never pass away,
And there is "no night there."

All the gates of pearl are made,
In the "city four-square,"
All the streets with gold are laid,
And there is "no night there."

And the gates shall never close
To the "city four-square,"
There life's crystal river flows,
And there is "no night there."

There they need no sunshine bright,
In that "city four-square,"
For the Lamb is all the light,
And there is "no night there."

"God shall "wipe away all tears";
There's no death, no pain, nor fears;
And they count not time by years,
For there is "no night there."

—John R. Clements.

A DESCRIPTION OF THE FOUR-SQUARE CITY

Rev. 21:9-27

IN REV. 17:1 is seen a picture of a harlot, the unfaithful part of the church on earth. But here the pure and faithful are symbolized as "the wife of the Lamb." During the Millennium the saints reigned in Heaven over the earth. The holy city now descends out of Heaven from God upon the renewal of the earth, made suitable for the transfigured saints. In verse 11 we see that not only the Shekinah cloud (Exodus 40:34; 1 Kings 8:11), but God Himself will be the glory of the city. The millennial Jerusalem shall have its exact anti-type in the heavenly Jerusalem which shall descend on the regenerated earth (Ezek. 48:30-35). The "wall great and high," and twelve angels guarding the twelve gates bespeak security. The never closing of the gates signifies perfect liberty and peace. The allocation of the names of the twelve gates after the twelve tribes is given in Ezekiel 48:30-35. Joshua (type of Jesus) chose twelve men to carry twelve stones over Jordan. Jesus chose the twelve apostles to be the twelve foundations of the Church of which He is the chief cornerstone (Eph. 2:20). As architects their names shall be in everlasting remembrance.

The length, breadth and height of the city are the same—1,500 miles. It is 6,000 miles around its faultless symmetry. The wall of 200 feet is far beneath the city's height. This present earth has no foundation for such a city, nor the material out of which to build it. The building of the

wall (v. 18) is of jasper which contains various waving colors. The city is of ideal, transparent gold. The foundations are described as of jasper; sapphire, a bright blue color; chalcedony, sky-blue with stripes of other colors; emerald, green; sardonyx, red gem and white; sardius, fiery red; chrysolite, transparent golden brightness; beryl, sea-green color; topaz, transparent green; chrysoprasus, somewhat pale and purple; jacinth, flashing violet brightness.

The twelve gates are twelve pearls, each weighing tons. The largest pearl of today weighs two ounces. There is no temple, for the ordinances are done away since all for which they stood will have been fulfilled. There will be direct communication with God. God's creatures shall no longer depend on the sun and moon (Isa. 60:19, 20). God and the Lamb are the light (John 1:5). The kings of the earth who have been converted lay glory down at the feet of their God and Lord (Isa. 6:3). The apostle of love who shows us the glories of the heavenly city speaks most plainly of the horrors of Hell. Whereas the filth of the old Jerusalem was carried out and burned outside the city walls, nothing foul or unclean shall ever enter this city (v. 27). Only those whose names are inscribed in The Heavenly Church-Book will enter. It is called "The Lamb's book of life."

"The names of His saints He bears
Deep graven on His heart."

As the high priest of Israel bore the names of the twelve tribes on his jewelled breastplate, so the record of Christ's people is in His great heart. He forgets no name and no "work of faith and labour of love" done for Him; not even the "cup of cold water" given for His sake.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 9, 1947

JESUS, THE BREAD OF LIFE

Lesson: John 6:25-35, 56-58

HOW HARD men fight to receive the bread that perishes, and how weak their effort to obtain the "True Bread of Life." Jesus tells us to "labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give . . ."

When He spoke these words to the multitude of the multitude which had followed Him across the lake after He had fed them with the loaves and fishes, He was mightily misunderstood. In that day, as in this, men thought more of filling their stomachs than they did of filling their lives with the God-given, appetite-satisfying Gospel of Jesus which He came to proclaim. Humanity has not changed in the great over-all picture. Human desires are more prevalent than spiritual desires.

In our lesson today we reach the turning point in the earthly ministry of Jesus. He had been a very popular preacher up till now—He had healed in their midst; He had fed the hungry multitude; indeed He had been a most satisfying preacher. But now He makes a statement that

does not set too well with them—"I am the Bread of Life." These people are perfectly willing to receive His ministrations—but they are not willing to receive His words. We note that the Word says that from this time they turned away from following Him, and this to such an extent that He said to His immediate disciples, "Will ye, too, go away?" It must have been heartening to Him to hear them say, "Lord, to whom shall we go? Thou hast the words of eternal life."

We lay far too great an emphasis on the material side of life. While it is essential that we feed our physical bodies in order to retain physical life, it is just as important, and even more so, that we feed our spiritual life. Sometimes we overeat physically to the detriment of our health. Then there are times when we take more spiritual food than we can digest properly, and the result is not good. "But," you say, "how can I take too much spiritual food?" By reading too much Bible, and not digesting enough Bible. Remember the word of Philip to the Eunuch, "Understand thou what thou readest?" Just as we eat to live, we should partake of "the Bread of Life" to live. If we will eat and drink, discerning the Lord's body, we will use our understanding. Jesus would not have spoken of this "Bread" had He not meant us to eat of it.

Wedding Announcement

WILSON-BROADWATER. James William Wilson and Sylvania Sue Broadwater, both of Masontown, Pennsylvania, were united in marriage on Sunday afternoon, December 22, 1946, at the Brethren parsonage. They were accompanied by John C. Wilson and Donna Wilson, brother and sister of the groom. The double ring ceremony was used.

The bride was a member of the Young People's Class of the Masontown Brethren Church, and also a member of the church. They will make their home in Masontown. The ceremony was by the undersigned, pastor of the bride.

Freeman Ankrum.

KING-HONSAKER. Russell King and Marie Honsaker, both of Masontown, Pennsylvania, were married in the Masontown Brethren Church on Monday, December 23, 1946, at 8:00 P. M. The attendants were Mr. and Mrs. Ben Lyon, sister and brother-in-law of the bride. There were fifty relatives and friends present for the double ring ceremony which was used by the undersigned, pastor of the bride. The bride was a member of the Young People's Class of the Masontown Brethren Church, also a member of the church.

Freeman Ankrum.

ROBBINS-VANATOR. On Saturday evening, January 4, 1947 at 8 o'clock, in the Brethren Church at Warsaw, Indiana, the wedding ceremony uniting Mr. Floyd Glaser Robbins and Miss Mary Louise Vanator as husband and wife was solemnized by the undersigned. Both of these young people were taken by their parents to church when just a few weeks old and they have been faithful to the

church and to Christ ever since. The church and all their friends wish them a happy married life.

R. F. Porte.

NORDBLAD-CROSSLAND. On Sunday afternoon, January 5, 1947, at the home of the groom in South Bend occurred the marriage of Mr. Bert A. Nordblad, Jr., and Miss Dorothy Ethel Crossland. The groom has been a member of the Brethren Church since boyhood. He served in the European theatre of the war where he met his bride. The friends of this couple wish them a long and happy wedded life.

R. F. Porte.

Laid to Rest

VANCE. Ralph Vance, son of Frank and Jennie Vance, was born in Menallen Township, Fayette county, Penna., May 27, 1887, and passed to be with the Lord on Thursday morning, January 16, 1947, in the 59th year of his age. He was preceded in death by his father and mother and three sisters, and is survived by one brother, Mr. Jesse Vance, and one sister, Mrs. Harold Hathaway, both of Uniontown, as the remaining members of his parental family. Besides these he is survived by his wife, Mrs. Hazel (Franks) Vance; two daughters, Mrs. James Umbel of Markleysburg, Pa., and Miss Nellie B. Vance at home, also two grandsons, James Jr., and John Umbel.

Ralph Vance was a member of the Second Brethren Church, of Uniontown, Pennsylvania, having united with the church under the ministry of Elder E. L. Miller. The writer has known Brother Vance for more than 35 years, as friend and parishioner, and has served as pastor of himself and his family during two pastorates.

On February 20th, Ralph Vance and Hazel Franks were united in marriage by the writer at his home in Canton, Ohio, where he was then pastor. Because this pastor had ministered twice in the wife's home in time of death, and had known both husband and wife before and after marriage, he has always counted the family among his particular friends, and the passing of Ralph Vance means the loss of a dear friend.

Ralph Vance was a soldier of World War I, having served in the 319th Field Hospital, of the 80th Division of the U. S. Army. Funeral services were conducted at the Ferguson Funeral Parlors, in Uniontown, on Sunday afternoon, Jan. 19, 1947, and burial was made in Sylvan Heights Cemetery, in the Soldiers and Sailor's Plot in that beautiful burial ground. The obsequies were in charge of the undersigned.

Dyoll Belote.

WHITEMAN. Mrs. Harriet Whiteman departed this life to be with her Lord on December the first. She had passed her eighty-fifth birthday and had enjoyed a rather robust health until the last year of life when she suffered a light stroke. But recovering, she broke her hip and was kept to her bed for several months, but retained her buoyant spirit and was always cheerful and hopeful, though ready and really anxious to go home to be with the Lord.

She was a faithful member of the First Brethren Church of South Bend, Indiana, for many years and triumphantly completed her journey through life for an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Claud Studebaker.

HANG. Jacob J. Hang, son of Valentine and Christy Hang, died at the home of his son, John V. Hang, at Middlebranch, Ohio, November 21, 1946, at the age of 86 years, 1 month and 18 days. He had lived his entire life in Stark County.

He was united in marriage to Mary J. Fockler, who preceded him in death several years ago. To this union three children were born, one of which died early in life.

He leaves his son John; a daughter, Mrs. Leola Holloway; one brother, Elder Lewis Hang of Louisville; two grandchildren and five great grandchildren.

He was a long-time member of the Brethren Church, and very interested in his church, intensely active until the darkness of physical blindness overtook him.

During the pastorate of the undersigned, who was called to conduct his funeral, he was Superintendent of the Sunday School and very instrumental in building up that work. He had a great love for children, which love was returned, as was manifest by the group of children always surrounding him wherever he was.

Funeral services were conducted from the Spiker Funeral Home by the undersigned, assisted by Dr. L. E. Lindower.

Fred C. Vanator.

MAST. C. W. Mast was born in Holmes County, Ohio, February 15, 1889, and departed this earth life November 21, 1946 at the Lodi Hospital following a cerebral hemorrhage.

Brother Mast was a member of the Smithville Brethren Church. In his early teens he had accepted Christ and united with the Mennonite Church. A few years later he united with the Mt. Zion Brethren Church, four miles north of Smithville, and he remained a loyal Brethren thereafter. His interest in the Church was an inspiration to all who knew him; a tither, ever an active supporter of the local church, and interested in the work of all organizations and institutions of the denomination. Only a few weeks before his death he had told of plans to make substantial contributions to various institutions of the church. The writer will always consider it a privilege to have learned to know Brother Mast and to be able to call him Friend and Brother in Christ.

He leaves to mourn the loss of his earthly companionship his wife Hazel, one daughter Arlene Hanzie of Creston, Ohio; five grandchildren; one stepdaughter, Marjorie Long attending Ashland College; and one stepson, Dale Long of Orrville, Ohio. Funeral services were conducted by the writer and Rev. D. B. Flora assisted by Rev. Clayton Starn. Burial was in the Sterling Cemetery.

A sincere Christian and a true man has departed. Who will rise up to carry on and complete his unfinished plans that his vision of greater Spiritual growth may be realized within the church he loved?

J. G. Dodds.

News From Our Churches

NEW LEBANON, OHIO

We came to the close of the year of 1946 with praise in our hearts to God for the many blessings He has given us. We thank Him we have been spared to start the New Year. As one looked over the past year, we became more thoughtful of the care that had been given us.

The work at New Lebanon is pressing on in the usual way. We are thankful for the Sunday School and for the progress that has been made.

With the exception of a few colds the community seems to be in a healthy condition.

Rally Day and Home Coming Day are in the past, but are always great events—meeting old friends and making new ones. Dr. L. E. Lindower of Ashland, Ohio, was our Guest Speaker for the day, and he followed up with three nights of Bible Study. Too few people take advantage of these services; they don't seem to realize the need of such teaching.

Rev. Berkshire, our pastor, was given a leave in the early fall, the time of which he spent in evangelistic work in Indiana.

At Christmas time a program was given in a fine way. The program was followed with a social hour in the basement, at which time Old Santa appeared and treated the children.

Now we are looking forward to the Revival meeting which will be held some time in March. We are trusting that we will give of our time and whatever it takes to make the meeting a success, in order that many souls may be born into the kingdom.

As we look into the coming year may we be more conscious of our obligation to Him, and, whatever the year brings us, whether it is sadness or gladness, may we have the power and faith to bear it. We do give Him all the praise and thanks and whatever our service may be, we trust it will be pleasing and acceptable to Him. We ask that the needs in our lives may be supplied in such a way that will make us most useful in the service.

May the Lord lead and guide us in attaining greater service for Him. Pray for the work at New Lebanon.

Anna M. Cashour.

MILFORD, INDIANA

It is really a pleasure to report the revival recently held at the Milford Church. People seem to be so busy with their personal affairs that small time is often found to engage in the affairs of the Master. Advantage was taken of the proximity of Brother Stewart and he was secured to hold our meetings. It was a delightful affair. It was the first time Bro. Stewart ever had occasion to be at the Milford Church. However in the congregation were a number of friends of his boyhood days. It was really a homecoming for him and a delight to the congregation. Our audiences were fine and the interest splendid. The accessions were all we could expect and our corresponding satisfaction did much for the strengthening of the spirit of the church. Ten were added by baptism and

five by affiliation. Brother Stewart is a boyhood friend of the pastor and it was a real pleasure to have our congregation take him to their hearts and learn to know him and to love him.

W. I. Duker.

FROM ST. JAMES TO MILLEDGEVILLE, ILLINOIS

September 1, 1946 completed our five years of service with the Brethren at St. James, Maryland, and Waynesboro, Pennsylvania.

This is an unusual set up since the St. James Church is in the Southeastern Conference and Waynesboro in the Pennsylvania Conference.

At Waynesboro we had a group of loyal Brethren without a church building. Every Sunday morning we traveled a distance of twenty miles each way, from St. James where we lived, to preach to them in a rented room. Because of the distance and no church building we were able to have only one preaching service each week. However we made the trip regularly for the Woman's Missionary Meetings and for visitation.

Their faithfulness and loyalty to the Brethren Church has been proven by their devotions and contributions to all the interests of the church and the Brotherhood at large.

They gave us a farewell and some fine gifts as well as money. We appreciate all these together with the blessed fellowship which we enjoyed through the years. It was with deep regret we left them without a shepherd.

The St. James Church is located in a village of approximately 100 people and five miles south of Hagerstown, Maryland. It is the only church in the village. The membership is scattered over a radius of many miles, but even during the gas and tire shortage the people were faithful in attendance. We never knew a church to be more faithful in attendance for Communion and Evangelistic Services. They have one of the finest groups of young people in the Southeastern District. During our time of service with them we were privileged to add to the church membership by Baptism and church letter approximately 100. Among them many heads of families and in some instances the entire family.

Many improvements were also made to the church property. Both church and parsonage painted outside; furnaces installed in both buildings; new dishes for the church; American and Christian flags; new hymnals and altar cloths. The Woman's Missionary Society had a fund of around six hundred dollars towards either a new floor or floor covering. Most of the rooms in the parsonage were redecorated, kitchen linoleum and sink, electric pump and bathroom, also back porch screened.

One of the things we shall cherish in our memories is the opportunity we had of helping in both Camp Juniata and Camp Peniel. This is service that pays large dividends in the training of youth for Christ.

It is not an easy thing, as many of you know, to break ties that have been formed over a period of years, but our prayers are that the Lord continue to bless the work there in even a larger way.

After what was supposed to be a month's vacation we arrived in Milledgeville to begin work here. Brother and Sister W. S. Benshoff had done a splendid piece of work

in this field and left everything in readiness for us to begin where they left off.

A reception was given us upon our arrival and the food donation came in just right since our moving van had failed to bring our pantry things.

We found here a group of real Brethren. Many of their ancestors had migrated from our own home county and settled in this section. One man had even come from Mrs. White's home town and is a brother of her first school teacher.

Dr. and Mrs. W. S. Bell gave so generously of their time to go with us in visitation and helping us to learn to know the people, that in no time at all we were perfectly at home.

The community has four churches: the Methodist, Lutheran, Brethren and the Dutchtown Church of the Brethren several miles out of town. Ours has the largest membership and also largest and newest building.

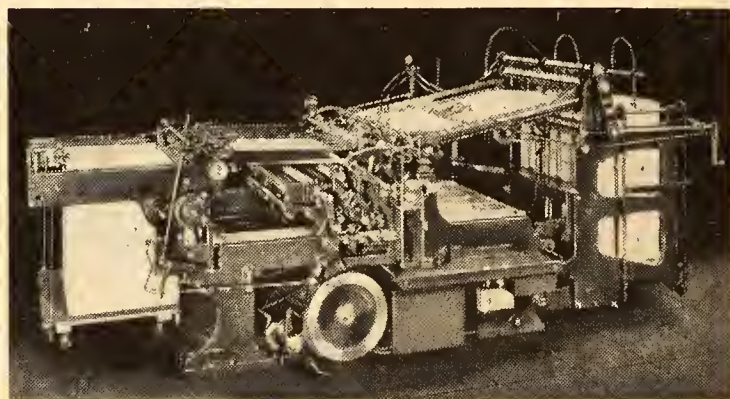
Being the newest Minister it fell to my lot to preach the Union Thanksgiving Sermon in the Methodist Church.

The work is well organized, there are many capable and willing leaders and the services move on in a commendable way. The average attendance for the quarter since our coming has been increased. We are the only church in the community having prayer meeting and Sunday evening service. The Lord continue to bless and we covet an interest in the prayers of the Brotherhood.

Yours in His service,
D. C. White.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Reported previously	\$ 1,831.50
Cash and pledges to date	\$ 2,881.44
Yet to be raised, not less than	\$12,118.36

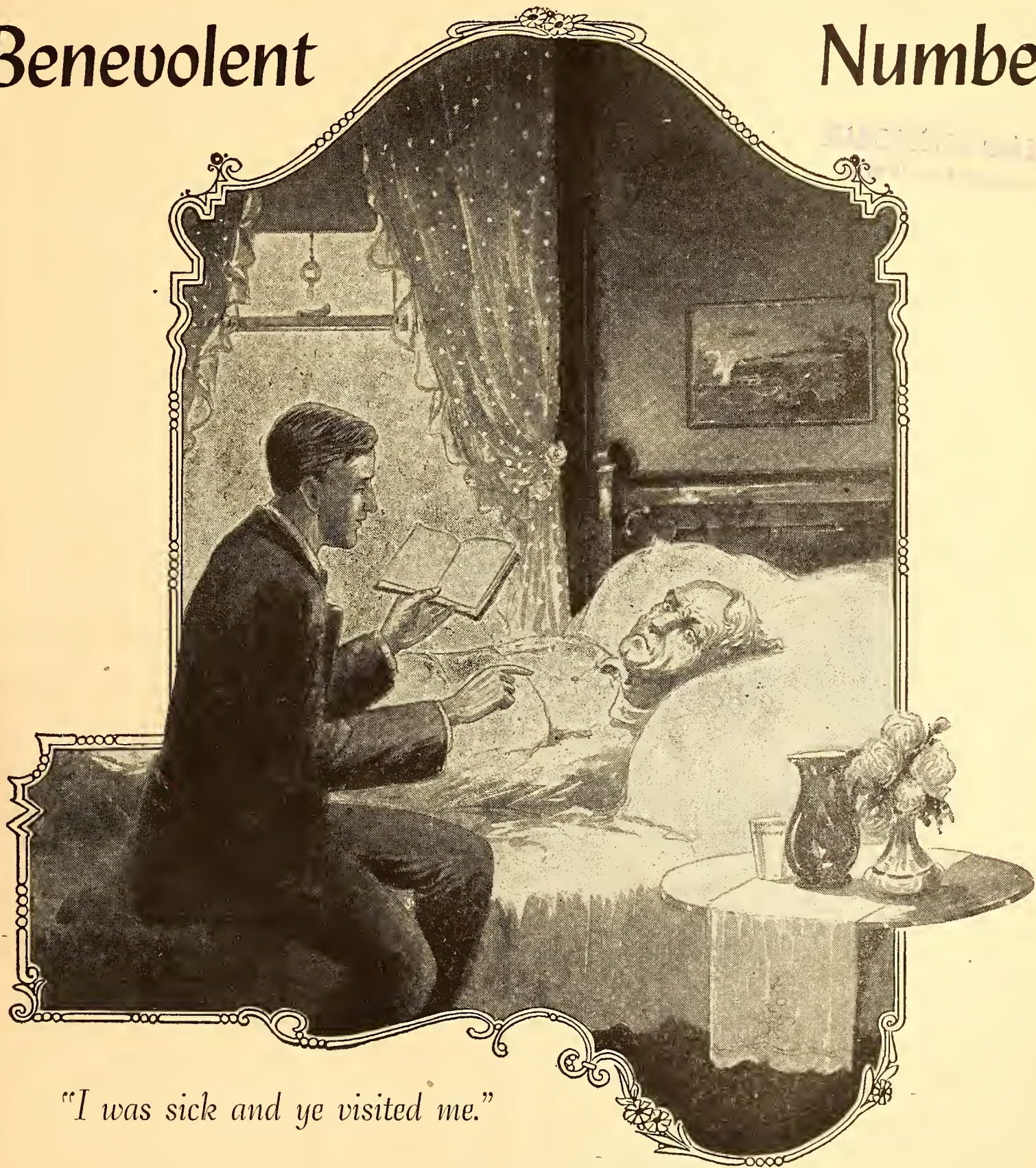
A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.

The Brethren Evangelist

Benevolent

Number



"I was sick and ye visited me."

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Manchester College
North Manchester, Ind.

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Rev. J. G. Dodds, National Goals
Dr. R. F. Porte, Brethren Church History

PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Elkhart, Indiana. Brother L. V. King, pastor of the Elkhart Church, writes us that the work at that place is going along nicely. The official board which heads up the progress committee has made possible the painting of the entire basement and resanding and refinishing the floors. Nearly \$1,000.00 was spent in this work. The church has on hand about \$10,000.00 toward their new parsonage, together with two parsonages which are to be sold and the proceeds to be placed in the parsonage fund. Plans are on foot to establish and maintain a Junior Church, with the thought that this will help to increase the morning attendance of adults. A concerted calling campaign is being waged with the hope that many new prospects may be found.

Udell, Iowa. Brother W. R. Deeter recently made the Editor a present of one of those walnut crosses which he is noted for making and presenting to churches, organiza-

tions and friends. Thanks, Brother Deeter, for remembering us. He reports Sister Deeter as nearly recovered from her illness and operation. Some of the workers in the Sunday School are attending the County-wide Teacher Training Institute. He also reports that some new wiring has been installed in the church. An organ, donated by one of the members, is in use together with the piano. Brother Deeter says it helps in the music.

Word from Miss Aboud. In a letter enclosing \$10.00 for the press fund, Miss Aboud asks that we inform the churches that she is making a trip east and if any church desires her for a service or series of services they can write her now. Her California address is 336 South Flower Street, Los Angeles 13, California.

Pittsburgh, Pennsylvania. We note from Brother Crick's bulletin of January 19, that he has received and accepted a call for another year of service as pastor of the Pittsburgh, Church.

Nappanee, Indiana. Brother J. M. Bowman reports that in their drive for "relief" shoes that eighty-two pairs were brought in the week of January 19.

North Manchester, Indiana. From the bulletin of the North Manchester Church we learn that the Young People had charge of the evening service on February 2, at which time Stanley Bittinger, a student of North Manchester College was the guest speaker. Brother Bert Hodges is the pastor.

Peru, Indiana. We note from Brother S. J. Adams' bulletin that a brand new Layman's Organization has been instituted in the Peru Church. We trust we may have a full report for the Laymen's column in the *Evangelist*.

(Continued on page 15)

Mrs. G. T. Ronk Passes Away



We are sorry to report the very sudden passing of Mrs. George T. Ronk of Cedar Rapids, Iowa, whose death occurred on Saturday, February 1st. At this writing we have no announcement of the time or place of the funeral.

The entire Brotherhood mourns her passing. She has been prominent in Sisterhood work for many years, having been President and Patroness of the National work. The past several years she has been the Patroness Emeritus of the Sisterhood. Our deepest sympathy goes out to the bereaved family.

The Editor Thinks Aloud

Fred C. Vanator

WE WANT YOU TO THINK DEEPLY

This week the Editor wishes to depart from his editorial chair and occupy one provided by the Brethren's Home and Benevolent Board. In preparing copy for this issue of the *Evangelist* my mind has been turned to a most thoughtful consideration of the work of our Benevolent Board. It seems to me that, due probably to the nature of the work, about 95% of our emphasis is being placed on the conduct and support of the Brethren's Home. It is not too strange, for this is something we can see with our eyes.

This set me to thinking.

The question uppermost in my mind seemed to be, "Why do we do this? Is not the second phase of our work as a Board just as important? Do we really place the emphasis we should on the Superannuated Minister's Fund?" I wonder if you have also given thought to this? It is like the report of a marriage I once read about. The paper gave great prominence to the marriage of a man named Jones and a woman named Hufflemeier. A column and a half was devoted to telling about the bride, her clothes, and her educational and social qualifications. It finally wound up with the brief statement—"Mr. Jones, the groom, was there."

I wonder if that is not about our situation with reference to the Minister's Fund? We devote columns to the progress and needs of the Home and then say, "The Superannuated Minister's Offering will also be taken."

But we should remember that there is a clause in our National Goals that does better than that. It says that we should be striving to reach the Goal that would give to each of our retired ministers at least \$50.00 per month. In other words, that an adequate fund be provided in order that our retired men may receive what is really a pension. It can be done! Why don't we do it? The support of the Home is a vital necessity and obligation; but the raising of a much larger Superannuated Fund is just as essential and as obligatory upon us. What are you going to do about it?

Think it over!

Business Manager's Corner

George S. Baer

Washington 100% with an Even 100

From the Washington, D. C., church comes a list of 100 subscribers to the *Evangelist* with a check to cover the total amount, and that keeps this splendid church on the 100% Honor Roll. Judging from the loyalty they display toward all the interests of the church, they must be 100% readers as well as 100% subscribers. We congratulate

late Brother Clarence Fairbanks, the pastor, and his good people.

Cerro Gordo Sends a Nice List

The church at Cerro Gordo, Illinois, where Brother Charles Johnson is pastor, sent us a list of 65 subscriptions to the *Evangelist*, indicating that they too intend to keep informed and loyal to all the brotherhood interests. It means a lot to us in the way of encouragement to see a church with such a scattered, rural membership maintaining such a large subscription list. Congratulations to you and yours, Brother Johnson.

Regular Publication and Press Reports Coming In

Publication Day Offerings are beginning to come in, though we cannot make any reports in this issue, but we are reporting the following additional Press gifts and pledges. We hope the churches and loyal individuals will not fail to send a generous offering for our publications and make a pledge to the New Press and Equipment Fund. There never was a more critical time for our Publishing House than right now. The Lord is calling for advance-along these lines. Let us not fail Him in the hour of need.

Here Are the Additional Press Returns

(Church location in parentheses when different from address)

F. S. Beeghley, Ventura, Calif.	\$ 30.00
C. F. Yoder, Stockton	100.00
Mr. and Mrs. R. A. Hazen, Ashland, Ohio	75.00
Geo. M. Garland and Family, Wilkinsburg, Pa. (Pittsburgh)	45.00
Myrtle F. Laughlin, Hagerstown, Md.	30.00
Henry Sherry, New Castle, Ind. (Oakville, Ch.)...	30.00
Ethel P. Oberly, Wyiatt, Ind. (No. Liberty)	75.00
Howard G. Davis, Bryan, Ohio	15.00

(For total to date see block on last page)

Your own Publishing House can supply you with church collection envelopes, either duplex or single, numbered, dated, and arranged in packages—just the kind you've been getting. They'll cost you no more and we'll make a little.

Sister E. G. Worst of Ashland and a member of the Fairhaven church, recently gave a sack of rags to the print shop. We thank her and remind other sisters of the church that their rags are always welcome. It means money saved when we do not have to buy rags.

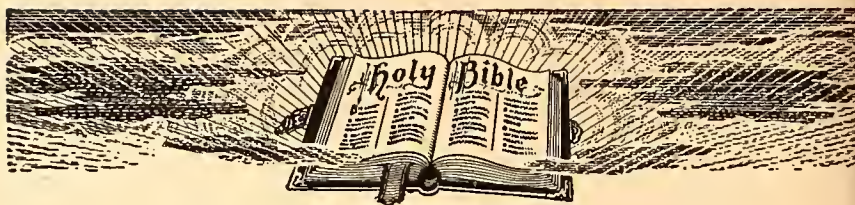
"Jewels for Juniors"

If you want a good song book for children, we recommend this one, designed especially for the Primary and Intermediate departments and containing 129 songs besides a collection of Exercises, Prayers, Readings adapted to children. Send for returnable sample at 45c.

Some Christian Endeavor Books

"Successful C. E. Prayer Meetings"—March	\$1.00
"More Christian Endeavor Playlets"—Thornton	1.25
"Intermediate Society"—Phillips .....	.60
"Christian Endeavor Essentials" .....	.60
"How to Organize a C. E. Society" .....	.25

The Bible Speaks



"The Bible Speaks About The Church"

Rev. Freeman Ankrum

IT IS A COMMON thing to hear what the man of the street has to say about the church. The member of the church is often expressive of his or her opinion regarding the same. Oftentimes the person who is on the outside, and who knows practically nothing about it, freely expresses himself concerning it. Man's opinion is fallible, subject to the emotions and easily directed into the wrong channels. The invitation to some one to "come to church," usually means to the person invited, "to the building." The place of worship is not the church, but the assembling place of the Church. So the sincere child of God desirous of knowing what is infallible and dependable, turns to the Word of God for his or her information.

The scope of this article is too limited to develop completely what the Bible says about the Church. However there are some basic thoughts which may be of inestimable value, interest and comfort to us. In the words of another we are given to think of the Church in a general way as, "a religious assembly selected and called out of the world by the doctrine of the Gospel, to worship the true God in Christ according to His Word." The foundation upon which it is built, the one who called it out from the world, its earthly activities and eternal destiny are basic fundamentals in our thoughts. Peter said to Christ one day, "Thou art the Christ, the Son of the Living God." This great truth had been revealed to Peter by his Heavenly Father. Jesus said unto him, "upon this rock I will build my church and the gates of hell shall not prevail against it." Naturally we think that it was not the shifting Apostle, but the solid truth which was the foundation.

When the world spurns the efforts of the Church and its members, there may be a tendency to feel that we are companions in a lost cause. The above should encourage us to lift our banners high and to march on to certain victory under the standard of Christ our Lord.

The head of the Church of course is Christ. Ephesians 1:22, states, "And hath put all things under His feet, and gave Him to be the head of all things to the Church." Christ loved the Church and gave Himself for it, a sacrifice upon the Cross of Calvary. The pastors of churches are called to a great responsibility as Paul so states in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the Church which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

We may say that in reality there is a church within a church. The Church within is the true Church which is

within the great body of the professing worldly organization which lacks the Spirit of the Living God. In that day which God alone knows, the true Church will be taken out of the world, and the professing, but not possessing church shall be left to carry on its Christless ways upon the earth. To be a member of the true Church is to be part of the Bride of Christ.

There have been many dark days in the history of the Church. There were times of great distress and uncertainty in the minds of men, but never in the mind of God. Man with all his ungodliness and wickedness has never succeeded in blacking out the light which has glowed in perpetual glory from the Cross on Calvary's Hill.

The Church, driven into caverns, and caves, catacombs dark and damp, has always emerged to testify to the glory of the one who founded it, upon the foundation He laid for it, and who awaits the time to return for it.

"The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From Heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died."

—Masontown, Pennsylvania.

PREPARATION FOR COMMUNION

F. B. Meyer tells the story of a man converted by the grace of God after a wild life. Friends urged him to join the Church and take his first communion, but he answered: "No, not yet."

He left his home and searched the slums of three great cities for a girl once fair and undefiled who had drifted to the furthest lengths of sin.

He found her finally in a top attic with a consumptive fever, on a straw pallet, with nobody but the woman of the house to attend her, to look in upon her, to hand her an occasional glass of water. He hastened away and procured what was necessary for her wants, then he cared for her personally three weeks, even as a nurse.

During that period he won her back to the love of Christ; and in dying she forgave him and blessed him.

Then he returned to his home, went to his pastor and said—

"I am ready to join the Church; I am ready for the Holy Communion."

"Why Christmas?"

Charles Munson

Here is another of those Seminar messages from one of our pre-seminary students. While but a pre-seminary student (he graduates from the Arts College this year) Brother Munson has for several years been the successful pastor of the Williamstown-Gretna circuit. We pass this message on to you that you may know him better.—Editor.

WHY WAS Christ born? What purpose did God have in mind when He sent His Son to earth? I suppose these questions and many others have given you some concern in the past. Probably you have answered them to your satisfaction. It is true that no doubt the answers are very obvious, particularly to this group. However, I have given or found three answers to the question, "Why Christmas?" which I have found helpful, and which make me glad that I have at least a small part or share in making known the GOOD NEWS. I am happy that I have the privilege of telling others about the Christ.

The first answer which I give to the question is contained in the 3rd chapter of John and the 16th verse. One which I am sure is familiar. Yet I believe it contains the chief reason for the coming of God to earth in the form of man. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." There you have an answer so simple that a child can understand yet so profound that it almost defies description. The next verse clinches the answer, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Those two verses contain the basis for Christianity, and an answer to our question.

Yes, God sent His Son because He loved the world and because He knew that the world needed a light, for the darkness was overshadowing even the Jewish faith. Jesus was sent into the world which He had created but which was decaying, and He came to bring a light.

I like the way John records the story: "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." In other words this darkness could not extinguish the light and will never extinguish the light. We, as Christians, should be proud to have a part of such a great plan. The light will never go out even though at times there seems to be only a small flame burning. God's love keeps that flame burning for the world which He loved.

Lest we make a mistake the writer of 1 John hastens to explain that, "We love Him because He first loved us." That enduring love was started or WAS before the world. It has been said that God began to speak His love to man when He said in the garden, "Adam where art thou?" Yes it is an enduring endless love for man that caused God to send His son.

Then also He sent Jesus, through His love, to give us the power to overcome the world through faith in Him. Listen to these words from 1 John 5: "For whatsoever is born of God overcometh the world: and this is the vic-

tory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" If there is one thing that man needs it is just that, that power to overcome the world and all its entangling alliances. God through His love saw the need and sent Jesus to give us that power by seeing Him to overcome the world.

Because One Cared

Because One cared a star shone bright
Above the lonely fields at night
While shepherds watched:

And led Three pilgrims to a lowly bed
Where lay the King of hope and light.

Angelic voices swept the night

And bore glad tidings of the right
To triumph over error fled,

Because One cared.

For earth were changed His robes of white;

For Him pain, loneliness, and sight

Of paradise withheld. Red drops of blood upon a cross
Were shed—

Red candles burn on Christmas night—

Because One cared.

—Elizabeth Barnes.

There is another answer to the question before us and I think it is found in the fact that God wanted to reveal Himself. This is found in the letter to the Hebrews. We have in the first few verses a contrast between the Old Testament and the New Testament. The writer states how God spoke through the prophets in time past. Now a prophet is one who has a direct commission from God; one who has the gift of the Spirit, and one who has been entrusted with God's Word. When you stop to think of that last statement it sort of hits you between the eyes, for after all are we not entrusted with God's Word? What a world of meaning there is in that definition. That is another reason why we should be thankful for the privilege of living the life which God has called us to live.

It is our duty to God to make His Word live in us. The writer of the letter then states how God's Word had been given to these men at various times and in various ways. To each of the prophets He gave a portion of the picture. Each of these portions were recorded, but even the prophets did not see the unity which was developing throughout the history of the Old Testament. It was God's way of making Himself known to the world. All of these revelations were inadequate, however, and not because of God's imperfections, but because of man's. The revelations were shaded by the particular individuality of the prophet. Then too many times the picture was clouded by the sinfulness of the man. Also not any of them were the real light which it seems was the chief reason for the inadequacy of the revelation. We might ask the question then, Why did God wait so long to bring the true light? It is a good question and one which is perhaps difficult to answer, yet it seems that God revealed Himself as man was able to accept the revelation. As man moved or grew from the simple to the more complex, the picture

of God became more complete. That seems to be very evident as the Old Testament unfolds. Until finally we have the last phase of the picture which is in the 2nd verse of the 1st chapter of Hebrews.

The scripture says, "Hath in these last days spoken unto us by His Son." It is the same God speaking, and you will notice it says, "Hath spoken IN, or by His Son. Just as He spoke through His prophets He now speaks 'In His Son.'" Here then is another reason for the birth of Christ; God with us, as Matthew says in his book.

There you have it right before you, there is no need to fumble around. We can almost hear God saying, "Here is my Son which I have given for your instruction. Here is what I have been revealing to you. Here is my nature, my being, there is no excuse for not knowing me and for not knowing your conduct of life. The life which you see issuing from Him is the kind of life that you should strive to live." The Christ child and the man Jesus will give you the picture of God. Jesus said, "If you have seen me, you have seen the Father." There is now no reason for not knowing God, for He hath spoken in His Son.

The last answer which I want to give you this morning is also found in John 3:16, and that is the everlasting life which is referred to in the latter part of the verse. We have been promised an endless life through Jesus. Not long ago while driving through a small town in northern Ohio, we passed a small crowd of people in the middle of the street. Being just a bit inquisitive we stopped to see what the trouble was. When we went back we saw lying in the street the body of a man wrapped in a blanket. He had been killed by a hit and run driver. The ambulance was there, the police were there, and they were all waiting for the coroner to come and determine, officially, the cause of death. As we looked at that body, cold in death, there was just one predominate thought: how meaningless life would be, how hopeless everything would be if all things stopped with that corpse. How meaningless life would be if everything had stopped with the cross. Thank God this morning that life did not stop at that cross, that there is something after death. Jesus lives and because He does we will. He gained the victory over death and we have that same victory. The cross the symbol of death was overcome by the Christmas tree the symbol of life. Christ came to put meaning into death, and to defeat it.

Also Christ came to put meaning into life as has already been suggested. This summer I was without an automobile for about a month. It was necessary, therefore, for me to hitch-hike to and from my church appointments. One night about midnight a man, perhaps 40 years old, stopped and picked me up. I asked him if he was going to Ashland and he said, "Oh I guess so." He sounded rather gloomy, and I wasn't too sure that I had done the right thing by accepting the ride. Immediately he began talking, saying that he couldn't sleep and was out trying to forget everything. During the course of the conversation I learned that he and his wife had been separated for about a month and he was taking it rather hard. We talked for about two hours and almost at the end of the conversation he said, "I've thought of committing suicide, and I would but for the disgrace it would bring to my boys." Well you see the point don't you? Christ gives meaning and purpose to life. There is a hope and a promise contained in the life of Christ which cannot be denied. So we have the contrast: death and life, and Christ

came in order that we can have endless, everlasting life, through Him who died for us.

Why Christmas? Here is your answer, "For God so loved the world that He gave His only begotten Son." And we might say that whosoever believes on Him will and can see God, and he shall have endless life. We must catch that joy, that hope, that peace, which came down with Christ! Unless we see it Christmas has no meaning.

—Ashland, Ohio.

THE BENEVOLENT OFFERING
REMEMBER THE DATE—SUNDAY, FEBRUARY 23

Editorial Comment

Dr. Charles A. Bame

Temperance

ONE Day I went a few houses away to see the inside of one of the new ones just building, where money was not too much the object. It made one wish for a modern-built house. It was the day before Christmas. I talked with an expert carpenter. He said, "Well I'm about finished. Soon I'll ring out and tonight, I'll get drunk." "Oh," I said, "not that!" "Yes," he replied, "I have been in the army five years and I have worked hard at this job, and now I must get the pay-off." Again I protested and he said again, "Well, I'm invited to a fancy party tonight, and we'll have a good time." It still did not sound good to me, but there was no persuasion possible to get him away from the "pay-off."

Going Dry?

It is the prediction of Mrs. Colvin, President of the National Woman's Christian Temperance Union (for how many times I do not know) that our country shall again go "dry." She is authority for the statement that one-fifth of the people of this country live in prohibition territory; that one-third of the drunks brought to the Chicago Municipal Court were women; that the liquor industry spent \$100,000,000 to boost their business last year; that the F. B. I. states that there are now five times as many women arrested for drunkenness as in 1935. And still Christians are not much alarmed!

Conscience

Confronted with so many other problems, it would seem that the conscience of the church people has gone dead or at least grown stale. Strenuous efforts have been made in several states to get people elected who promised effectual control of this amazing, alarming, appalling growth of intemperance. But the polling places did not reveal who they were who promised and did not perform and the votes, too often unrecorded because of their scarcity, tell a sad story of a conscience that seems to say, "Of two evils choose the least," while the real conscientious Christian should say, "Of two evils choose neither!" In America it takes votes and a good conscience to discharge our duty. What will they say, facing the judgment, killed by a drunken driver, to the Great Judge of all when He asks Christians, "How did you vote?" Better think it through

Rumors, unconfirmed reports, half truths, and even enemy sponsored lies reached us during the long, weary years of the war. Some people specialize in casting reflections on the integrity and authenticity of Biblical accounts and teachings. But the earnest teacher realizes that he is not dealing with cunningly devised fables, rather he has in his possession a story which is supported by a large number of first class witnesses. Eyewitness reports are the most convincing and the most dependable. When eyewitness reports agree they are conclusive. Paul says that the risen Christ was seen by Cephas, who was Peter, by the twelve, by more five hundred at one time, by James, then by all the apostles, and finally by Paul. What more does one want by way of testimony? Besides, when Paul wrote that information the greater part of the number of witnesses were still living so that they could deny Paul's statement or change it, if they saw the need, but Paul's word stands.

III. THIS NEWS ACCOUNT WAS OF SPECIAL SIGNIFICANCE.

The account of the resurrection, which Paul discusses in 1 Cor. 15, merits our honest consideration. His resurrection declared Jesus to "be the Son of God with power." Rom. 1:4. It proved that His sacrificial death had power to produce effect, for "if Christ be not raised, your faith is vain; ye are yet in your sins," 1 Cor. 15:17. It proved that mortal man has the victory over death and the grave. "The dead shall be raised incorruptible, and we shall all be changed . . . O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:52, 55, 57.

There, Brethren-Bible school teachers, is something to talk about instead of giving book reviews, or discussing the beauties of nature, or other such like things when they do not directly exalt the Lord Jesus Christ as the Saviour of men's souls.

IV. THEREFORE THIS NEWS STORY IS WORTHY OF ATTENTION AND REPETITION.

When Paul had been in Corinth he had told this same story, and the Corinthians received the message. Now in his letter he directs their attention to the story once more. It had fastened on his life and changed him completely. It had done great things for the Corinthians, for by it they had been saved from idolatry and licentiousness and in it they lived.

The world needs the same story as a glance around will show. We have modern science and modern culture, but what kind of culture? Namby-pamby stuff in a Bible school class is like administering soothing syrup to one suffering with gangrene. Tell the story in all its power in every class period. Some phase of God's plan and method of saving men can be brought out. Repeat, re-repeat. Paul did. He went to all sorts of people for the express purpose of telling the story. It motivated his life. It was his very life. Such must be the case with every teacher.

Quite some years ago the Prime Minister of England stepped across Downing St., London, with a friend who wanted some information from one of the government offices. They entered the particular office, and, on enquiring for the Head of the Department, were curtly told to "wait" by an insolent young clerk who did not even look up from his newspaper, and presently heard him add an order to "wait outside." When the Head of the Department re-

turned, he was thunderstruck to find the Head of the Government sitting with his friend on the steps of the stone stair case. Equally surprised was the young clerk when, to his dismay, he learned by his dismissal from his position, the result of his careless insolence.

In all too many cases teachers treat with similar indifference the news account of the Lord Jesus Christ while they read and teach other "religious" material.

—Ashland, Ohio.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

Sunday School News

NEWS FROM

The Third Brethren Sunday School, Johnstown, Pa.

THE YEAR 1946 has been a good one for the Third Brethren Sunday School in activities, interest and attendance. The National Statistician reported our school as having the highest average attendance for the year reported at last National Conference of the churches of the Pennsylvania District. The report of the superintendent, Mr. James Barkhymer, showed that there had been an increase this year over last in the average attendance.

A summary of attendance and offerings for 1945 and 1946 showed an increase in both attendance and offerings for all special days of the year without exception.

The Sunday School has helped the church maintain its position on the 100% list of the Brethren Evangelist by paying one-half of the subscription price for a number of years. It is again doing this for the year 1947.

One of the progressive features just voted by the school at the close of the year was to join the Johnstown Co-operative Film Exchange. This makes available to the Sunday School, the Church, and the Auxiliary Organizations a large number of filmstrips that have been accumulated by the association during the past years. The basement of the church has been "black-out" to permit the showing of these films to the Beginner, Primary and Junior departments of the school at the regular sessions.

Special days and features are observed throughout the year. The Christmas program of the year was an outstanding performance by all of the departments of the Sunday School. Mrs. James Barkhymer was the general chairman and Mrs. C. F. Zimmerman directed the pageant "The Perfect Gift" by Marie E. Ansel.

The core of any Sunday School is the faithful, consecrated group of teachers. To them we pay our respects and say "Thank you all."

Rev. Chester F. Zimmerman.

Christians are like tea—their real strength comes out when they get into "hot water."

There is never much real work done for God without the roaring of the adversary.

Scenes From The Brethren Home



This is a homey scene in the living room of the Brethren's Home.

From left to right: Mrs. Alice Lowman, Mrs. Eva Shanefelt, Mrs. Mary Coin, Mrs. Orpah Beekley, Mrs. Mary Obenchain. Little Judy Scott, daughter of Brother and Sister Scott, sits in front.

Accomplish

WHAT IS WRITTEN here members of the Brethren's united report and opinion of the voiced in years gone by and re-at the General Conference time attended by every member of the ment of the Home facilities and sion of love by the entire Brethren Home their home.

When plans are made for accom-ment, it has been the policy of were, to take care of the need. part to the loyal support of the little need or have had very little the Home support. True, we did Elevator, and to this appeal your appeal, we have simply stated met them.

May we say a word concerning sation—many times without even- ing paid from its funds. But then than glad to do it. Bare expenses cases, where it is necessary for your "gift dollars" are working still have a Board that properly way praise the Board members your dollars work for you.

The Home is under competent feel a definite call to this work to service that is as definite as

(Continued)



Looking toward the Brethren's Home from the west

James E. Scott
Home Superintendent

Views

Below—We



-- Your Home, At Flora, Indiana

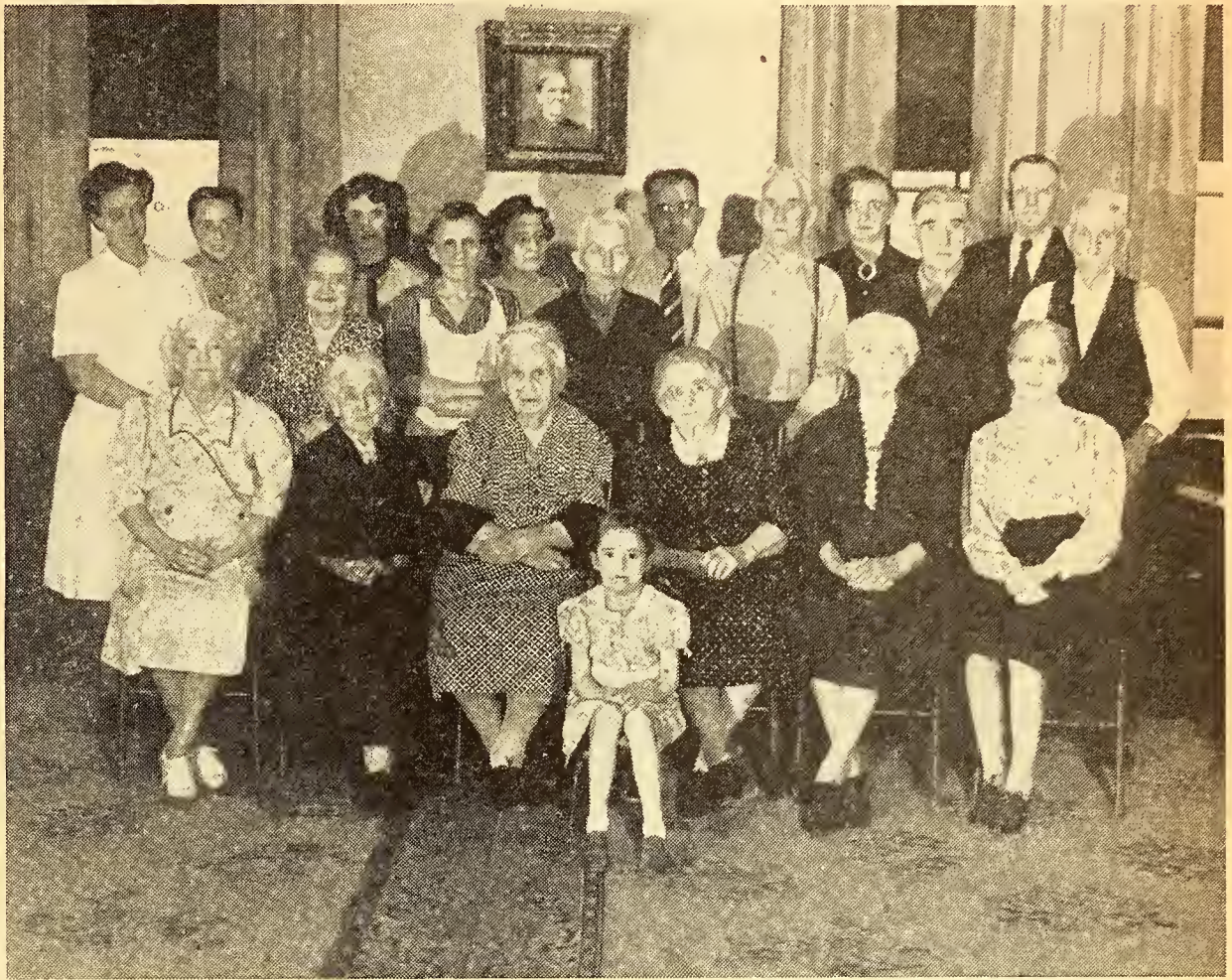
and Desire

expression of one or two members of the Benevolent Board, but is the expression of the Board, an expression so often made each year as this Board meets at these annual meetings, which are held in the Home, plans are made for the betterment of the Home the expression of those who see fit to make this

rent or the replacement of equipment to know where the finances stand for the past several years, due in great part to the Brotherhood, we have felt very free to make special appeals for a special fund to install the needed nobly. But aside from that and you have very promptly

Board. It works without compensation of postage on correspondence because it is a labor of love and are more than paid to the Home are paid in some of the trips to be made. So you see it is nearly 100% as it is possible and we do not say this to in any way but rather to show you how fully

ment. Brother and Sister Scott of the Board also feels it is a call to any minister or missionary. They (next page)



Top row, left to right: Laverda Fuller, (nurse), Naomi Flora (helper), Deana Scott, Mrs. James E. Scott, (Matron), James E. Scott (Superintendent), Mrs. Elmer Kuns, Elmer Kuns, (member of the Board).

Second row, left to right: Miss Edna Boone (Loree), Mrs. Cora Frush (Warsaw), Mr. Benton Speers (Cambria), Mr. Dave Eller (Flora), Mr. Ervin Clark (near Peru), Mr. John Dishon (Flora).

Front row, left to right: Mrs. Mary Obenchain (South Bend), Mrs. Mary Gheries (Lafayette), Mrs. Eva Shanefelt (North Manchester), Mrs. Mary Coin (Frankfort), Mrs. Orpha Beekley (Ashland).

the Home

f the "Home"



Looking toward the Brethren's Home
from the east

Mrs. James E. Scott
Matron



are loved by the residents of the Home and are making life pleasant and attractive for these good Brethren who need a sanctuary in old age.

During the past year the Ladies of the National Woman's Missionary Society saw fit to allocate to the Brethren's Home the sum of \$1,000.00, this sum to be used as the Board deemed necessary. Two projects were under consideration by the Board when informed of this gift. Steps were taken immediately to complete the projects and our Treasurer gives us the information that they were completed for the cost of \$1,085.00, which left the Board with only \$85.00 to pay from the General Fund. These two projects were: 1. The purchase of an eighteen cubic foot "deep-freeze" unit, and, 2. The insulation of the space between the roof and the upper floor of the Home. Both projects are proving a veritable boon to the Home. Our sincere thanks go out to the ladies for their thoughtfulness.

Now, as we come to the Brotherhood for the Annual Benevolent Day Offering, to be received in your churches on Sunday, February 23, or as near that time as practical, we have no hesitancy in asking that we all DIG DEEP and make this a wonderful expression of thankfulness to God for our ability to give. Our costs are far in advance of any we have had in past years. You ask, "Why?" For the simple reason that THE HOME IS NOW FILLED TO CAPACITY. THAT IS WHAT WE HAVE BEEN ASKING FOR FOR SEVERAL YEARS. But with the capacity reached, it takes more money to feed the group; more money for medicine; more for repairs; in fact more all around. Our task now is to SUSTAIN that which we have prayed for and which has at long last come to pass. Look again at the picture on the right hand upper part of page nine of this issue: Note the calm, happy expression on the faces of our brothers and sisters who are resident in the Home. Now reach in your "other" pocket and take out another bill and place it in the offering, as a thank-offering that you are able to help make this Home all that it is.

That we are out of debt is no sign that we should "short" our gifts in any way. There may be "lean years" ahead. We trust that this may not be true, but we must be prepared, for we have a definite obligation to be true to our contract with these people who have placed themselves in our care. It is not the Board's obligation—it is the obligation of the entire church, for THIS IS YOUR HOME.

Into the hands of each Evangelist reader will come a Folder and an Offering Envelope within the next few days. In that folder note particularly the advance plans which the Board soon hopes to make materialize—the building of "two-apartment" cottages on the grounds of the Home. It may be that you may want to build such an apartment yourself, either as a memorial to some loved one, or that you yourself may occupy it. We will have more to say about this in our next regular issue. Just now we are concerned with the regular yearly Benevolent Offering.

And while we are on the subject of offering, let us remind you that this offering is really a **two-fold offering**. Part of the offering must go to the Superannuated Minister's Fund. So while you are making the offering, just reach a little deeper and help us to keep the same rate of payment to our retired ministers and widows of ministers, that we have been able to attain these past few years. They have given much for the Church—now we can give much for them.

In conclusion let us say that much emphasis has been laid on "relief" work for overseas. Let us not do less of this, but let us do more for our own benevolent work in our field of endeavor. This is our plea.

The Brethren's Home and Benevolent Board.

The National Sunday School Association

AN IMPORTANT NEWS ACCOUNT

Rev. Delbert B. Flora

"Now I am going to make clear to you, my brothers, what the good news was which I gave to you . . ." 1 Cor. 15:1, Basic English.

EVERY BIBLE school teacher and worker has his part in passing on to others, or making more clear, the most important news that the world has ever heard.

We are very news conscious. We watch for newspapers and magazines. We watch the clock for the time to tune in on our favorite radio news commentators. We like to see news reels. We wait for the breaking of good news, and sometimes are fearful that we shall hear bad news.

Some news reports are only reports and rumors without proper confirmation. Some items are not clear. Others are reshaped by prejudice to become only propaganda of a questionable sort. Some are deliberately perverted.

But the teacher in your Bible school has in his hands the Word of God which tells the good news of salvation. It is the kind of news which influences the lives of people and nations, not for just a day or a year, but always and always. It is a report which was made known nearly two thousand years ago, yet it is fresh and important. It is fully confirmed and is to be passed on in its freshness.

I. THE NEWS REPORT WHICH ST. PAUL DISCUSSED WAS OF UTMOST IMPORTANCE.

"I delivered unto you first of all (as of primary importance) that which I also received." 1 Cor. 15:3.

It was concise and understandable. It was simply this: Christ died for our sins. He was buried. He rose again the third day. These three points are the salient points of God's news-break of salvation and forgiveness. All else of Biblical record is expansion or explanation contributory to a better comprehension of God's means and purpose of salvation and sanctification. Social reform, medical missions, schools are all extremely worthwhile, but when the church carries on such enterprises they must be recognized as secondary and must be made to contribute to the telling of this story.

Teachers may at times become very enthusiastic in the support of community welfare projects, but they must remember that they have been entrusted with a most important message for which all wires have to be cleared. After the main points are delineated secondary matters may be taken up by way of application of the significance and values of the central theme.

II. THIS WAS A NEWS REPORT FULLY CONFIRMED.

WITH THE LAYMEN

ANNOUNCING

SOUTHERN INDIANA DISTRICT LAYMEN'S MEETING AT PERU, INDIANA, FEBRUARY 17

I WOULD like to inform our men that we are expecting one of our record attendances at this meeting. We have sought to help this people through our District Mission Board and now is an opportunity to follow our gifts and extend our hand to encourage these folks.

(Because of facilities, this church may not be able to serve all our large group at one time, so they are beginning to serve supper at six o'clock and will continue until all are cared for.)

I read in Hebrews 10:24 that we "should consider one another to prove unto love and to good works. Not forsaking the assembling of ourselves together." What a gracious gesture of love there can be demonstrated by our presence and an encouragement to good works by our fellowship together.

We are disappointed that some of our churches have not responded. We want men from every church in the district. Then some have lain down on the job and missed a meeting or two. But you are still in good grace and we will expect you this time.

It is our intention to have these meetings in every church in the District and of necessity some must drive farther than others, so let us support one another with our presence. When you have the meeting we hope the fire-side isn't too inviting to the rest of the men.

We are considering an item at this meeting which I am sure will be of interest to all. What? Where? When?

"Bud" Hunter,

Chr. Ind. So. Dist. Laymen.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

SOUTHERN DISTRICT LAYMEN MEETING

COLLEGE CORNER, INDIANA

The Laymen of the Southern Indiana District met in their regular quarterly meeting at the College Corner Brethren Church on Monday evening, November 18, 1946, with 117 men and boys answering to roll call of churches.

The College Corner Church, whose pastor is Rev. Arthur Tinkel, is one of our country churches, but the ladies of the church very ably entertained us to a fine supper by converting the main auditorium into a dining room. The hospitality of this small country church is really to be commended.

Kenneth Stout of the host church, acted as chairman of the evening. He called on James Donaldson of the Mexico Church, who led us in singing "We're Marching to Zion." We were then favored with two readings by little David Downey, "I Wish I Were a Man," and "Mother, Where's the Jam?" Mr. Stout then turned the meeting

over to our District Chairman, H. D. Hunter, who took charge of the regular business session. An election of officers was held, which resulted as follows:

H. D. HunterChairman
Walter ShinnVice Chairman
Guy V. PurdySecretary-Treasurer

Mr. Hunter passed out leaflets containing our constitution and goals and explained the advantages in attaining these Goals.

After the business session Mr. Stout introduced Rev. Ware Wimberly of the Wabash Presbyterian Church, as our Guest Speaker. Rev. Wimberly gave us a very challenging message on the subject, "Growth in Spiritual Gianthood."

Brother Everett Miller of the Northern District was present and showed pictures of the grounds and buildings at Shipshewana Lake, which were very much enjoyed by all. Come again, Brother Miller.

Our next meeting will be held at the Peru Brethren Church, East Main at Clay Street, on the evening of February 17th.

Guy V. Purdy, Secretary.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

Wedding Announcement

HILDEBRAND-CLARK. On Friday evening, December 20, 1946, at 7:30 o'clock, in the glow of candlelight, and with Christmas decorations enhancing the scene, Miss Lorraine Ellen Clark, and Cpl. George David Hildebrand were united in the bonds of Holy Matrimony by this pastor. The bride is the second daughter of Mr and Mrs. Thomas Clark, an active family in the school and church. Cpl. Hildebrand is stationed at Camp Kilmer, N. J., and is a son of Bernard Hildebrand, also of Pittsburgh. May the Lord graciously bless, equip and use these young people in the founding of a Christian home.

William S. Crick, Minister.

THRUSH-WAGNER. Robert Thrush of Peru, Indiana and Phyllis Wagner of Michigan City, Indiana, were united in marriage on Saturday afternoon, August 3, 1946, in the First Methodist Church, Peru, Indiana, in the presence of one hundred invited guests. The double ring service was read by the writer, who had had the privilege of uniting in marriage the bride's parents twenty years before.

These fine Christian young people are attending Purdue University at the present time. The best wishes of all who know them go with them.

G. L. Maus.

Don't Forget These Books

"They Found the Church There"—Van Dusen\$1.75
"Under His Wings"—Hallesby 1.00



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 16, 1947

GIVE UNDERPRIVILEGED YOUTH A SQUARE DEAL

Scripture: Gal. 6:1, 2; Rom. 15:1

For The Leader

CHRIST SAID, "The poor ye have always with you." This is true. In some nations, the people are classified into castes. In these it is impossible to rise from one caste to another. If you are poor, you are poor forever. In our democracy, we have our poor, and we shall always have that group of people. It's the nature of society. But one advantage we have in our own nation is that it is possible for a person to rise from poverty. And here is where we are to come in, according to the topic of the evening. We are to help those who are down and out. We little know just how far we are ourselves from being in the underprivileged class. A stroke of good fortune a generation back, and we are in the "better class" of society. Our better advantages should drive us on to helping those who have less. We can sum it up in "Christian sharing." The worst thing we can do is to sit back and shut our hearts against the cries of those in need. The best things we can do is to help the underprivileged, in the name of Jesus Christ.

DISCUSSION

1. WHO ARE THE "UNDERPRIVILEGED" YOUTH? In small towns and smaller cities we always seem to have a family or two which never quite seem to have enough money, clothing or food. Perhaps it stems from genuine poverty. The father may be sick and unable to work. The mother may be ill; doctor bills may be big; or, it may be a drinking father that drinks up the family living; or today, it may be both the mother and father that does the drinking. At any rate, they are poor. Then, too, there are some parents who are very poor managers. If given a sum of money, it will vanish without any apparent good being done. In good times, money flows fast and in poor times, there is no money for them. Pity the boys and girls in such homes. They are the innocent victims. But they are the victims. How can we help them?

2. ONE WAY WE CAN HELP THEM. There is nothing a poor child will resent more than being set apart from his playmates because he is poor. In fact, being set apart is something few children can take. They want to be part of the group. But how often we have laughed at some poor child. This hurts them for life, because they get a feeling of inferiority that is oftentimes lasting. So if we really want to help the underprivileged youth we can show them that poverty does not make a difference. We can pal with them, and make them a part of our group. When it comes their turn to help with the expenses of the group, we can discreetly do it for them. And the church especially should show enough interest to care for its poor. We young people must do our part.

3. OUR ATTITUDE TOWARD THE POOR. Jesus called attention to the poor in our midst. It is no crime to be poor. That is unless it is deliberate poverty. That which stems from wastefulness, poor judgment, laziness and drunkenness is deliberate poverty. The only thing we can do in a case like that is to help the children and pray for the parent or parents. Unfortunate poverty is another matter and should receive our careful attention. Sickness, inability to work, etc., are cases which should receive the help of the church. It is no credit to the church that its poor members have had to seek outside help in times of need. It is the business of the church to care for its poor.

4. LET'S MAKE THEM FEEL WELCOME. Suppose a tattered and torn family, mother, father and kiddies, were to come to our church tonight. Suppose they wouldn't have one cent for the offering. Suppose they would come in and sit in the same pew with you? What would you do? Would you draw away from the little child that tried to sit up real close against your new winter coat? Would you avoid them like they were poison, even to complaining about it after the service? (We've actually heard people who did just that.) Or would you draw them in to your fellowship? Provide them with song books; fail to look when the offering plate went silently past them, and bubble over with words of welcome as you greeted them at the close of the service? Your attitude will show the degree to which you have grown in your Christian experience.

QUESTIONS

1. In these days of easy money is it true to say that there are no poor people in our community?
2. Is it Christian to say that everybody can get a job today, and thus there should be no need for people to be poor? Why?
3. Just how welcome are "poor people" in our church?
4. What can we young people do in a definite way to help those in need?

SUGGESTED PROGRAM

Prelude
Singing of choruses
Announcement of topic
Sentence prayers. Include special prayers for the poor of our community
Leader's talk and discussion
Question period
Special music
Offering
Business
Benediction

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

We find three classes of people in every church as from the beginning, rowboaters, sailboaters, and steamboaters. Rowboaters have to be carried, pushed and shoved. They are like buckets, have to be carried; like wheelbarrows have to be pushed and shoved. The sailboaters only move along when carried by a favorable wind. The steamboaters master the circumstances and are continually on the go through sunshine and through shadow.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

WHEN THE CURSE IS LIFTED

Rev. 22:3

In the Garden of Eden God made Him a man,
Who was holy and righteous and pure;
Gave him Eve for an help-meet and fellowship sweet,
But the tempter they failed to endure.
Then the curse came on Satan, on Eve and the man,
From the Garden they're driven to stay;
"In the sweat of thy face shalt thou earn thy bread,"
But the curse will be lifted some day.
"For of dust thou art made and to dust shall return,"
Till the Christ shall triumphantly reign;
On the earth thorns and thistles, the drought and the frost,
And the ground, too, was cursed for man's sin.
All the beasts and the fowls, and the fish shall have fear,
'Cause man from God's pathway did stray;
They are groaning in pain, hoping rest to obtain,
For the curse will be lifted some day.
Soon the earth will be filled with the knowledge of God,
And the nations shall know war no more;
Beat their swords into plow-shares, prune trees with their
spears,
Satan bound, Christ will reign evermore.
Then the lion and lamb shall lie down side by side,
All God's creatures shall peaceably pray;
And the nations shall worship Christ Jesus the King,
For the curse will be lifted some day.

—C. B. Widemeyer.

THE OTHER BLESSEDNESS OF THE REDEEMED

Rev. 22

THE "WATER OF LIFE" (v. 1) is infinitely superior to the typical waters of the first paradise and the millennial Jerusalem (Ezek. 47:1, 12; Zech. 14:8) as the matured fruit is superior to the flower. Their continuous flow pictures the continuous life derived by the saints from Him who is the Fountain of Life. The leaves of the "tree of life" (v. 2) are for the healing of the redeemed gathered out of every nation (Ezek. 47:12). "There shall be no more curse" (v. 3) for God can only dwell where the curse and its cause, the cursed thing (Josh. 7:12, 13), sin, is removed (Gal. 3:10, 13). All are thus "pure in heart," and therefore see God (1 John 3:2; 1 Cor. 13:9-12; 1 Tim. 6:16).

Many times the angel asserts the truth contained in the book of the Revelation because we are slow to believe that God is as good as He is (v. 6). The high points in this chapter when summarized are: "these sayings are true" (v. 6); the time in which to prepare is short (vs. 6, 7, 12); the prophecy is to be told to others (v. 10); God is eternal (v. 13); the just are rewarded (vs. 14, 17); the wicked are punished (v. 15); this prophecy is to be faithfully taught to others (vs. 18, 19).

Blessed are those who keep these sayings (v. 7; 1:3; Heb. 9:28). John was not permitted to fall down to worship God before the feet of an angel (v. 8). To do so before an image is an act derogatory to God. The fallen angel desires such an act (Matt. 4:9). "Seal not the sayings . . . of this book," for we are so forgetful of the coming of the Lord (Matt. 25:6, 13, 19; Mark 13:32-37). To be "filthy" (v. 11) is for one's soul to be unclean before God; to be "holy" is to be consecrated to God as pure. "The punishment of sin is sin, the reward of holiness is holiness." "No worse punishment can God lay upon the ungodly than to give them up to themselves."

Salvation is a matter of both faith and works (v. 14; Jas. 2:17). "Dogs" (v. 15; Phil. 3:2) are the impure and filthy.

Jesus is the "root and offspring of David" (v. 16; Matt. 22:42-45), assuring His Church of "the sure mercies of David," secure to Israel first, and through Israel to the Church. The Church is spoken of as the "bride" (v. 17) and not "wife" until the full number of the elect is completed. It is therefore the duty of the bride, as one affianced, to invite the sinner to join her as a true believer. Every sinner who really hears, obeys. To hearken is to obey. To really hunger and to thirst is to be satisfied. "Blessed are they who feel their spiritual need for theirs is the kingdom of Heaven." Let us be devout, obedient students (vs. 18, 19; 1:3). The true believer reflects the mind of His Lord and can truly say "Amen!" (v. 20). "Christ's coming is the anchor and stay of the faithful, the sound of an alarm and a warning cry to the wicked." The Old Testament ends with the word "curse" as its last word in connection with the law (Mal. 4:6), but the New Testament ends with a blessing in union with the Lord Jesus (v. 21).

(Note: This lesson completes Brother Gilmer's treatment of the Revelation studies. We trust you have preserved them for future reference. Next week he presents an entirely different type of studies. Six topics suitable for Lenten season will be brought to you in the next six issues. The emphasis for the coming period will be placed upon soul winning. He calls these studies, "Helps for soul winners." We trust they will be most helpful in your mid-week services. We wish to express our appreciation to Brother Gilmer for his fine cooperation in this field. He has been very helpful to the work of bringing definite prayer meeting helps.—Editor)

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 16, 1947

"JESUS, THE LIGHT OF THE WORLD"

Lesson: John 8:12-16, 31-36; 9:1-5

The contest between darkness and light began way back in creation days. In Genesis 1:2 we find these words, "And darkness was upon the face of the deep." But the very

next verse discovers the contest between darkness and light, for we find that "God said, Let there be light, and there was light." From that time forth darkness is symbolized as the forces of evil fighting against the "light" of God.

When God spoke concerning the coming Messiah, it was in terms of light. The triumphant fulfillment of God's Word will be found in the written words of Isaiah, the prophet (60:19), "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord be unto thee an everlasting light, and thy God thy glory." When John the Revelator, speaking by the Spirit of the Everlasting Father, writes in Revelation 21:23, he says, "And the city had no need of sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Therefore it is only natural in the face of such testimony, for Jesus to say without fear, "I am the light of the world."

Not only did Jesus state this fact, but He was constantly demonstrating His power over the forces of darkness. In our lesson today we have an example of this in the miracle of the healing of the man born blind. In the story (which is not found in the printed portion) Jesus recognizes the evident coming of a night of darkness—the darkness of sin and degradation. How timely is His advice for men to work while it is day, lest the night fall and find the work undone.

Note the phrasing in chapter 8, verse 5, "As long as I am in the world, I am the light of the world." Let us make it more personal—as long as Jesus lives within us as individuals, He is the light of the life of the individual. Even though darkness, the darkness of sin, surrounds us, the Light shines within. Careless living puts out the light, or at least dims it.

Our lives should be so lived that those round about us may see and take note "that we have been with Jesus" and that His light shines within.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

Ashland College News Letter

By Arthur Petit

Another semester has opened at Ashland College and, although the figures are not complete, it appears that the number of students will be about the same as the first semester of this year. More than 50 additional students entered on January 27. This was about the same number who either dropped out of school or finished their work the first semester. With the registration out of the way for this semester, the attention of the admissions office has been turned to next fall. Already, a large number of applications have been received and many of these have been accepted by the committee.

The progress on the radio station and the little theater on the third floor of Founders Hall is very pleasing to the

college authorities. The old social room which was not used previously is being equipped with a stage suitable for all types of plays. In addition, moving pictures can be shown in the same room, thus saving the chapel for other more suitable activities. It is hoped that about two hundred students can be accommodated in the new theater.

The radio studio will be ready for broadcast as soon as the local station is completed. At that time, Ashland College will be on the air at least 15 minutes every day that school is in session. It affords a wonderful opportunity for actual broadcasting for Brethren young people who feel that their future lies in Radio. It is also an innovation of unlimited worth for seminary and pre-seminary students who will, from time to time, be called on for radio sermons after they enter the active ministry. Ashland College will probably be the first college in the state of Ohio to offer a minor in Radio Broadcasting.

Students from the Music Department are busy giving programs for assemblies in the high schools surrounding Ashland. Recently Paul Clapper of Louisville, Ohio and Shirley Sword of Milledgeville were members of such deputations.

A new room is being prepared in the basement of the Myers Memorial Department of Music as a practice room for the band and orchestra. It is now nearing the final stages and it is hoped that the band, under the direction of Mr. Chester Fair can soon be housed in this room. They are busy preparing music for public appearances and for the football season next fall. They play for the basketball games each week.

The A Capella Choir is rounding into a stage nearing perfection. They are preparing for their annual tour which is now scheduled for about April 20. This tour will cover at least a part of Indiana this year. It is hoped that concerts can be arranged at central points so that many Brethren will have a chance to hear this, perhaps the best choir in many years on the hilltop.

The basketball team has not done as well as was expected but every game has been hard fought and the Eagles have given a good account of themselves in every case. So far, they have won only two games, Ohio Northern and Marietta, but the season is only about half completed.

The new college catalog is ready for distribution and Evangelist readers may have a copy of this new and beautiful volume merely by addressing the Director of Public Relations, Ashland College, Ashland, Ohio.

More Books For You

"His Day and Ours" by Ellis

This little new book, by the president emeritus of Juniata College will make more meaningful those significant days between Palm Sunday and Easter. You will be challenged by the stirring words by Dr. Ellis, one of the most passionate preachers of the Church of the Brethren. \$1.00

"Let's Go Camping"—Peters	1.25
"The Gauntlet"—James Street	2.75
"The Quest"—Mauer	2.50
"Funeral Sermons and Outline Addresses"—Ketcham	1.50
"The Preacher: His Life and Work"—Jowett	1.50

Interesting Items

(Continued from Page 2)

We also learn that the remodeling of the Peru parsonage is coming along nicely and it won't be too long before the Adams will be living in it.

Canton, Ohio. On Sunday night, February 2, Dr. L. E. Lindower was the guest speaker at the Canton Church. He showed pictures of the College and Camp activities and some of our last General Conference.

From Brother Beekley's bulletin of January 12, we quote this item: "Through the kindness of Mrs. Ella Guittar and the Senior Woman's Missionary Society, the church now has a fine Hoover sweeper." It takes the women to see what it takes to keep the church building clean.

Lanark, Illinois. Brother L. O. McCartneysmith tells us that our Lanark church joined with the Church of the Brethren in a Youth banquet on January 28. Junior and Senior high school ages participated.

Mrs. McCartneysmith is forming a church orchestra at the Lanark church.

Linwood, Maryland. We learn from the bulletin of January 26 that Brother E. M. Keck has been given and has accepted a call for another year of service as pastor of the Linwood congregation.

St. James, Maryland. Dr. L. E. Lindower, Moderator of General Conference, will officiate at the ordination of two deacons who were recently elected to that office by the St. James brethren.

We note that through the kindness of several members of the St. James church the parsonage living room was repaired recently.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23



News From Our Churches

PITTSBURGH, PENNSYLVANIA

A call to the Pastorate of Pittsburgh First Brethren church for the fifth year at the January Annual Business Meeting, reminds this pastor that it is about time he sends a letter to the Church News Section of The Brethren Evangelist. He asks forgiveness of the Editor and readers, in case any have missed reports from this field.

Reports read at the business meeting showed a healthy financial condition. Besides meeting current expenses, contributing generously to the three denominational offerings of the Fourth Quarter of 1946, and underwriting an Evangelistic Campaign, an increase was voted in the pastor's salary.

The Christmas services were unusually impressive. The

Choir presented a Candlelight Service on Sunday evening, December 15th. The Church School gave its Pageant on Sunday evening, the 22nd. The unique and elaborate decorations which professional decorators gratuitously set up, were especially effective.

Two weeks during November, it was our privilege to have Rev. J. G. Dodds of Akron, Ohio with us in an Evangelistic Campaign. His true-to-the-Word preaching and illustrated prophetic lectures were challenging and appreciated. A fine spirit of cordiality was manifested within the membership and from neighboring churches. The Evangelist and pastor spent long afternoons making calls. One hundred and twenty different families were contacted.

Notwithstanding the fearless Gospel preaching, faithful attendance, fine weather, goodwill and extensive calling, no decisions were received. We are continuing the effort by working for decisions during the pre-Easter season.

Since coming to Pittsburgh in August, 1943, we have received into the church membership thirty-four. However, only eighteen of these have been by baptism during the period. Due to natural causes, along with a Membership Roll Revision, the membership has decreased from two hundred and thirty-three (which included forty-two "inactive" members) to one hundred ninety, all of whom are reported as "Active."

This Church and Church School have been working with the Council of Churches of Christ of Allegheny County. The Council brings to the city outstanding leaders in all departments of church activity, and conducts helpful conferences. One of the most active departments is that of Weekday Religious Education.

During the three and one-half years in this pastorate, we have had the privilege and inspiration of conducting evangelistic campaigns in the Pittsburgh Church, Quiet Dell, White Dale (Terra Alta), North Vandergrift, Brush Valley, Gratis and Johnstown Third. Results in these other churches only confirm the reputation the large city has of being hard to arouse for Christ.

Besides its well organized Church and Church School, Pittsburgh Brethren has an active, near-banner Woman's Missionary Society of over twenty members. Also, an effort is being made to launch a Young People's work. We ask an interest in your prayers that this year may be one of definite growth both extensively and intensively here in The Steel City.

We shall be glad to call on any one who may find it necessary to come to Pittsburgh for treatment in one of the many splendid hospitals, or to visit students who may be doing residence work here. Just let us know by note or telephone.

William S. Crick, Minister.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

CORINTH BRETHREN CHURCH

Twelve Mile, Indiana

The Corinth Brethren Church is located one mile east and two miles south of Twelve Mile, Indiana. This is a country church and is the home church of the writer.

The call came to us one year ago to become pastor, wholly unexpected and unsolicited.

At the beginning of our work here Dean M. A. Stuckey, of the Seminary at Ashland, was secured to give a series of Bible lectures with pictures. A great blessing was received from both lectures and pictures.

Dr. R. F. Porte was secured to conduct our special meetings last fall, following Homecoming in October. He was well liked by the people. His messages were clear, sound and to the point. The result was one by confession and baptism, and the church was made stronger by his being here. While here he spoke to the high school and was well received by both faculty and students. His home was with Mrs. Maus and I and we appreciated his fellowship and spirit-filled life.

The church here is blessed with young people. A young people's class of from twenty-five to thirty in number are all high school and college students. Mrs. Emma Lee (Wray) Staller is their efficient Sunday school teacher.

All special offerings for the brotherhood have been received and they have been excellent.

The church has been noted for its loyalty and harmony. Many students have gone from it to Ashland College.

We pray they may continue to be faithful and desire the prayers of the brotherhood in their work.

G. L. Maus, pastor.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

TIOSA, INDIANA

The Tiosa Brethren Church is located five miles north and one and one-half miles east of Rochester, Indiana. This is the home church of our good brother Earl M. Riddle, the traveling Secretary of our College and Missionary Board.

The writer was called to become its pastor in the fall of 1945. One year has now gone and we feel that the brotherhood should hear from this church.

This is a country-town church with most of its members living on farms. Some are working in factories. The good people here have demonstrated to the pastor that they have a mind to work. He has not been disappointed in their willingness and ability to do things. I have remarked many times, they have one of the best and efficient corps of Sunday School teachers and officers I have ever worked with.

Last winter during our evangelistic meetings, they were very faithful, even though the weather was the coldest and worst of the season.

The spiritual life of this church is as good, if not above the average church. Their attendance at the Communion Service has been very good.

An unusual invitation came to this church and its pastor from the "Walnut Church of the Brethren," which is located five miles northeast of Tiosa, to be present and participate in their Communion Service last fall. This invitation we gladly accepted and twenty-four members, pastor and wife went and sat at the tables with them and communed with them. I was asked to have a part in the service which I was very glad to render. I am sure we were all made better Christians by gathering around the Lord's tables.

These good people have been wonderfully blessed in the

past years by working very harmoniously together. No strife or division is found here.

All special offerings have been received and sent and they have been excellent.

The special evangelistic meetings will be just preceding Easter. They have already begun organizing and planning for this meeting and are expecting a good meeting and good results.

We pray they may have the prayers and best wishes of the entire brotherhood in their effort.

G. L. Maus, pastor.

Books Worth Reading

Books Selected and Recommended

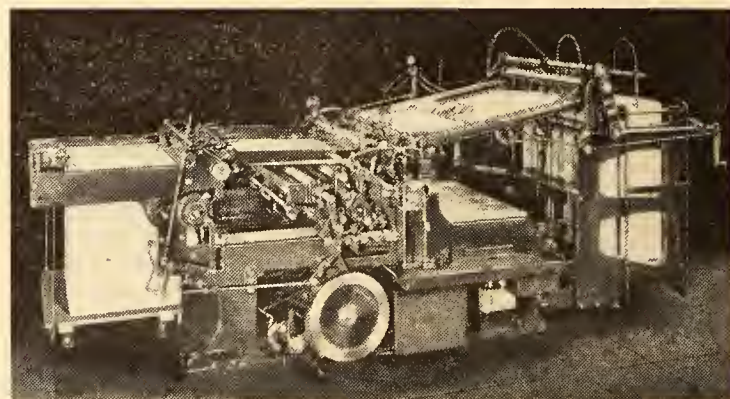
Mrs. J. Allen Miller

The Lost Landscape. By Winifred Welles. This rich retrospective book is destined to be loved and lingered over. It will delight all those who are warmed by the tenderness and charm of serene and graceful times. From out of the memories of her childhood, from heirlooms, relics and half-forgotten tales, Winifred Welles recaptures the deeds, dreams, and places of a distant past. She weaves them lovingly into an exquisite tapestry of New England life.

Publishers, Henry Holt and Co., 1946. \$3.00.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



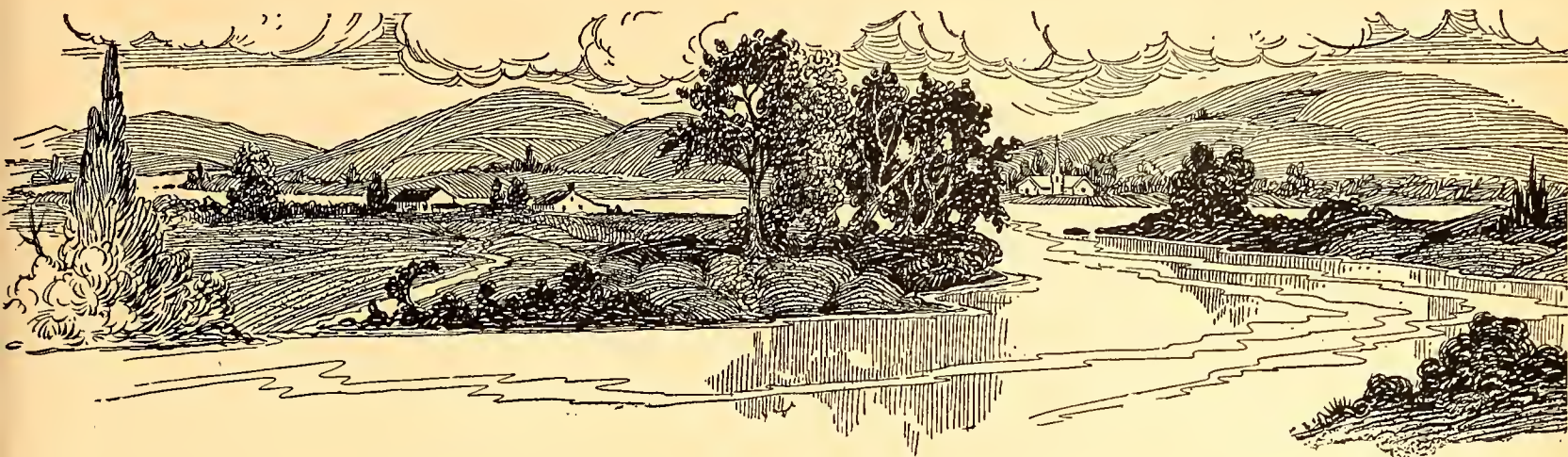
Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Reported previously	\$ 2,881.44
Cash and pledges to date	\$ 3,211.44
Yet to be raised, not less than	\$11,788.56

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FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.

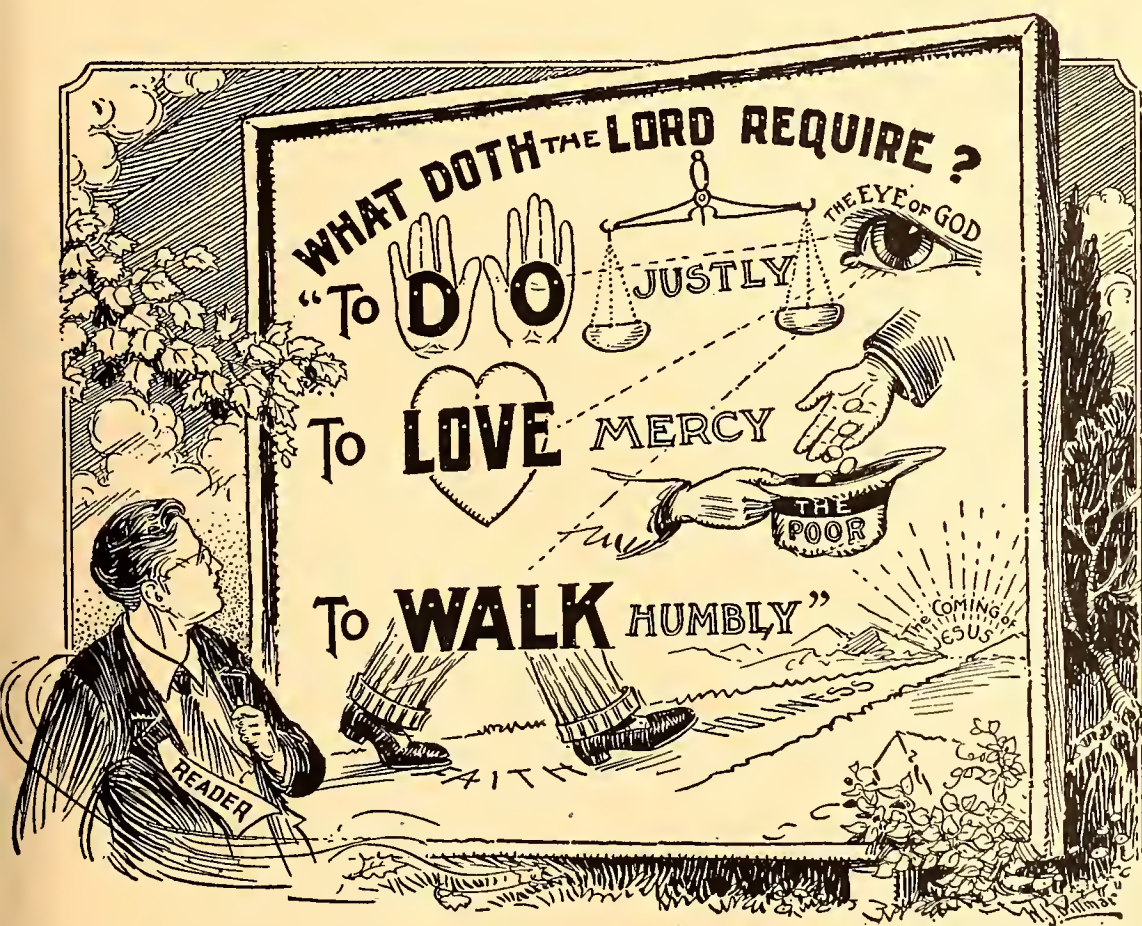
The Brethren Evangelist



Official Organ of the Brethren Church

MANCHESTER COLLEGE
NORTH MANCHESTER

These Things Doth The Lord



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Of
Us

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INTERESTING ITEMS

Washington, D. C. From Brother Clarence Fairbanks' bulletin of February 2, we learn that a brand new Intermediate Christian Endeavor Society was organized on that Sunday evening.

Nappanee, Indiana. A revival is being conducted by the Nappanee Church, beginning Monday evening, February 24 and closing Sunday evening, March 9. Brother W. S. Crick, pastor of the Pittsburgh, Pennsylvania, Church, is to be the evangelist.

Brother J. Milton Bowman says, "Believe it or not, after waiting for fifteen months, the window frames for the church are here."

Waterloo, Iowa. Brother Virgil Meyer reports that six new members were baptized and received into the church on Sunday, January 26.

Masontown, Pennsylvania. Brother Freeman Ankrum reports that the men of the Masontown Church had charge of the Union Prayer Meeting which was held at the Methodist Church, on Wednesday evening, February 12.

Pittsburgh, Pennsylvania. We note that on Sunday morning, February 9, Brother W. S. Crick of our church and Rev. J. A. Williams, pastor of the Baptist Temple, Homewood and Race Streets, exchanged pulpits.

Brother Crick reports special services to be observed in the Pittsburgh Church during Holy Week, the evenings being those of April 2-4.

At a recognition dinner for twenty-one mid-year graduates of the Peabody Week-day Religious Education Courses, held Friday evening, January 24, the Sunday School Committee of our church, Mrs. A. A. Custer and Mrs. Ralph Halpine, together with Brother Crick, represented our church at the affair. This school is one of twelve in the county and city.

Peru, Indiana. We note from Brother S. J. Adams' bulletin of February 2, that the Sisterhood girls of the Peru Church recently had an evening of it. Meeting at five o'clock for bandage rolling, they had a six-thirty covered dish supper, which was followed at seven-thirty by their business session and their devotional service. Following this, the evening took the nature of a Valentine Party. Quite an evening, we'd say.

St. James, Maryland. In a recent communication from Brother Henry Bates, pastor of the St. James Church, he tells us that the Publication Day offering at that writing was already three times the offering of 1945 and ten times that of 1946. How about some of the rest of you churches?

Flora, Indiana. Brother Woodrow Brant, pastor of the Flora Church, who reports his time of revival in this issue of the *Evangelist*, which he held at Haddix, Kentucky, recently, says in a letter to the Editor, "I am enclosing a letter received by Mr. and Mrs. Ralph Rinehart of the Flora Church, which came in response to a gift sent to Miss Carrie Stoffer of the Haddix work. I suggest that it be printed in the "*Evangelist*." We gladly comply, and here it is:

"Haddix, Kentucky
January 23, 1947

Mr. and Mrs. Ralph Rinehart,
Flora, Indiana

Dear Christian Friends:

We received your good letter and fine gift a few days ago. Words just don't seem to express our appreciation of your gift. We thank you and know that God will bless you for your share in the work here.

We are feeling the need of a little cottage more and more, and we are starting a building fund. Your gift will be put in that fund.

In His service,
Carrie M. Stoffer."

The gift was a check for \$100.00.

Brother Brant also informs us that Rev. and Mrs. J. W. Brower who live in Flora, celebrated their Fifty-fourth Wedding Anniversary on Saturday, January 25, 1947. Congratulations, Brother and Sister Brower.

The Editor Thinks Aloud

Fred C. Vanator

WHY NOT RAISE OUR VOICES, TOO?

EVERY DROP of water added to the cup makes it just a little fuller. Every word of protest against the wrong makes just a little deeper impression on the minds of the wrongdoers. So even though we are not a mighty denomination, with churches in every hamlet, village and town, yet our voice should be raised longside the larger groups against the mighty evil of intemperance which is sweeping the country, even as the icy breath of winter is sweeping over our country even as these lines are being penned.

The finger of the Temperance Forces of the Methodist Church is taking the initiative by pointing out to our government the evident necessity of curbing the present evil by the enactment of such legislation that will have an effective "brake" in halting this terrible curse that has a strangle hold on literally millions of our population. So gripping is this effort, that in this morning's "Cleveland Plain Dealer" the subject of temperance claimed the attention of the cartoonist and became a part of a four-item drawing of definite "news breaks" in our economy of life. For it showed the finger of the Methodist Temperance Committee pointing to a figure of John Barleycorn who is carrying a great jug into the open portal of the country, and carries the caption, "This must stop."

It is about time protests from right thinking people struck the "news" consciousness of the reading public.

In a report in last night's local paper, we read that the fair state of Ohio, which is definitely engaged in the liquor business, reaped a profit of over \$25,000,000.00 last year. But it says nothing about the multiplied thousands upon thousands of dollars that were spent for prisons, hospitals for the insane, and extra police protection; to say nothing of the gigantic extra sums spent for automobile insurance which has climbed to new heights, made necessary by the drunken driver. And in all this there is also no mention made of the untold suffering of thousands of women and children because of drink, at least the children suffer.

Isn't it about time we, as a people, speak up against this thing, and add our voices to the protest against this curse that seeks to throttle the entire country?

Think it over!

Business Manager's Corner

George S. Baer

Please Remember, a Banner Publication Day Offering Is Needed This Year as Much as Ever Before, or More So.

You don't need to make a cash press gift right now, but only to sign a pledge to be paid later in the year, unless you are so situated that you can give a generous offering to both causes. We need \$5,000.00 in the regular

Publication Day Offering, and we are hoping that every church will try to do as much as they have in previous years, and then as members are able later on to send in their gifts for the new press. We are happy, however, to see how many are so enthused about the new press that they are making a sacrificial offering for the press and a generous gift to the regular publications at the same time. The spirit of God is in this effort and He is working through His people to accomplish an extraordinary work that is much needed for the advancement of His cause.

First Report on Publication Day Offerings

The "first fruits" are quite scattered, and not great in numbers, but they are getting started and doubtless will be coming in quite rapidly from now on. Following are the gifts (mostly personal) received to date (2-6-47):

W. P. Spiggle, Middletown, Va.	\$ 2.50
Ellen G. Lichty, Los Angeles, Calif.	2.00
Mrs. P. D. Hartman, Harrisonburg, Va.	1.00
Ida Himiller, Washington C. H., Ohio	5.00
Mrs. C. W. Shaffer, Johnstown, Pa.	5.00
Hamilton Bowser, Kittanning, Pa.	10.00
Mrs. D. W. Campbell, Toledo, Ohio	5.00
Wm. Paslay, Decatur 8, Ill.	1.00
D. G. Lemon, Portis, Kansas	2.00
Maggie D. Turvy, London, Ohio	5.00
Mrs. Agnes Lemon, Portis, Kansas	1.00
Maggie Bell Coons, Washington C. H., Ohio	2.00
Hazel Rodabaugh, Elizabeth, W. Va.	5.00
Estella Blackstone, Logan, Ohio	5.00
Ashland, Ohio, Church	
Mrs. Maude Kestner, Ashland	5.00
Mrs. Lena Hoover, Mansfield	2.00
Berlin, Pa. Church	
F. M. Seibert, Houston, Texas	10.00
Bryan, Ohio, Church	
Mrs. J. C. Hines, Bryan, Ohio	4.00
Mrs. Effie Roan, Morenci, Mich.	5.00
Burlington, Ind. Church	61.60
County Line Church, Ind.	
Edgar Hostetler, Plymouth, Ind.	5.00
Dayton, Ohio, Church	
Harrie C. Funderburg, New Carlisle, O.	10.00
Falls City, Nebr.	
Mrs. Ella Noyes ....	.50
Georgetown, Delaware, Church	22.00
Goshen, Ind. Church (Quarterly)	39.49
Hagerstown, Md., Church	
A Member	5.00
Hamlin, Kans., Church	20.82
S. A. Shannon, Hiawatha, Kans.	5.00
Johnstown, Pa., 1st Church	
S. D. Struckman, Schellsburg	10.00
Jones Mills, Pa., Church	14.25
Mexico, Ind., Church	
Mrs. Leota Damm, Logansport	5.50
Milledgeville, Ill., Church	
Mrs. Belle Miller	5.00
Nappanee, Ind., Church	
M. D. Price	25.00
New Paris, Ind., Church	137.17

(Continued on Page 14)



What Can New Members Expect From The Church?

Rev. J. Milton Bowman

Through the storm, through the night,
Lead me on to the Light,
Take my hand, precious Lord,
Lead me home."

A NEW MEMBER enters the door of the church with a spirit of expectation. What is his hope in this new relationship? Perhaps the question might better ask, "What Ought New Members Expect From The Church?" His reception will vary according to the type of church he joins.

Some churches are simply glorified social clubs. This church will merely add a new activity to his already overloaded schedule of secular activities. It will require the added burden of deciding how much of his dwindling leisure to give to this new activity. If and when he attends this church, the Word of God will be mutilated by sermons on Christ as the great teacher, but denial of His deity. Sermon upon sermon on race relations and universal peace, without using Christ's principles of solution. Book reviews of every description will be in evidence on Sunday evenings, if there is such a service. Seldom, if ever, will the necessity of faith in Christ and repentance from sin for salvation be stressed. He will probably look in vain for a prayer meeting, evening service, or opportunity to study God's Word. Once a week he will be admonished upon the advantages of living a moral life.

It is very important what the new member finds in the church. He probably came from a background of uncertainty, difficulty, struggle and thwarted ideals like that expressed in:

An American Boy's Credo

"I believe in what I can see.
I believe in what I can hear.
I believe in what I can touch.
I believe in America."

No God is in such a creed. Material things rule that world. Utter selfishness pushes its head out, like a boil coming out on the body of humanity. This festering sore tells us that infection is in the body—in us. And so the new member is reaching out to the church for help. He has a real sense of need. He seeks salvation and eternal life. In his heart he says:

"Precious Lord, take my hand,
Lead me on, help me stand;
I am tired, I am weak, I am worn;

The new member should expect, then, a Christ-centered Church. There is no hope of salvation nor forgiveness from the sense of guilt unless Christ is Head of the church. The entire program should revolve around Christ and a sense of His presence should be felt.

In the Christ-centered Church, the new member can expect a wonderful fellowship with people of like faith. This great Christian family should work together in unity because of the power of the Holy Spirit and the functioning of the gospel law of love. The Holy Spirit, making the heart of the members a temple, makes harmony possible.

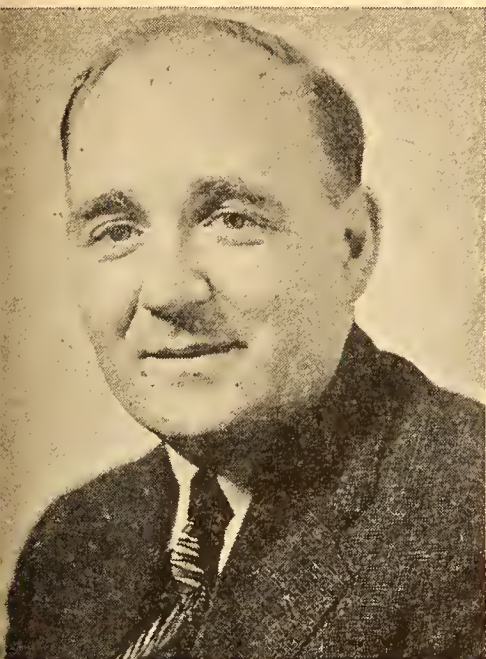
A true understanding and knowledge of God's Word should be expected by the new member. This can come in Sunday School classes, especially those which go right through the Bible. Then he may find leadership training courses, as well as some expository preaching—those sermons where the minister explains the meaning of God's Word. The new member then, will grow in grace and in the knowledge of His Lord.

He can expect his personality to develop. For leadership, he may start as an usher, and lead up to Bible School Superintendent, or other office in the church. His musical talent may be developed, or he may have teaching ability which can be used. He may find a thriving prayer meeting which will give him a spiritual lift for the week. This however, is hardly likely, for less than six percent of church members attend prayer services, in spite of the fact that Jesus said, "Men ought always to pray." For some reason, in our day, the weight of example is not on the side of prayer. Until our denomination and others stress the importance of prayer, the new member can expect a powerless church. It is possible that he may feel the call to missionary work, the ministry, Bible teaching in the public schools or teaching in Christian Colleges. He should, as E. Stanley Jones puts it, "Develop the instinct of other-regarding," or in other words, become other-conscious; this is the desire to win others for Christ. With his spiritual horizons thus raised, service becomes his watchword; the world his field.

The new member will develop by example, Christian trusteeship. He gradually begins to give of time, talent

and material things to the great spiritual and humanitarian causes. Jonathan Swift gave one of the shortest sermons ever delivered on stewardship. His text was, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay to him again." His sermon was, "If you like the security, plank down the dust." The new member in the Christ-centered Church can

expect security, happiness and peace. Most people want and seek happiness. There is no happiness to compare with the joy and satisfaction he will possess, as the new member walks up the steps and enters the Christ-centered Church. There he finds God, who loved the world so, that He gave His precious Son so that none need perish, but that all might have everlasting life.



It Is Time

To Pray

Rev. Samuel J. Adams



YES, IT IS TIME to pray. Even as the night cometh when no man shall work, so the time will come when prayer will not avail, and this great privilege will no longer be ours.

In view of what Jesus has said, "It is time to Pray." It was He who spoke of harvest fields and secret places and with each He associated the idea of prayer. We know that Jesus had certain definite ideas regarding prayer. "Watch and pray that ye enter not into temptation. Matthew 26:41. "Pray for them which despitefully use you and persecute you." Luke 6:28.

With regard to the manner of our praying His words are, "Thou shalt not be as the hypocrites are." These men prayed often, to be sure, "for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men." Matthew 6:5.

It is time to pray, because Jesus commanded men to pray. "And he spake a parable unto them to this end that men ought always to pray and not to faint." Luke 18:1. Every parable given by Jesus is a lesson in spiritual things. We are told in this, the first verse of the chapter, the reason for the giving of the parable "men ought to pray." During the last world war we heard of many who prayed. From fox-hole; falling planes; before beach-head landings; when facing the enemy; support for all these experiences that were a matter of life and death, to many it came by the way of prayer.

Jesus said, "Men ought always to pray"—pray every day, in every experience, be the day fair or foul—pray. We will never know what a friend we have in Jesus until we pray. Failure to pray leaves us alone with our burdens instead of having the help of the great Burden Bearer.

It is time to pray, for Paul said, "Pray without ceasing." 1 Thessalonians 5:17. We should find ourselves al-

ways turning to God. For our needs, our hearts and heads should turn heavenward. Paul has given us the secret of supply, as far as his needs were concerned. Everyone has, at some time, repeated these words, "But my God shall supply all your needs according to His riches in glory by Christ Jesus." Philippians 4:19. Our trouble today is that we pray in general terms, oftentimes around the world, thus never getting to speaking about the definite needs of our lives.

It is time to pray—in view of the need of the church today. Can we not with profit recall the past of the church and prayer? Peter and John on their way to the Temple at the hour of Prayer. On their way a soul is won for Jesus of Nazareth. The fires of evangelism can be kept burning only as we use Prayer. Where these fires have died, now there are only ashes. Could they not be rekindled by prayer? We have a World's Day of Prayer—why not a Brethren Day of Prayer? We could not suffer as the result of time thus spent. God's business needs God's power and we can have it just for the asking.

The early church had her problems; suffered persecution and met the opposition of the world; her leaders placed in prison, with death the lot of others. But prevailing prayer continued to be her unfailing weapon. Jail doors opened; souls were saved, and forward moved the church, for "greater was He that was for Her than those who were against Her." They took time to pray.

The popularity of the Prayer Meeting has faded. Where it is in operation we find only the few rather than the many. But we do thank God for the promise of the Word that assures the "two who shall agree" in prayer that it shall be done.

It is time to Pray, for this is the means whereby we may get from God the things that will aid greatly the life and ministry of all churches. Pray for the unsaved. Hard hearts can be broken. Prayer will win men after other efforts fail. It is possible for us to do a greater work and build a greater church through Prayer. Much of our preaching is wasted and powerless because we have become prayerless.

It is time to Pray. As a Christian, how can we live successfully without it? Prayer is the only way we have of getting things from God. "Ye have not, because ye ask not." James 4:2. In living for Christ it takes more than toil and wisdom to reach the goal—time must be taken for prayer.

Christians ought to be happy. One asks, "How is this possible?" Jesus gives to us the answer, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." John 16:24.

It is time to pray. For our use of Prayer is the one thing that dispels the world's skepticism, unbelief and infidelity. "For he that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him." Hebrews 11:6. There is no room for doubt in this world when we use Prayer as the means of revealing God and His Glory. Think of Elijah at Mount Carmel in the contest with the prophets of Baal. They pray to no avail, but Elijah prays and God answers by fire. 1 Kings 18:36, 37. The plea of the prayer is that God shall prove Himself by answering the prayer of the prophet.

The godless, heathen magicians of Egypt were convicted by the prayer of Moses. Exodus 8:19. The same could be said about Daniel. To cure the world's unbelief let us pray. Surely, Brethren, it is time to Pray, therefore let us pray.

Teach me to pray, Lord, teach me to pray,
This is my heart cry, day after day.
I long to know Thy will and Thy way—
Teach me to pray, Lord, teach me to pray.

Power in prayer, Lord, power in prayer,
Here 'mid earth's sin and sorrow and care;
Men lost and dying, souls in despair—
O give me power, power in prayer!

Teach me to pray, Lord, teach me to pray,
Thou art my pattern, day unto day;
Thou art my Surety, now and for aye—
Teach me to pray, Lord, teach me to pray.

Living in Thee, Lord, and Thou in me,
Constant abiding, this is my plea;
Grant me Thy power, boundless and free—
Power with men and power with Thee.

—Peru, Indiana.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

The Marked Bible

Marked by the best methods of Bible marking on all subjects connected with Salvation, the Holy Spirit, Temporal Blessings, Prophetic subjects, so as to enable any person to turn rapidly to verses on any subject marked. Also contains almost 500 pages of Bible Encyclopedia, and other helps. Genuine leather, divinity circuit, red under gold edges; one of the most serviceable Bibles you can buy, Price \$9.95 postpaid.

"Home Builders of Tomorrow" by Dr. Warren D. Bowman. A book that ought to be in the hands of all young people and can be read with profit by older people and children. Cloth binding, \$1.00 postpaid.

Editorial Comment

Dr. Charles A. Bame

Perilous Times

"Know this: in the Last Days Perilous Times shall come." This is a sentence from one sacred writer who wrote much about the "last days." This morning the papers carried an extract of a speech made by one who should speak with authority on the subject if any one can. Unimaginable and unbelievable are the horrors of the "next war" about which too many are talking and predicting. An excerpt from that address follows. It is by General Kenny, commanding general of the strategic air command at Andrews Field, Maryland, who said that the enemy would strike for a quick knockout, and that a strong air force would be needed to stop the enemy.

"The attack will come over the shortest air routes from the European-Asiatic land mass, across the North Polar basin," he said. "It will be made by both piloted and pilotless aircraft, by radio controlled missiles, by rockets—all loaded with atomic bombs, super-explosives, super-incendiaries, bacterial weapons or whatever means of mass destruction happens to be in vogue at the time. It may result in a casualty list of 25 millions in the first 24 hours. If you need a yardstick to show you that I am not exaggerating this nightmare, remember that four atomic bombs of the old Hiroshima-Nagasaki type, properly placed, would knock New York city out of commission."

What horror! Mass murder! Perilous!

And that right over the Polar regions, until now the most formidable of all routes of travel.

What Next?

At the same time, the President in his message to Congress urges the highest portion of the tremendous tax budget for military uses. He asks the Congress to budget and find the taxes to the amount of \$11,000,000,000. He perhaps knows and the congress assuredly does, that this country is not war-minded and that such gigantic military expenditures are entirely foreign to the desires of the great mass of our citizens. I am convinced too, that Mr. Truman is not so minded himself save for the necessity apparent that world conditions demand it if our nation is to keep its dominant position in the world.

At the same time, he recommends drafting (if necessary) the youth of our land in the untimely years of their immaturity, to carry out this presumed leadership which our material strength has brought us. All this in a country in which presidents like Washington and Lincoln branded war as the scourge of the earth. I protest against both. Do you? Have you written YOUR congressman, voicing your principles of the Prince of Peace and urging the cessation of this spirit? Has the Lord vacated? Has He resigned in favor of the U. S. A. or the UN?

A short time before he died, H. G. Wells, at least one of the most successful of modern writers and prophets, said the world is in a hopeless condition and lost beyond redemption. Of all men to say that! not even a preacher of any sort, let alone one of those despised teachers!

It was two thousand years ago that the great Paul, to whom was revealed more concerning the Last Times than any since Daniel, writing to Timothy (2 Timothy 3:1) said emphatically:

"Know this also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure rather than lovers of God; having a form of godliness but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

Even that is but one of his terrible castigations of the people of the Last Times. But every newspaper is but a repetition and confirmation of such things happening around us now, every day.

Recently the radio program was stopped to tell of the death of Al Capone, one-time gambler and gangster boss who, it is said beneath inch headlines in Chicago papers two days in succession, had marked 500 lesser gamblers for death and once had amassed a fortune of \$20,000,000. While perhaps not one in a million know that it was due to one detective's shrewdness that he was brought to court and sent to Alcatraz for crimes that should have tormented and imprisoned him more than a lifetime—actually for ten years, cut down to eight—thereafter to live in luxury and lamentably, to the family, to be buried in a cheap (?) \$2,000 coffin because the mortician could not supply one like that of his hated enemy who had a \$10,000 one when he was buried, dead at the hands of men like himself.

But I was prompted to this meditation by the illustration of this text in a single issue of one of our Chicago papers. And from here on I'll give only the briefest excerpts of them. I wish them read in the light of "the Last Days," and the text above quoted.

"Smart Alecks—Youth—Teen-agers"

"Illustrator James Montgomery Flagg charges that America is making a race of unbearable smart alecks out of today's youth. The noted artist, who has glorified the typical American girl in numerous illustrations, makes the statement in a new blast at teen-agers.

"Citing examples of 'loud' and 'fresh' teen-agers, Flagg labels these bobby-soxers as 'dirty, disheveled, deliberately unattractive, loud-mouthed, wise-cracking, bare-shanked, know-it-all, saggingsocked, string-haired, uncontrolled hepcats.'"

While dear Dorothy Dix, who did not always write this way, in the same paper, says, "The feminine mind works in a strange way its wonders to perform, even when it is functioning at its best. And this mystery becomes deeper and more unfathomable when teen-agers' brains go into action. Then they do weird things such as, for instance, talking a kind of jargon; wearing sloppy Joe clothes and dirty shoes; being boy crazy; imagining themselves in love with boys they do not even know and considering their parents as senile tyrants who know nothing of the facts of life, but who are trying to crush the joy of youth out of them by endeavoring to make them behave decently.

"There is no way to explain the vagaries of the bobby-soxers except just to say it is their age. It has nothing

to do with their intelligence, because apparently at that age their brains are scrambled; they have no reasoning power, and they literally know not what they do. But the tragedy of the thing is that so often, while they are in this state of mental eclipse, they do the things that break their parents' hearts and that wreck their own lives."

In the same issue, Jane Herbert Goward, columnist, whom I do not know, says, "As for an explanation the child really is striving to prove that he is growing up, that his ideas are maturing, that he needs to be taken seriously as an individual. So if you have a teen-ager, show respect for his ideas. Invite quiet discussion. And above all, don't argue. When you stop treating him as a child, you make it unnecessary for him to assert himself aggressively."

Of course, I do not ask anyone to agree with any of this. But I do remind us that Perilous Times are here and we are only wise if we try to compare notes with Paul and Jesus and try to know if we are in the Last Days.

Train wrecks, airplane wrecks, atomic weapons, women ravished and slain to try to cover hellish deeds; organizations of a thousand kinds made only to filch more money from unsuspecting victims; others simply "rackets" in no sense justifiable, made to keep shrewd, lazy folks of talent from honest toil; drinking parties ending in killings and divorces; lewd movies, teaching our "smart-aleck teen-agers" to be what they are and professedly Christian parents catering to all sorts of silly neighbors for the sake of social advancement of their children—doubting the existence of God, discounting the inspiration of the Scriptures, our only refuge from it all—all that should make us alert and awake to disaster in the offing, for which there seems as little hope of escape as the predictions of those above quoted. Read the text again to determine if we are in the Last Days.

(To be continued)

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

"When Life Gets Hard." By James Gordon Gilkey. Dr. Gilkey is minister of the South Congregational Church, Springfield, Mass. His new book suggests ways by which the ordinary person can manage the burdens which the war years have laid upon us, burdens which the post-war years will continue to bring.

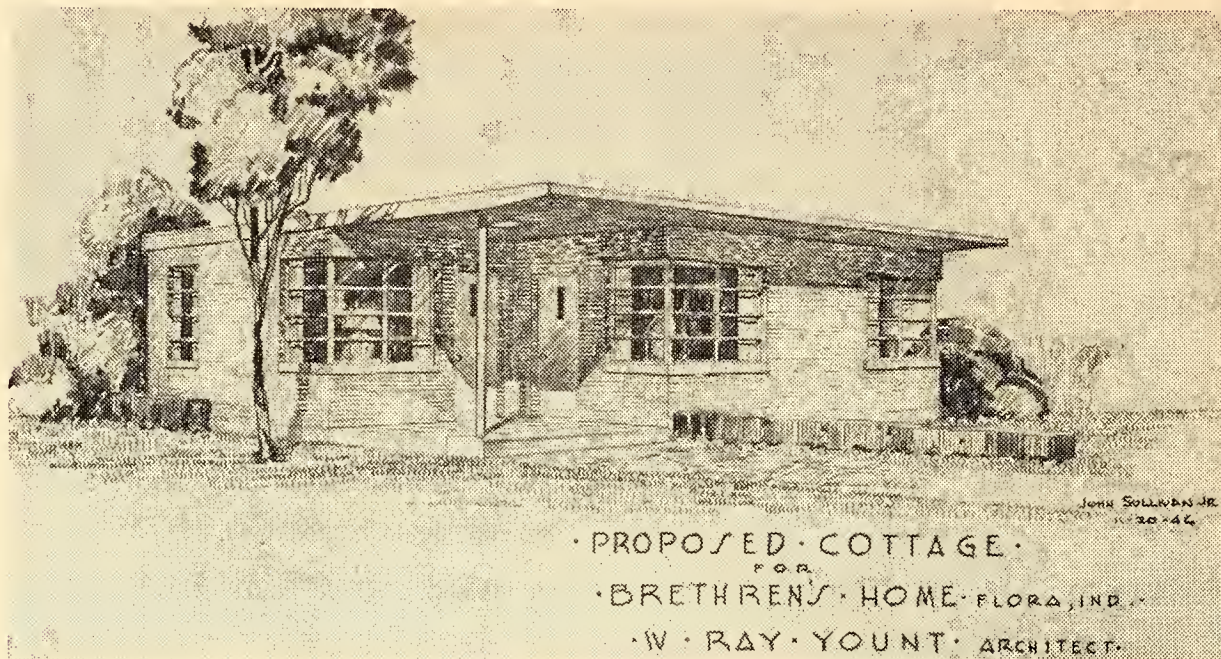
Publishers, Macmillan Co., N. Y.—1945. \$1.50.

River of Years. By Joseph Fort Newton. "In any list of the ten or twelve, or even half-dozen greatest preachers of America today, would appear the name of Joseph Fort Newton. Not only is his rank high, but his experience has been rich and varied. The story of it all he sets forth with zest and enjoyment.

Publishers, J. B. Lippincott Co., New York—1946. \$3.00.

A Glimpse of Things Planned for the Future

The Benevolent Board Looks Ahead



IN LAST WEEK'S issue of the *Evangelist* we promised to tell you some more in a definite way about the proposed "two-apartment cottages" which we are planning to erect on the grounds of the Brethren's Home at Flora, Indiana, when building conditions make such construction feasible.

Here on this page you will find pictured the floor plan and the architect's drawing of the proposed apartments. We were furnished this drawing through the kindness of Brother Ray Yount, a member of the Dayton Brethren Church, and an architect in Dayton. We want to express the sincere appreciation of the Benevolent Board for this fine work.

There are several things that we want you to note. First that, when you examine the floor plan, you will see that there are two distinct apartments, each with a living room, a bed room, a bath room and a closet. Second, that each apartment is entirely separate from the other. Third, that the little room marked "H" is for the heating system, laid out for an oil burner, which can be serviced from the outside and without any interference with the occupants. Note the large "picture" windows at each corner of each living room, insuring a light, airy place with wonderful view. All this, together with the privacy which is accorded, will make an ideal place for a retired man and his wife to spend their declining years.

While the roof is flat (to correspond with the architecture of the main building) yet with the modern methods of insulation, Brother Yount assures us that it will be cool in summer, and warm in winter.

Occupants of these apartments will eat their meals in the main dining room of the Home, and will not have this task to face them.

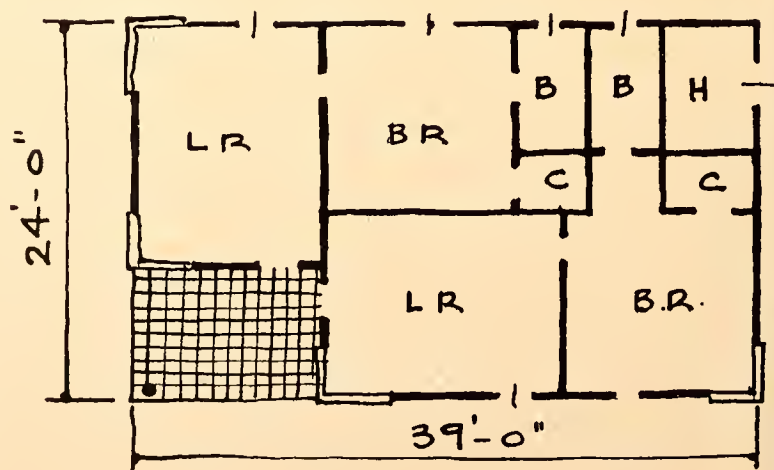
We believe that there are a number of people who will wish to avail themselves of the opportunity of building one of these apartments, or in joining another party in so doing, thus halving the cost, and spending their declining years here. Of course it is understood that when the

one building such an apartment is through with it, it reverts to the use of others. In fact the title of the building thus erected will be in the name of the Brethren's Home and the Benevolence Board of the Brethren Church.

We are hoping that not too much time will need to elapse before we are able to begin this system of expansion. A number of these "two-apartment cottages" can be built at a much less cost than if we were to erect a new wing attached to the present building, or seek to build another building similar to the one now in existence. What your Board is anxious to do is to make expansion, as it is deemed necessary, but to keep the initial cost to a minimum. Also to take care of as many of our Brethren as we can, who need a place to live. Therefore we believe that this system is the most logical one we can find under the circumstances.

If further information is desired relative to this matter, you can obtain same by writing to Rev. Vernon D. Grisso, 32 Marie Avenue, Dayton, Ohio, or to Rev. E. M. Riddle, Secretary of the Board, 524 College Avenue, Ashland, Ohio.

It has occurred to members of the Board that there may be some who would like to erect one of these "apart-



ments" as a memorial to some departed loved one. If such would be the case, the Board would gladly make such provision as is necessary and would designate such a building as "(Name desired) Memorial Apartment." Thus it could be dedicated to the memory of the loved one, and provide a lasting monument to his or her memory. This cost is not going to be great. However we would not even desire to make an estimate under the present conditions. But it is something for you to think about.

A scene in the "Home" dining room



THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

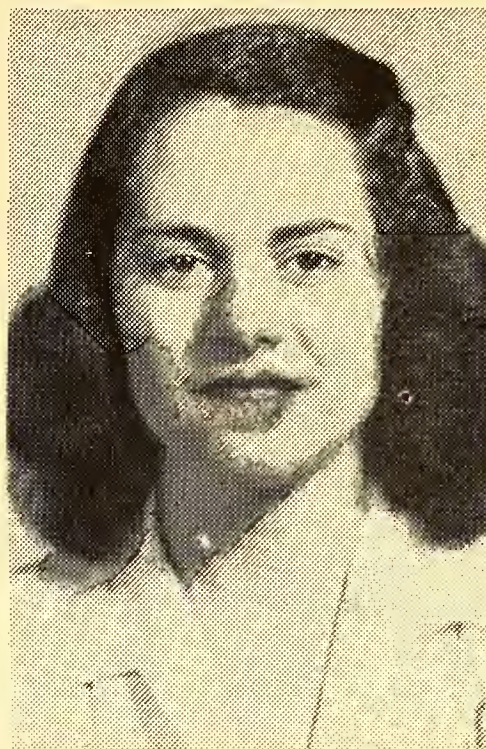
Ashland College News Letter

By Arthur Petit

For the sixth consecutive registration period, Ashland College increased in enrollment again on January 27. Against the 527 students who were in attendance in September, there are now 529. Sixty-one students who were not here in September enrolled while 59 either dropped or transferred to other institutions. Among those from Brethren Churches or known in the Brotherhood are: Nelson Gilbert, West Alexandria, Ohio; Lewis Smith, Elkhart, Indiana; Marshall Mumaw, Ashland; Richard Daugherty, Meyersdale, Penna.; Jack Devan, Masontown, Penna.; Myron Dodds, Akron, Ohio; James Pfeiffer, Meyersdale, Penna.; Harold Walker, Louisville, Ohio, and Richard Wolford, Hagerstown, Md. Nineteen of the new students were from Ashland and 11 were from Mansfield.

With the semester enrollment now closed, the Admissions Committee is turning its attention to the students applying for admission next fall. Already, a substantial number have been accepted. Many of our churches are represented. It is hoped that both pastors and laymen will continue to urge the young people not to delay application until summer. It is apparent that Ashland College will not be able to accept as many new students next fall as last fall and that the limit will be reached somewhat earlier than last year. The inquiries are greater and the advance applications are much more numerous than one year ago. While the Admissions Committee does not intend to deny admission to any qualified Brethren youth,

it is urging their cooperation so they will know how many from outside the denomination they can accept.



Miss Pegge Shively

Elections are in order on the campus now. The first and most important to date was that of May Queen which was announced several days ago. Miss Pegge Shively, daughter of Mr. and Mrs. Warren Shively, Nappanee, Indiana was selected by the student body to preside over the usual festivities scheduled for the middle of May. She will receive her crown from Miss Barbara Hulit, 1946 May Queen.

When the Freshmen chose their class officers last week, Joseph Schultz of Berlin, Penna. was selected as class treasurer.

The new catalogs have been received from the printer and are ready for distribution. A card to the Ashland College Public Relations Office will bring a copy to you promptly. We would like as many as possible of these in Brethren homes this year.

The Basketball team has been giving a good account of itself this year, although it has lost more games than it has won. With very few exceptions, the games have been close and interesting. As this is written, they have defeated Ohio Northern, Marietta and Kenyon while losing to Heidelberg, Findlay, Wooster, Hiram, Fenn and Capital. Among the mainstays of Coach Jim Richcreek's boys are the two Gardner brothers from Nappanee, Indiana, Dallas and Lowell. Their play has been outstanding in several games. They always give a good account of themselves.

Attention W. M. S.

Mrs. D. A. C. Teeter of Winona Lake, Indiana, is the Literature Secretary of the National W. M. S. and is able to supply the women with Tithing, Prayer Covenant and Family Altar cards and other such material. Instead of writing to the Publishing House for your needs along this line, write directly to Mrs. Teeter and save time.

The National Sunday School Association

A DISCIPLE OF CHRIST

Rev. Delbert B. Flora

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matthew 10: 24, 25.

JUST AS EVERY Bible school teacher and worker has the responsibility of passing on the greatest news story that ever broke in the world, so those who hear and read and study have comparable obligations in learning and practicing the Christian way of life. Every Christian calls himself a disciple of Christ. What a disciple is and how he may be recognized are points worthy of consideration.

I. A DISCIPLE IS A LEARNER

The word "disciple" as used in the New Testament signifies a learner, a pupil, one who follows for the purpose of learning or acquiring knowledge. To be a disciple of Christ, therefore is more than merely claiming to be sympathetic with His teachings, but it means that one is a pupil of the Lord, willing to learn from Him.

The disciple assumes the position of humility, for Jesus said that the "disciple is not above his master." His position is that of one who has the less knowledge. He is a follower. His activity is one of assimilating, studying, practicing, trusting, following. In some Bible school classes the arguments which arise would lead the observer to wonder very seriously about the discipleship of some of the class members. True, the teacher of the class does not have the last word on the lesson, and some one in the class may have a better understanding of some point in the lesson. But people who are really interested in learning usually are not argumentative. They will reason and search for truth.

The disciple learns by precept and example. Jesus taught much by precept. He sat down in the mount and taught by means of beatitudes, parables and instructions. He spoke to multitudes wherever He went. However His doings excited greater comment in many cases than His words. His actions roused people to action. His followers imitated Him and walked in His footsteps. The apostles made a profound impression wherever they went because they were motivated by their Teacher's example. We need Brethren people who will do infinitely more than merely discuss the teachings of Jesus. If we are to make the impact which the world so much needs, we certainly must get out and DO some of the things which Jesus did. Let the Bible school teacher know by action that the precept has resulted in practical measures of Christianity.

II. SOME MARKS OF THE LEARNER

Readiness to receive instruction is one indication of the learner. Mark tells us that "the common people heard him gladly." A teacher cannot develop students who do not

wish to be attentive. The principle is as true in Bible school as in public school. People who come to a Sunday school class to see and be seen, to exchange gossip, to win a contest, or such like may not be the ones who get the most from the lesson of the day. Such people are like the children in the spring of the year who would rather listen to the returning birds sing in the tree just outside the school room window. The lesson means little. Or, hearing the presentation of the lesson and even entering into good discussion, some go away and out into the daily life and prove themselves to be "hearers only" and not "doers of the word." What does the Master Teacher think then?

Diligent study of the lessons given is another mark of the learner. Years ago one went to North Dakota to teach in a little school house out on the prairie. The people for miles around were German speaking farmers. Their children for the most part were in school by compulsion of the law to endure to the age of sixteen, but not to study and learn. Ability to read the mail order catalogue and to figure out the bill of goods desired was education enough. On the part of some Christians bare entrance into heaven seems to be all that is desired. To learn more about Christ and to serve Him better form no part of their thinking or doing. One can only have suspicions about what happens to a person who stagnates in the Christian development, but in Acts 13:27 we read that although the Jews had heard the Scriptures which foretold the coming of their Messiah, they did not know their significance, and therefore condemned Him. A little honest consideration of our Bible lessons would ward off many mistakes and sins.

Again, learners are willing to be corrected. Parents find it frequently necessary to correct their children. School teachers must bring his mistakes to the attention of the pupil. Our Great Teacher may correct us in various ways. The Hebrews author says that God's sons are chastised, and if not they are illegitimate. God may take from us material things, as the husbandman prunes the vine. He may use an illness which has come upon us to call certain deficiencies to our attention. Let us then remember that Paul in Romans 5:3 remarks that we glory in tribulations. Consider that "glory" is not spelled g-r-o-w-l.

Finally, a learner may be recognized by his eagerness to please the teacher. Such a one usually advances rapidly. He desires to do his work well because of his respect for his instructor. He cultivates a better acquaintance with his leader and comes to a better understanding of what he should learn and do. He may even take a fine red apple to the teacher's desk, and certainly nothing is ever lost by making a gift to the teacher. People in Bible school classes who have regard for the teachers will give encouragement and will grow themselves. The school also attains new heights in its service for the Master in the community. "Even Christ pleased not Himself," Rom. 15:3, but He pleased the Father, for the Father said of Him, "This is My beloved Son in Whom I am well pleased."

—Ashland, Ohio.

THE BENEVOLENT OFFERING

Sunday, February 23



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 23, 1947

WHEN NATIONS APPLY THE GOLDEN RULE

Scripture: Micah 4:1-5

For The Leader

OUR scripture tonight is a picture of the peace on earth which shall be known when Christ rules on the throne, in Jerusalem. At that time, there shall be peace. Though the nations of the earth today are striving for peace, they shall find it not. Why? Because they have neglected to consult the Prince of Peace. And as long as the nations persist in passing Him by, true peace shall likewise be passed by.

Although this is a lesson on the "Golden Rule," it is not in our scripture lesson. Yet we must know what that Golden Rule is. Certainly all of us have learned it at some time or other. "Do unto others as you would have them do unto you." Then we are well aware of the time-worn opposite as suggested today, "Do unto others before they do you." Yes, it seems to be that the second way is the way of most people today. But it will not help towards a better understanding among nations. If there is to be a better relation between nations, it must come through an application of the Golden Rule. Christ spoke the golden rule, and thus we must have Him.

DISCUSSION

1. THE PROMISED PEACE. Just as certain as the promises of Heaven, are the promises of universal peace on earth. The future kingdom of Christ is told in many passages of scripture in the Old Testament. Among these are Isa. 2:1-5; 11:1-2. Christ is called the "Prince of Peace." It is interesting to note that when the scripture refers to peace among men, it also refers to Christ as there, too. And so we must come to the conclusion that there can be no peace among men without Christ.

2. THE SPIRIT OF CHRIST. The teaching, philosophy and method of Christ is wrapped up in this Golden Rule, "As ye would that men should do to you, do ye also to them likewise." When Christ comes as King of kings and Lord of lords, He will put that rule into effect. He will rule from Jerusalem in perfect justice and harmony. Men will live together and work together, for Christ shall be setting the perfect laws of the land. Today, that spirit of Christ's teaching could control men, if men would be willing. Where it has been tried, it has worked. If we are to have any degree of peace today, we must put the teaching of Christ to work.

3. CHRIST'S KINGDOM SHALL BE EVERYWHERE.

In that day, Christ shall reign in Jerusalem. He shall not just rule in Palestine, or Asia Minor. No, His rule shall extend over the entire world. The U. S., Russia, England, (if these shall not by that time already lie in dust), shall be ruled by Him. "Many nations shall come, and say, Come and let us go up to the mountain of the Lord." They

shall go to Christ for the answers to their problems. How much better off we peoples of the earth would be today if we were to practice this rule.

4. THE NATURE OF CHRIST'S KINGDOM. What a day that will be. No more Russia, nor Germany, nor Japan, nor U. S., nor England gloating over their "power" to kill and ruin. No more strong nations set out to rule or ruin (mostly ruin). For Christ shall "rebuke strong nations afar off." It will be a peaceful kingdom. For the scriptures states that all implements of war shall be remade into instruments of peace. Garden tools, machines of travel, conveniences for homes, etc., shall replace tanks, planes, bombs, etc. National barriers shall be broken down. The boys and girls that will go to school will read nothing about war, they shall not learn war any more. All this is possible because Christ, the Lord, reigns in Jerusalem.

5. PERSONAL CONDITIONS THEN. All men shall have plenty to eat and to wear. No poor houses or slums, no little pigs slaughtered to keep up the price. No grain plowed under the ground while the world goes hungry. Every man shall sit under his own vine and fig tree. This means that every man shall be well provided for, through a fair wage and working conditions. There shall be no fear. For no men shall hate their neighbors.

6. DREAMS REALIZED. The modern world has been dreaming of something which has been called the "four freedoms." Certainly these should be guaranteed to every individual. But men are not willing to sacrifice so that they are possible. When Christ reigns in Jerusalem, these freedoms will naturally result. With the possible exception of the one about freedom of worship. Freedom of worship will exist as men seek to worship the true God. But who, in that day and age, would want to worship any other God? Universal travel, universal prosperity and universal love and understanding will result. "For all people will work every one in the name of the Lord our God for ever and ever."

QUESTIONS

1. About how near, do you think, can man himself come to an actual realization of peace between nations?

2. Is it possible for the nations of the earth to work out a program of universal peace? Why or why not? Give reason for your answer.

3. What can we do today to make for better relations between nations?

PROGRAM FOR TONIGHT

Piano Prelude

Singing of gospel choruses

Stand for silent prayer and meditation

Prayer by the leader

Leader's talk, scripture lesson

Topics and questions

Special number

Business, offering, benediction

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

(For the next six weeks the Prayer Meeting topics will be appropriate for the Lenten Season. Brother Gilmer has especially arranged them in this manner that the time may be spent in meditation concerning the Cross and its implications.—Editor).

THEY THAT PASSED BY

By James Asa Johnson

Upon a cross He hung
Between two thieves
While throngs of men passed by
And mocked at Him,
And laughed that He Who was the Son of God
Had not been freed from pain.

Then darkness came,
And passersby in terror fled
And hid themselves.

Still there are men who look upon the Cross
And then pass by,
Wagging their heads, and mocking at the Man
In anguish there.
Yet, look, the darkness comes,
A darkness now as then
In which the only refuge is a Cross,
And Peace is found by those alone
Who have committed all their ways
To God.

THE PURPOSE OF THE CROSS

Scripture: Hebrews 9

Use Hymns of our Lord's crucifixion

Leader's petition

Seed Thought Provokers:

On the Day of Atonement the Old Testament high priest slew the sacrifice and sprinkled all things of the temple with the blood. The blood on the mercy seat meant atonement for sin, and mercy and grace were provided through faith in the efficacy of the coming "Lamb of God which taketh away the sin of the world." The blood sprinkled over the tables of the law signified that the demands of justice for a broken law had been satisfied, the sinner was reconciled and at peace with God. As the ninth chapter of Hebrews teaches, all the Old Testament types were fulfilled in the sufferings of our Saviour on the altar of His cross (Heb. 10:1-21). God will make out of us only the kind of Christians we really WANT to be. He will make our lives what they ought to be and give us as much of the fullness of His Spirit as we will let Him (Mt. 5:6).

As the adopted children of God all our blessings and

privileges were purchased for us by the blood of Calvary's Cross. The purpose of the Cross was to redeem us from all iniquity (Titus 2:14); to bring us to God (1 Pet. 3:18); to bring us into sonship with God (Gal. 4:4, 5); to deliver us FROM this present evil world (Gal. 1:4), and to make Christ Lord over our lives (Rom. 14:9).

To redeem us from all iniquity includes the inner condition of the human heart. To redeem us from sin means cleansing from the wicked works that proceed from such a heart as transgresses God's law. Salvation goes deeper than conduct—it goes right to the inner man or being. In order to be right we must first be right with God. To do right and not be right is to perform "dead works" (Mt. 7:18; 12:35).

"Christ suffered for sins that He might bring us to God." Without the Christ of the Cross there is no approach unto God. We are all blood-bought, but are we all blood-washed? The destiny of the blood-washed ones is found in Romans 8:29.

By nature we have no claim upon God (Isa. 53:6; Eph. 2:12). But see what we are by our response to His grace in such Scriptures as Eph. 2:13-20; Col. 1:13.

We are IN the world, but not OF the world (Jn. 15:19; 17:15). God did not save the Hebrew children from the fiery furnace, but preserved them. He did not save Daniel from the lion's den, but stopped the mouths of the lions. He gave Paul victory in the midst of persecution, suffering and temptation. As long as we are in the flesh we are in the battle ground (Rom. 7:21-25). The Deliverer is Christ (Rom. 7:24, 25a).

As the Lord's jewels (Mal. 3:17) we are guarded by His mighty power (Jn. 10:7-15; 1 Pet. 1:4, 5).

Lenten prayers

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 23, 1947

JESUS, THE GOOD SHEPHERD

Lesson: John 10:7-18

THE BUSINESS of a shepherd is to watch over his flock to see that the sheep have food, water and protection. Together with this, comes the unwritten law of the shepherd that he must protect his flock with his very life if necessary.

So, when Jesus informs His followers that He is "The Good Shepherd," they have very little difficulty in realizing what He means and what is embodied in the statement.

As we study the lesson set before us in this tenth chapter of the Gospel according to John, we need to recognize several things:

1. Jesus is teaching in a form they can easily understand. He sets before His hearers the various aspects of the shepherd and his flock, and likens His followers to sheep. Remember, one of the last things He said while

here on this earth after His resurrection, was to commit the task of "sheep feeding" to Peter.

2. Jesus likens Himself to the portal entrance of the sheep fold, through which the sheep **MUST** pass in order to get in or out. There was only the one entrance to the fold, and purposefully so, in order that the sheep might be perfectly protected. The shepherd was the bar between them and the wolves which sought to get to them. It was for this that Jesus "interposed His precious blood." No thief can steal IF the sheep remain within the fold. It is always the wandering sheep that is in danger.

3. We note that there are those who claim they are shepherds, but who are not. In face of danger they flee, leaving the sheep helpless. Of such are the false teachers and false religions of the day.

4. Jesus speaks very definitely of the "other sheep" which are "not of this fold." How careful we should be that we do not become judges of those who would accept Jesus at His face value, and turn our backs upon some of His wandering sheep.

5. When He laid down His life, being crucified for our sins, He only did the thing that was vital and necessary according to the nature of His task. He came to redeem the world, to "lay down His life" for His flock. He could do no other.

Therefore when Jesus sets forth the fact that He is the "Good Shepherd" He is only stating a truth which will always remain.

THE BENEVOLENT OFFERING

REMEMBER THE DATE—SUNDAY, FEBRUARY 23

Spiritual Meditations

Rev. Dyoll Belote

ARE YOU COUNTING ON GOD?

"If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matthew 6:30.

A BOY and his father were climbing a steep and dangerous slope. The mother, waiting and watching anxiously below, finally called up to the lad, "Have you fast hold on your father, son?" "No," called back the lad, "but he has fast hold on me." What a picture of real Christian faith and trust. If only men could come to understand—and practice the faith—that God never for one moment loses His hold upon us, or ceases to think of us, or stops His forces from working for us, what a burden it would take from our hearts.

An old washerwoman, with a heavy basket of wash upon her arm, boarded a street-car and found a seat in the end next the aisle, where she continued to let the basket hang on her arm in the aisle. An Irishman, seated across the aisle from her watched her for a bit, and then leaning over toward her, he offered this bit of sage advice, "Shure, mum, why don't yez set yer basket on the floor? The car will carry you and yer basket."

I heard the quaint Bishop Quayle tell this story of an

experience of his own. The good Bishop had had a problem of serious importance which was bothering him, and retired in the evening with the matter still turning over in his mind. Somehow, said the Bishop, I forgot to tell God about it, and so I lay awake far into the night, trying to reach a decision. Then, said, he, God came to me and said, "Now Quayle, you go to sleep, and I'll stay up the rest of the night."

A painting by the Flemish artist, Leomprels, shows multitudes of people with uplifted hands. Visible are the soft hands of the leisure class, while other bear the marks of toil; some are emaciated from illness, while other some show the wrinkles of age; some are the chubby hands of little children and others the strong hands of young manhood. And all these are directed toward a friendly face which shines above them, radiating love and compassion in every glance. It is the face of God, the "Father of mercies and the God of all comfort."

In his picture the artist symbolizes the human family calling upon God for help. **Each uplifted hand represents a life that is unique.** Each individual has a certain combination of needs that are in a peculiar way his own. **And just as diversified as are the needs of the multitude, so abundant is the power available to meet those needs.** Those upstretched hands remind us of the lad, climbing with his father, and his answer to the mother's anxious inquiry, "He has fast hold of me."

There is an old Latin expression, "Et teneo et teneor," which means "I both hold and am held." Even if we lose our hold on God, He never loses His hold on us. He never forgets. His fund of blessings is never exhausted, the supply of divine love is never lessened. Quite frequently in the recent weeks I have passed men in uniform on the streets, who were leading a little one by their side. I have noted how solicitously those fathers have held close the chubby hand placed in theirs, while the little faces have been turned up to the parent's face, and repeatedly the little lips voiced that term of endearment to the little heart, "Daddy, daddy!" And each utterance brought a glance of concern from the father's eye, and a word of assurance from his lips.

A little child wakened in the darkness of the night, and cried out in fright. The father, in the next bed, assured the little fellow that all was well, and turned on the light to show that everything was as always. With the assurance that he was always near, he turned out the light again. But the little fellow could not sleep and kept talking and questioning his father, until at last the parent bade the child go to sleep, as he too wanted to sleep a bit more. All was still for a bit, and then from out the darkness came the plaintive call, "Daddy, daddy, is your face turned toward me?" And with the father's assurance, "Yes, my dear, my face is turned toward you," the little one slept again, in confidence that the parental care expressed in the turning of the father's face in the child's direction was sufficient protection.

Perhaps in no place, outside the words of Scripture, has the thought of God's care and concern been more beautifully expressed than in this verse from one of John Greenleaf Whittier's poems:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

"HANG ON."

Brethren Youth

NORTHERN OHIO YOUNG PEOPLE MEET AT LOUISVILLE

THE NORTHERN Ohio Young People's Rally was held at Louisville, February 1, with the opening session being held at 9:30 A. M. The meeting opened with a hymnspiration directed by Miss Ruth Clapper, with Miss Joan Riddle as accompanist. The devotions and a piano solo were provided by the Smithville young people.

The business session was held in the chapel of the church, at which time the officers were elected as follows:

President Philip Lersch, Ashland
Vice-President Margery Long, Smithville
Recording Secretary Jeanne Lindower, Ashland
Corresponding Secretary.... John Lindower, Ashland
Financial Secretary, Bonita Bowman, Ashland College

The Ashland representatives invited the young people to hold the next rally at the Ashland Church. Upon motion the invitation was accepted. A motion prevailed that the Northern Ohio Rallies should be held quarterly. The business meeting was then adjourned.

At 11:45 the Sisterhood of the Louisville Church served a delicious "free" lunch.

Following a hymnspiration again led by Ruth Clapper with accompaniment by Joan Riddle, the devotions of the afternoon were led by two of the young people from Canton, and a piano solo was played by Jimmy Guittar of Canton.

Rev. Ewing, a Methodist minister of Canton gave a very challenging message.

After a rousing recreational period of volley ball, ping-pong and basket ball, held at a school house nearby, the choir rehearsed for the evening session.

At a table, beautifully decorated by the Louisville ladies, a sumptuous banquet was served by the Louisville Woman's Missionary Society. The program lacked no variety, with Charles Munson ably acting as toastmaster. The Ashland College Male Quartet furnished special music. Margery Long directed the singing of choruses. Prof. J. Garber Drushal of Wooster climaxed the program with an inspirational message.

The Youth Musicale, broadcast over the town from the tower of the church, included the following numbers: Prelude—Jeannette Schwab; Selection—Ashland College Quartet; Organ solo—Joan Riddle; Anthem—Youth Choir; Community sing; Trumpet solo—Joe Denbow; Selection—Youth Choir.

After the offering, which amounted to \$100.00, and which is to be given to the National Conference Youth Fund, Dr. L. E. Lindower showed some movies of the different camps and some scenes of the college.

A very enjoyable day concluded with devotions and special music provided by the Ashland Young People, and a candle light installation of the officers.

Jeanne Lindower, Secretary.
Phil Lersch, President

THE BRETHREN YOUTH of the Southern Indiana District held their regular monthly meeting on January 29, at the Peru First Brethren Church.

The meeting was opened by congregational singing, after which the following new officers were introduced:

President, George Louis Welch, North Manchester
Vice-President, Herman Shoemaker, Denver
Secretary, Louella Miller, Roann
Treasurer, Charlotte Schutz, North Manchester
Corresponding Secretary, Emmajean Hunter, North Manchester
Pianist, Patricia Yarian, Roann
Chorister, Mrs. Arthur Tinkel, Jr., Roann.

The program consisted of special music and a chalk-talk by Mr. and Mrs. Harry Thomas. Herman Shoemaker played a cornet solo, "The Holy City," accompanied by his sister, Rosida. Rev. Austin Gable showed us a Cathedral Film, entitled, "Journey into Faith."

After the program the group assembled in the basement for games and refreshments.

The following churches were represented at the meeting: Denver, Roann, North Manchester, Loree, Peru and Mexico. Denver won the banner this month on the basis of mileage and percentage of young people present.

Emmajean Hunter, Cor. Sec.

Business Manager's Corner

(Continued from page 3)

Oakville, Ind., Church	
Grover C. Cochran, Muncie	20.00
Pittsburgh, Pa., Church	
H. Naugle, Windber, Pa.	2.00
Roann, Ind., Church	
Mrs. Anna B. Yarian	25.00
A. C. Sutter	5.00
South Bend, Ind., Church	
Irene Rinehart, Frankfort, Ind.	1.00
Tiosa, Ind., Church	11.00
Washington, D. C., Church	
Miss Betty J. Shockey	25.00
Mrs. Grace B. Shockey	25.00
Waynesboro, Pa., Church	
Mrs. Vera Hade Hess	5.00
West Alexandria, Ohio, Church	7.50
Terra Alta, W. Va., Church	17.92
Vinco, Pa., Church	
Mrs. Harry Leidy, Sebring, Fla.	6.00
Warsaw, Ind., Church	
Mrs. Ida Kyle	2.00

Total to date (2-6-47)\$590.65

Additional Report on Press Fund

Mrs. N. Overcash, Sabillaville, Md.	\$ 3.50
Mrs. J. J. Wolfe, Howey-in-the-Hills, Fla.	50.00
H. B. Imboden, Youngstown, Ohio	5.00
Maggie D. Turvy, London, O.	5.00
Maggie Belle Coons, Washington C. H., Ohio	5.00
Hazel Rodabaugh, Elizabeth, W. Va.	5.00
Jesse Dupler, Ashland, Ohio	150.00
Clayton Worst, Ashland, Ohio	25.00
Mrs. Ella Noyes, Falls City, Nebr.	1.00
S. A. Shannon, Hiawatha, Kansas	5.00

H. E. Dague, Scenery Hill, Pa.	5.00
S. D. Struckman, Shellsburg, Pa.	50.00
Wm. E. McKinstry, Union Bridge, Md.	15.00
E. C. Kimbrough, Rio Grande City, Texas	30.00
Leota Damm, Logansport, Ind.	30.00
Mae Johnson, New Lebanon, Ohio	30.00
Miss Irene Rinehart, Frankfort, Ind.	5.00
Mrs. H. O. Beydler, Arlington	10.00
Mr. and Mrs. Grant Miller, Waterloo, Iowa	30.00
Friendly Bible Class (By Mrs. E. R. DeBolt), Uniontown, Pa.	15.00
Mrs. Agnes Lemon, Portis, Kansas	1.00
Louisville S. S., Louisville, Ohio	25.00
(For total to date see block, page 16)	

News From Our Churches

REVIVAL AT HADDIX, KENTUCKY

I would like to report to the Brethren a great blessing received at Haddix, Kentucky. The undersigned was privileged to conduct an eleven day revival service for the Brethren at that place.

The meeting began Monday evening, November 11, and continued through Thursday evening, November 21.

The Brethren here received me royally and supported the services very well. I was entertained in the home of Brother and Sister Campbell, who were excellent hosts. The brethren gave me an excellent gift, which more than covered expenses, for which we thank them again.

As you probably know, the work at Haddix is led by two consecrated women, Sisters Carrie Stoffer and Myrtle Kessinger. These two ladies live in the two story building which houses two public school rooms and the Brethren Church which is overhead. They live in quarters partitioned off from one of the class rooms. The size of these quarters is about **eight by eight feet**. If you think the housing shortage is critical, try one eight by eight, putting into it two bunks, a stove, wash stand and personal effects, and you will understand what I mean when I say they need better quarters in which to live and work. Elsewhere in the **Evangelist** you will see where Brother and Sister Ralph Rinehart of the Flora Church sent them a check for \$100.00 to start a building fund. Would you like to help? I know the Lord will bless you for whatever you give.

I preached the Word every evening as best I could and called in every home which it was possible to reach by foot. Those who have been to Haddix or Lost Creek will understand how you do calling down there. Mrs. Kessinger took me with her on her regular calls, which calling she does every week. This grand Lady of God nearly wore me out and I'm still a "kid."

We were thrilled with the way we were received in the homes of these simple living Mountain people. We preached several times each day and sang as we went from home to home. I shall never forget some of those meetings and some of the things I heard and saw.

The Lord gave us eight souls for our hire. We were privileged to baptize seven of these in the river and administer the Laying on of Hands to them.

All in all, I believe I received the greater blessing from

the meetings. May the Lord continue to lead and bless them in the work at Haddix, is my prayer.

W. B. Brant, Flora, Indiana.

NEWS FROM HADDIX, KENTUCKY

In the early part of November Rev. Woodrow Brant of Flora, Indiana, came to Haddix to hold a series of meetings.

From all indications he came here with a heart to work. He arrived in the evening and held a service that night and, the next day, began visiting homes telling the people of God's plan of salvation.

It was necessary to do most of the traveling on foot as a car cannot be driven in some places where it is necessary to go to visit the homes. If he missed any homes it was those across the river with no way to cross in sight.

We were favored with good weather the greater part of the time. The attendance was fairly good. Several nights the Lost Creek people came and rendered special songs. There were eight confessions, seven of whom were baptized.

Rev. Brant was entertained in the home of Mr. and Mrs. McKinley Campbell. Mrs. Campbell was a former Lost Creek student and is now our faithful Sunday School Superintendent.

We feel we are much indebted to Brother Brant for his faithful labors among us.

Mrs. Myrtle Kessinger.

Laid to Rest

CARSON. Fred W. Carson, well known and highly respected farmer, and Vice President of the Twelve Mile State Bank for a number of years, passed away at Dukes Memorial Hospital, Peru, Indiana, on December 19, 1946, following an illness of three weeks.

Mr. Carson was born in Hendricks County, Indiana, July 26, 1875, the son of William and Elizabeth Hicks Carson. He spent the greater part of his life in Cass County, Indiana.

On February 3, 1897 he was united in marriage to Delpha Crook. Two children were born to this union. He is survived by his companion; the two daughters, Edna, at home, and Mrs. Blanche Easter of Twelve Mile; two grandchildren, Anita and Frederick Easter; and two sisters, Mrs. Inez Skinner of Twelve Mile, and Mrs. Jessie Stehle of Round Hill, Virginia.

Mr. Carson was a loyal member of the Corinth Brethren Church for many years. With but very few exceptions he was always in his place in church whenever the church doors were open. He was Sunday School Superintendent for a number of years.

Funeral services were held from the Corinth Church on Monday, December 23, 1946, at 2:00 P. M., by his pastor, the writer, assisted by Rev. C. A. Stewart, a former pastor. Burial was made in the adjoining cemetery.

G. L. Maus.

Wedding Announcement

KANTZER-GASWAY. George G. Kantzer of Fort Wayne, Indiana and Miss Betty Gasway of Peru, Indiana, were married on Sunday afternoon, August 4, 1946, in the Brethren Church of Peru, Indiana. The single ring service was read by the writer in the presence of about fifty guests.

The bride is a member of the Peru Church. They are making their home in Fort Wayne. They have the best wishes of their many friends.

G. L. Maus.

STULL-FLORA. In the Brethren Church of Denver, Indiana, on Saturday afternoon, November 2, 1946, occurred the marriage of James P. Stull of Crawfordsville, Indiana, and Miss Eunice Flora, daughter of Mr. and Mrs. Dale Flora, of Macy, Indiana.

Mr. Stull is a farmer near Crawfordsville and Miss Flora a nurse, graduating from the Methodist Hospital, Indianapolis, Indiana.

The bride is a member of the Denver Brethren Church. The single ring service was read by the writer, who is a cousin of the bride. She was given in marriage by her father in the presence of about one hundred invited guests.

May God's richest blessings attend them all through life.

G. L. Maus.

STALLER-WRAY. In the Brethren Church at Corinth (Twelve Mile), Indiana, occurred the marriage of Mr. Merrill Staller of Twelve Mile and Miss Emma Lee Wray of Peru, Indiana, on Sunday afternoon, December 22, 1946, at 3:30, in the presence of about one hundred invited guests.

Before an altar lighted with tall candelabra and banked with palms, ferns and baskets of white chrysanthemums and white snapdragons, the writer, an uncle of the bride, read the double ring service. Miss Wray was given in marriage by her father. It was the privilege of the writer to unite in marriage the bride's parents twenty-five years ago.

These young people graduated from high school together. The bride graduated from Ashland College in the class of 1946. She is teaching in a high school near Columbia City, Indiana. She is a member of the Corinth Brethren Church and a very efficient Sunday School teacher of the young people's class, which numbers around thirty.

The groom is a fine Christian gentleman and a member of the Methodist church.

May the blessings of God attend them as they journey through life together.

G. L. Maus.

DERSCH-KING. On Sunday afternoon, December 22, 1946, at four o'clock, Rev. L. V. King, pastor of the Elkhart, Indiana, Brethren Church, read the marriage ceremony which united his daughter, Bernice, and William Christian Dersch, Jr., in the bonds of Holy Matrimony.

The wedding was solemnized in the Elkhart Church in the presence of over two hundred guests.

The bride has been attending Ashland College and has completed her first semester of her Junior year. The groom, whose home is in West Lawn, Pennsylvania, is a senior at Union College, Schenectady, New York.

The attendants of the bride were her older sister, Miss Mary E. King and twin sisters, Mrs. Jane Byler and Miss Janet King. Boyd Howe of Schenectady, college friend of the groom, was best man.

The honeymoon was spent in the Adirondacks. The happy couple will live in Schenectady, at least until Mr. Dersch graduates from Union College in June, at which time he receives the degree of Electrical Engineer.

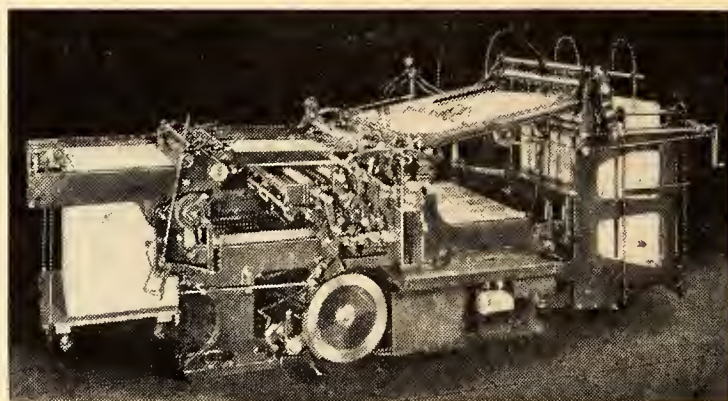
EBERSOLE-GRUNDER. Mrs. Ina Grunder of Creston, Ohio, and Harry Ebersole of Rittman, Ohio, were united in marriage at the parsonage of The Firestone Park Brethren Church in Akron, Ohio, on Tuesday afternoon, November 19, 1946, at 4:00 o'clock. The single ring ceremony was followed by the wedding dinner at the parsonage, after which the newly weds departed on a wedding trip into the state of New York.

Mr. and Mrs. Ebersole are faithful members of the Smithville Brethren Church. They are at home to their many friends at the Ebersole farm north of Smithville, Ohio. We wish for these fine people a long and happy wedded life.

J. G. Dodds.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Previously reported	\$ 3,211.44
Cash and pledges to date	\$ 5,513.48
Yet to be raised, not less than	\$ 9,486.52

**A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH**

We can have it, if we want it;
If we want it hard enough.

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dents from these churches next year and perhaps two will be candidates for the gospel ministry.

Several short trips were made over the Christmas Season.

January 19 was spent in the Milledgeville and Lanark churches. To fellowship with the Whites, the Bells and the McCartneysmiths and the people of these churches was a delightful experience. It is heartening to get into churches where a genuine testimony is being given and a vital interest is being revealed in these days.

On the winter's coldest day to date, I went to Cedar Rapids, Iowa to confer and visit with the three Ronk families. This was a joyful experience because of our close relationship for a goodly number of years. Although engaged heavily in factory work, they are deeply concerned with the future program and prosperity of the church.

The initial reason for this trip was to arrive in Waterloo where I had served nearly ten years ago. Here I was slated for a Young People's banquet, unique in its program, decorations and music. The pastor and wife of the Church of the Brethren and several of their youth attended also. I was privileged to speak at both Sunday services, with very fine attendance, also to witness a beautiful baptismal service for six adults.

Brother and Sister Virgil Meyer now serve this church and are doing a most commendable service. I was much thrilled to see my former parishioners and friends, and especially to note the interest and spirit of this church.

My first trip in the month of February took me to Johnstown where I met fine audiences in the Third Brethren Church and also in Vinco. It was the plan that I remain for the Cambria County Brethren C. E. Anniversary Rally. This was held at the Third Church. A temperature below zero, with blowing snow cut the attendance some, yet a very good group gathered for a fine program, and social hour, commemorating the 66th anniversary.

These churches and pastors at and near Johnstown are keenly interested in the Brethren program.

The fellowship with these Johnstown people, pastors, laymen and friends cannot soon be forgotten.

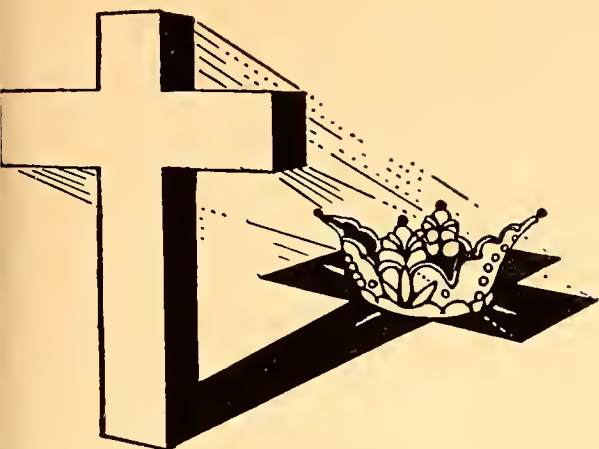
The

Field Secretary

Travels

by E. M. Riddle

Late in December I visited both the Cameron and Quiet Dell churches. Brother Arthur Baer and his wife shepherd these groups and are doing a good work. These hospitable folks did their best for their former college friend. Cameron people still worship in the basement unit of a church. As soon as material is available, we must help them to get this edifice completed. We will have stu-



Preparing For The Easter Offering

By C. F. Yoder

If the evangelization of the world is the greatest work in the world—and it is—then the offering we give for this work is the most important offering of all.

It follows that the preparation for the offering is also important. Good pay-days follow good work days, and good crops are the result of good preparation. Should we not, therefore, prepare our churches for the great event of bringing our annual offering to promote the one great work which the Lord gave his church to do?

Of course, the greatest offering we can bring is ourselves. A little girl in Africa, when the mission offering was being given, asked the usher to place the plate on the floor. Then she put her foot into it and said she wanted to give herself to work for the Lord. The occasion of the foreign mission offering might well be made the occasion for appealing, first of all, for volunteers for workers.

When there are such, whatever their age, They should not be neglected, but led to prepare for whatever phase of the work they may be fitted to enter. The offering that follows is for those who cannot go in person and therefore wish to share in sending others. In the creation of this spirit of sharing is where the preparation for the offering comes.

The first step in this preparation is DISSATISFACTION. Many church members are like the prodigal son who ran away with his portion of the inheritance and wasted it in riotous living. Perhaps we should say EXTRAVAGANT living, because many who are not guilty of vices yet do waste a lot of money on unnecessary things which do not have half the importance of the work of missions.

It is a great mistake to think that because we work for our wages they are therefore ours to spend as we may wish. Gospel stewardship means that all we have as well as all we are, is a stewardship for which we must give an account to the Lord. "Ye are not your own; ye are bought with a price." Therefore "Let this mind be in you which was also in Christ Jesus . . . who, though he was rich, yet for our sakes he became poor that we by his poverty might become rich."

The apostolic church shared something of this spirit when they sold their possessions and gave the proceeds for the work of the church. It is no wonder that converts multiplied by the thousands and the Gospel spread from city to city throughout the great Roman empire.

As brethren, with the heritage of the full Gospel, we have great reason to be dissatisfied with our measure of

giving. We have need of humbling ourselves as did the prodigal when he saw the miserable situation into which he had come. He was surrounded with plenty—such as it was; plenty of hogs and plenty of husks.

That is a picture of the unregenerate world of today with its abundance of pleasures and lack of true life. Let us be dissatisfied with it.

The second step in preparation is to desire something better. We must resolve to **ARISE**. There is no excuse to mope and to grope and to continue to feed on husks when we may arise and share in the banquet in the Father's house. The pleasure places of the world offer nothing to compare with the pure and lasting joy of working with the Lord. If we are not in that service it is time to do something about it. If your will is not ready to take that step you have need of prayer. More than an earthly father will give good gifts to his children, your Father in heaven will give the Holy Spirit to them that ask Him. Therefore, ask Him.

Third step—"I will go to my Father." Yes, prayer leads to the Father, and we may as well understand first as last, that, while the Father calls, he does not compel us to come. He says to us "Go work in my vineyard," but he does not oblige us to go. If as church members we wish to get out of our shameful indifference, we must recognize the responsibility we have as free moral agents. God calls, but we must answer. He sends, but we must go. He prospers, but we must give. Therefore, let us say, "I will go." More, "I will go to my Father." In these modern times of apostasy we are trusting too much in politicians and military leaders and too little in God and His Word. World government is coming, but when it comes it will follow the pattern revealed in the Bible. More than a large mission offering the church needs a revival—a revival such as followed Pentecost in the apostolic church. It will come when we do as believers then did.

CONFESSION—"I have sinned." It is a disgrace to sin, but it is not a disgrace to confess and forsake sin. Ananias and Saphira were not asked to sell their property or to give all the price, but it was lying to the Holy Spirit to pretend to give all when they were keeping back a part. When we pretend to be doing all we can, while spending for unnecessary or even harmful things, are we not in danger of committing this same fatal sin of hypocrisy? Although sudden death does not follow, yet there does follow a sense of guilt, a lack of joy in service, and of fellowship with God, and a stifling of the spiritual life. The great revivals in the history of the church have always begun with great waves of confession of sin. That

is no coincidence; it is spiritual law. If we want great blessing and growth as a church we must go the straight and narrow path of repentance and confession which leads to the heights of righteousness and joy and peace in the Holy Spirit.

"SET YOUR AFFECTIONS ON THINGS ABOVE." It is commonly said that love is something which must be wooed; which cannot be commanded. True, in a sense, yet true love is not unmindful of the counsels of reason and of conscience. These monitors are given to help to guide the will, and without them love is verily blind. The Gospel is perfectly right in saying to us that if we want to go to heaven we must look that way. No man who puts his hand to the plow and keeps looking back, is fit for the kingdom of God.

Affections are something that we can take to the Lord for guidance. He speaks to us by His Spirit and His Word, and His voice will be confirmed by our reason and our conscience. He will enable us to set our affections on things that are above, and not upon things that are upon the earth. That step must be taken before proper giving can be secured, for, "Where a man's treasure is, there will his heart be also."

"USE YOUR MEMBERS AS INSTRUMENTS OF RIGHTEOUSNESS." As long as we are pampering the flesh with its desires, and the world with its demand, and Satan with his deceivings, we will not give much to foreign missions. We must first see clearly that, if Christians, we are new creatures in Christ Jesus. Old things have passed away and all things have become new. Therefore we must glorify God in our bodies and spirits, which are God's. We are one spirit with Christ and therefore our tongues and hands and feet are His. Therefore, Paul asks: "Shall I take the members of Christ and make them members of a harlot?" Shall I defile my body, which is the temple of the Holy Spirit? God forbid, for he that defileth the temple of God, him will God destroy. Can we imagine Jesus spending His time in drinking, smoking, dancing, gambling, and immorality? If not, then we must cleanse our churches of such things or there will be little spirit of giving to the work of missions.

Finally, "He that giveth, let him do it with cheerfulness." To those who are duly prepared it is verily more of a joy to give than to receive, and to give with sacrifice will not be giving till it hurts, but giving with joy. The Brethren Church can give five times as much as it usually gives for foreign missions without neglecting its other interests and without suffering hardships in consequence. Let us prove the Lord by bringing in more in this dispensation of the spirit than the Israelites were required to bring under the letter of the law. Let the missionary offering represent, not the hasty collections of the moment, but the savings in a conscientious way, of a whole year, for this great work of the Lord. Only thus will we merit His approval.

—Stockton, California.

No man can serve God and money, but one may serve God with money.

"Doers' for the Lord"

By Elmer E. Keck

"But be ye doers of the word, and not hearers only . . ."

We become more familiar with The Word of God in our study of it, and we realize that it is marvelous that we have an infallible Book from the hand of the True and Living God. The Bible appears in one volume, yet there is a perfect unity of thought of historical sequence from the creation in Genesis to the new heavens and the new earth in the book of Revelation. We marvel that this one volume, a collection of sixty-six books, written by about forty authors as kings, peasants, philosophers, fishermen, physicians, statesmen, scholars, poets, and plowmen, who could have known but little of each other, since their lives were lived in various countries and their writings were distributed over sixty generations of human history, representing a period of about 1600 years, can exhibit the most perfect unity of thought that the world has ever seen. The Bible is inexhaustible and like a telescope it sweeps the universe from the heights of Heaven to the depths of hell, and traces the works of God from their beginning to their end.

From the Word of God we come to understand that there is one supreme purpose which actuates in all he has done or will do from the beginning of creation to the farthest reaches of eternity whether it is in Heaven or on earth. This supreme purpose is the Glory of God. Man was created to glorify God in all that he would do and say. "Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name:" (1 Chron. 16:28, 29).

God created man in his own image (Gen. 1:27). Man was able to think, to will and to make choice. He had a sinless nature and yet God had created him with the ability to sin. God talked with Adam and had fellowship with him. Adam knew the Lord and his commandments. But he failed to obey God. He did not become a doer for the Lord and remain faithful to him. Sin came.

By sinning man became subject to both spiritual and physical death. Adam and Eve passed immediately into spiritual death, which brought about separation from God. In due time they also suffered the penalty of physical death. Creation was changed by the sin of man. Briars and thorns came, labor and sorrow were added, and they were thrust out of Eden.

Upon sinning, the sin of Adam was imputed to his posterity (Rom. 5:12-14). We have the first promise of a Redeemer given in Gen. 3:15. The sin of man would be imputed to the Redeemer. There would be a judicial transfer of the sin of man to the Sin-Bearer. In like manner there would be a judicial transfer of the righteousness of God to the believer (2 Cor. 5:21). There could be no other

grounds of justification or acceptance with God. The righteousness of God is imputed to those who believe (Gen. 15:6; Rom. 3:22).

Then "Unto Adam also and his wife did the LORD God make coats of skins, and clothed them" (Gen. 3:21). The coats of skins were a type of righteousness from God, a divinely provided garment that the first sinners might be made fit for God's presence. Man could still glorify God in all that he might do and say.

But man failed to obey God. The vast majority of men were so wicked in the days of Noah that God said, "I will destroy man whom I have created from the face of the earth." But Noah found grace in the eyes of the LORD. And through Noah eight souls were saved from a watery grave. The rest of mankind perished. Here was a wonderful opportunity for Noah and his descendants to serve the True and Living God. But they failed to serve God. Mankind became wicked again. Abraham found grace in the eyes of the Lord. He became the object of divine

election and the Lord called him. Abraham was willing to obey God when he knew that to be obedient would involve exile and pilgrimage. Did he obey God? Yes, he obeyed the call. After journeying several hundred miles, across deserts, over mountains and through forests, he reached the fertile plain of Moreh.

The Lord appeared unto Abraham and said, "Unto thy seed will I give this land" (Gen. 17:7). Abraham was old and childless and his wife was barren. But he had faith in God that seed would be given to him and he grasped Jehovah's promise solemnly given. In due time the promised heir was given to this aged couple. When Isaac was born, Abraham was in his hundredth and Sarah in her ninetieth year.

Was it worth while to listen to God? Is it ever worth while to obey God? It is always worth while to listen to God. When we obey him, he will bless us, both spiritually and temporally. Let us note how God blessed Abraham.

(Continued on Page 12)



Pastors' Institute

by Dean M. A. Stuckey

It is a pleasure to announce the third Pastors' Institute to our Brethren at large. Like the very successful institutes of past days the third institute will be held at Ashland College and Seminary on April 7-10, 1947.

A list of attractive and worthwhile speakers has been secured for the post-Easter institute this year. The devotional speaker for the morning hours of meditation and spiritual refreshment will be the ever popular Dr. Grover E. Swoyer. This Lutheran divine from Pittsburgh will lift us again to Alpine heights.

Dr. Robert Whyte, the Presbyterian minister of the Cleveland Old Stone Church, will minister helpfully to us on Tuesday of this memorable week. Dr. Whyte is widely known throughout the United States and Canada as a profound pulpiteer.

On Wednesday, the middle day of the institute week, Dr. J. R. Mulder, President of the Western Theological Seminary, Holland, Michigan, will again present some of his highly stimulating and effective messages. Associated with him during the evening hour will be Dr. Charles Anspach,

President of Central Michigan College of Education, Mt. Pleasant, Michigan. Dr. Anspach will show us in his inimitable way just how a layman looks at his pastor.

The Thursday sessions will be addressed by the Rev. A. E. Hughes, a negro divine from the Woodland Center Neighborhood House of Cleveland, Ohio. Rev. Hughes has addressed the students at Ashland College and Seminary very acceptably during the past year. He will return to our campus again to address us on two interesting themes, namely, "An Urgent Job for Home Missions" and "The World We Must Have."

Dr. H. A. Bosler, M.D., whom we all know for his effective work on the African Mission field will also be a co-laborer with others in making our third institute eminently useful to the ministers of our church, our county, and our city of Ashland.

The program as planned promises great things for our institute followers. May the good Lord bless us all in these efforts which we are putting forth in His name.

How Will the World Know Christ?

By Willis E. Ronk

There is a way, an appointed way, through which men, even the whole world, shall know Christ, and of that way we need ever to remind ourselves. The Word itself is a lamp to light the pathway, but men,—men and women,—are needed to carry that lamp.

How Will The World Know Christ? There is an appointed way and that is through the Word. We spell "Word" with a capital W, it is indeed THE WORD of life, Jesus incarnate in human flesh. We cannot now see Him in the flesh for he is our Risen Lord; and we see Him only through the eye of faith.

The written Word is the true record of sin and of God's plan of redemption through His Son the Incarnate Word. If the world is to ever know Christ in any real fashion, it must be through the written Word which tells of Him.

It therefore becomes very important that Christians should give liberally toward the printing of the Scriptures in every tongue, that men everywhere may have the Word to tell them of the Way of Life. A great world wide work is being done along this line, but much more remains to be done.

This is not enough for while Truth in books is very important, even truth in books, if left there, does nothing to uplift or to make the world better. Even "The Word" in "The Book" may be lost on shelves and covered with dust, or in fact it may be lost in one's house, (it was once lost in the temple); therefore what is needed is living, breathing, walking, talking truth to make truth alive.

I am merely suggesting that some one is needed to carry the lamp, that man may see the light. Perhaps, here the figure fails for men must not only carry the lamp, they must themselves be a light. But kindly note, it is the reflected light of the glory of Christ. Just as the moon has no light of its own, but only reflects the glorious light of the sun, so man reflects the glory of the Lord. Even here too the figure fails, for man is transformed into His image and he too becomes a radiant light.

This "radiant light," the reborn man must go "unto the uttermost parts of the world to carry the written Word, and to be himself an example of the power of The Word on man's life. There are those who say, the whole world is really already for the harvest, and that millions await the arrival of the Gospel. That I believe to be true; but it is only a part of the truth. It is also true that opposition, hardship, weariness, persecution and perhaps death await the evangel of the Gospel. This has been true in ages past but none the less so today.

Far too often, men of other races have known the white man, as the seller of goods, far too often a man of weakened moral conscience; or he has known the military forces on their mission of destruction. He has known the white man at his worst. In spite of all of this, multitudes await the coming of the Gospel.

The world has been at war and not only have nations been broken up; but social customs, moral standards, religious beliefs, and men's thinking have been broken up. Ideologically, the world is on the move,—for better or for worse,—men are rethinking values, morals, and religion. Just where will their re-thinking lead them? Christianity has the answer, if men will respond and go everywhere and carry forth this Way of Life.

We, of this generation, have seen so many great changes that we hardly realize what a changed world we are living in. At twenty years of age, Ashland College was a far, far journey from my California home. At twenty my son traveled half way around the world with less anxiety. Any cross section of American youth today will show that in any group of fifty, someone has been in almost every part of the world,—Australia, China, Korea, India, Africa as well as distant islands of the seas. From the viewpoint of knowledge, of travel, or communication the world has grown much smaller of late years. The above named lands or islands are now, in terms of travel and communication, much closer to us than San Francisco was to New York when I was a lad.

It is this fact in part that makes the world as afraid in our Atomic Age; and that is not merely the fear of an Atomic Bomb,—it is the fear of the unknown, of something unknown,—and that mere unknown is more fearful than any known danger. The greatest and most fearful fact is that quite suddenly the whole world is our neighbor. That which can be a most fearful, most horrible fact (in the event of war) may also be man's greatest blessing. At least it gives Christianity her greatest opportunity in all the ages to preach the Gospel to the Whole World.

Perhaps, we will all agree that this is indeed a wonderful opportunity for "MAN" to preach the Gospel, or even what an opportunity for "THE CHURCH." How convenient to leave the task to MAN or to the CHURCH or even to CHRISTIANITY! If I am to be sincere, I must say what a glorious opportunity is MINE, for I cannot push aside my personal responsibility.

If I am a young man or a young woman in good health the pressure of the call comes to me, I must give some kind of an answer. Long ago the Lord said to a young man, "who will go?" The young man replied, "here am I, send me."

The passing of the years, however may have done something to me, perhaps health has failed, or I am just too old to go; still I have a responsibility. I can urge others to go; I may have money, little or much, in which case I can help to send another. Perhaps I am old and without money,—still I can pray. Let us all pray to the Lord of harvest that He send forth reapers. Lift up your eyes and behold the fields already ripe unto the harvest.

Cedar Rapids, Ia.

The Minister's Wife In The Church

Mrs. G. L. Maus



At my request the following article appears in this paper. It was prepared for a special meeting conducted by the wives of the ministers of the joint Miami-County Ministerial Association. It is worthy of being read by all Evangelist readers.—E. M. Riddle.

In preparing this paper to present to this fine group of ministers and wives, on the subject of "The Minister's Wife in the Church," I will be expected to take a text, no doubt, for a basis of my thoughts on this subject.

In Genesis 2:18 we read, "And the Lord God said, 'It is not good that man should be alone; I will make an help meet for him.'"

So a true minister's wife will be a help mate to him in his ministerial life, but, sad to say there are many who do not fill the office of a minister's wife at all and are hindrances rather than help mates.

A true minister's wife will be a consecrated Christian woman, dignified in her manners, interested in her husband's work and the churches good. She should be one with the ability to deal with a diversity of duties, for she is looked upon by the church, as a leader, a mother to many, a companion to others, a sympathizer to the sad and sorrowing. She should be ready at all times to fill in vacancies, such as leaders in the W. M. S., teacher of Sunday School classes and in fact, be ready to do anything at any time when called upon, to help her husband and the church.

She has learned long ago not to carry her feelings on her sleeve, but go on working, smiling, praying, feeling some day she will be repaid when some one steps up to her in glory and tells her it was through her influence, her wise counsel, some word or deed which led them to the Lord Jesus.

After all, the work and worry, is nothing compared to the satisfaction of knowing we have a share in a worth while business, the task of setting high standards, laying good foundation stones, so that God fearing and God serving men and women may have a good foundation upon which to build.

A true minister's wife is highly respected and beloved by the church. She has their confidence and her visits in their homes is most welcome. She must show an interest in the families of the church and it must be genuine. She must know their trials and how to help them; so we find many things depend upon the minister's wife.

It is very helpful to the minister if his wife has had the same seminary training as he has had, especially if she is gifted in public speaking, as this fills in many an emergency and is well taken by the church, but if she has had no special training, if she is a true minister's wife she will adapt herself to his work and use whatever training she has had.

I think we will all agree our training is a gradual and continuing process, a life time course, which begun on the first Sunday on our new husband's new pastorate and will extend, it seems, to the day of his retirement.

Now what a minister's wife should do in the church, all depends upon the church; for rural, town and city churches vary in their demands upon the minister's wife as well as the minister.

In the first place, a congregation expects the wife of its minister to be a part of its fellowship. No matter how much she would like to worship somewhere else or keep her membership in the home church, but it would be the exceptional minister's wife, who would not want to be an active member of the church her husband serves and she would want to be an ideal member too.

As a church member, the minister's wife must set an example in reverence in the house of God, in promptness, and in attendance at the regular worship services and meetings of the church, her friends and fellow members know she will be present, reverent, prompt and faithful.

There is not only a personal gain for the minister's wife in practicing the virtues her husband preaches, ever seeking to develop her own Christian character, but, there is also a blessing for the congregation, who recognize in her life "the fruit of the spirit, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

The admonition of Paul that women keep silence in the church is not interpreted to apply to the modern Protestant church, judging from the public service of our women today.

The membership of the average church is approximately sixty per cent women and forty per cent men; naturally there is a place for the leadership of women. In fact, efficient leadership is the greatest need of the day and women who can lead will find large tasks awaiting them. The minister's wife is usually a woman with a fair education and a degree of culture, and she more often than not, possesses some ability for public work. She therefore faces a problem, how fully should she assume

(Continued on Page 11)

Our South American Work

Rosario, Argentina, January 8, 1947

Rev. E. M. Riddle
Ashland, Ohio

Dear Brother Riddle:

With great happiness in my heart I want to write to you again as I had promised you in my former letter, thanking you sincerely for your kindness, and also your sincere desire to cultivate a faithful fellowship of correspondence between us both.

Thanks very much for your confidence in me, dear Brother Riddle.

With great joy we finished up the year 1946 and now we are engaged in activities of this New Year. We hope the Lord will greatly bless us during the days of our future.

For Christmas we had a splendid feast, with a magnificent program carried out by youth and children of our Sunday Schools. The people answered so well to our invitations and the attendance was about 300 persons.

Each number that was developed carried a message to the people and some of the Christmas pageant, such as, the narration of the birth of Christ and the Prodigal Son that greatly touched the hearts of everyone till many of them shed tears.

We decorated our church beautifully with a great amount of plants and flowers (we are exactly in their season) and we also had a nicely trimmed Christmas tree, which made the children very happy.

We have sincerely praised the Lord as we finished this year for the immense pleasure that we felt after enjoying so many blessings during it. We always felt amongst us the influence of His grace and the power of the Holy Spirit, for the constant prayers that you, there in the U. S. A. have been sending up to God in our favor here—prayers that have always kept us in a spirit of great courage and enthusiasm for the Lord's cause. Many thanks for them, dear Brethren there.

I wish to include in the present letter this photo of the young couple, Miss Magdalene Anton and Pablo Espinosa, when they became engaged last month.

I am going to add that in Firmat we had arisen the tent under the direction of Brother Iztueta, and both Jose Esteban Anton and Pablo Espinosa, went to help him with the work. Two days later Jose Varela went, too, remaining there until the twentieth of December when the special campaign ended.

These youth, provided with Heaven Power, did a complete job, going from house to house inviting people to attend the service, talking personally with them and giving out tracts and all kinds of literature and portions of Gospels, and also giving their assurance of their salvation.

The results of this work have been left in God's hands for the benefit of the souls there. Actually regular meetings are following in the hall.

In Cordoba Pastor Andenmatten, together with the youth of the church there, put up the tent in another district of the city, called "Barrio Commercial," having had a splendid success, and about six persons accepted the Lord. They also had a beautiful Christmas program.

In Villa Constitucion this summer they had several meetings at the square in the open air and also a personal work from house to house with literature and portions of the Gospel, ending with a nice Christmas program.

Then the youth came to Rosario to accompany us in our program here with some of the numbers of their program.

We were very pleased with the news of the possibility of having a motor car some time in the future to move the tent in scouting work from time to time. I think that a motor car, "Ford," rural style, if it could only be of second hand type would be fine. We need it to transport a load consisting of the tent and its equipment and should cost more or less \$900 American dollars here. The roads here are all in very good condition, most of them asphalted so it is easy to go along them.

We are arranging with Brother Iztueta another campaign of evangelization in Colon. This town is 80 miles from Firmat and 100 miles from Rosario to the Southwest between Buenos Aires and Rosario. To rent a house there would cost about \$80 Argentine pesos monthly, that is 20 American dollars.

During the first days of the present year Brother Pablo Espinosa called on a visit to the colony of believers in Santa Rosa, near Santa Fe, from where we receive constant invitations to go and attend some of their meetings. They wish to belong to our Brethren Church. This town stands rather to the north of the city of Santa Fe, which is the capital of our province. The city of Santa Fe is a very important one and it is more or less about 90 miles to the north of Rosario.

Brother Espinosa returned, like many other times, very enthusiastic on account of the great interest and nice spirit there is there. Actually Miss Magdalene Anton is going there to help with the Vacation Bible School during all the month of January and also to try and carry on several women's meetings.

She will take a Harmonium to teach them hymns with music, as they have no one to direct them properly. They have learned to sing without music, giving them more or less the proper tune, so a little more security in their songs will do them good.

Possibly further on we shall be able to establish a work there.

Well, I shall end this letter sending you and all there our very cordial greetings in the Lord.

Sincerely yours,

Adolfo Zeche.

More News

Rosario, Argentina, January 27, 1947

Rev. E. M. Riddle
Ashland, Ohio, U. S. A.

Dear Brother Riddle:

Some days ago I wrote to you wishing to include in that letter a brief story of Miss Magdalena Anton and Brother Pablo Espinosa, but I only included the photo of them after all. Now I am going to forward you the story. (Following is the short sketch sent by Rev. Zeche)

"Miss Magdalene M. Anton, daughter of Pastor Jose Anton, was brought up in the knowledge of the gospel since her early age; when grown up she had the conviction of her sins and accepted the Lord openly as her Saviour.

"Not very long after this she had to pass the hard trial of losing her dear mother and together with her younger brother, she had to affront her orphanage with great courage, as her father, who had to travel very much in his preaching service and Bible selling, left her and her brother in the hands of strangers. Nevertheless her faith in the Lord did not lessen, and she kept faithful to Him.

"Later on her father married again and Miss Magdalene, to help herself in her economical life, worked in a factory, sacrificing herself much and earning very little as in those times they did not pay very much.

"So she was not very happy and something worried her heart and always she was looking for peace and rest.

"One day Dr. C. F. Yoder came for special conferences in Gerli, and with great hope she was listening to him in his inspired message when her heart heard a calling. It was the voice of the Holy Ghost awaking her vocation for the work.

"After the message, Dr. Yoder made an invitation and immediately she answered, accepting it and resolved to offer herself to work in the Lord's vineyard. So she helped her father with the work in Gerli.

"In this work she saw the necessity of a greater knowledge in her spiritual life, so she went to a seminary in Buenos Aires to follow a course of high studies—theology and music—in which she always outstood and deserved the kindness of her headmistress for her neatness and the consecrated life that she possessed.

"She has beautiful ways to gain the love of the children and also of the youth to guide them to the Lord.

"In Gerli she was many times elected secretary of the Christian Endeavor Society for her love and fellowship in the church.

"Actually she is in ample missionary activity, first, with Miss Louise H. Kugler in Villa Constitucion till Christmas time, and now in a nice district of the province of Santa Fe called Santa Rosa, where she has a nice Vacation Bible School and Women's Meetings."

I will also in this letter acknowledge receipt of the check which you have sent for the workers' salaries and other expenditures in the work here. Thank you also for the money provided by the Ashland Brethren Church.

Many, many thanks for it, dear Brother Riddle.

We are just working in the making of new pews for



Pablo Espinosa and Magdalene Anton, South American Seminary students, who will soon be married.

the church and the annexes, and also in the construction of a nice table for the hall. We shall use some of the money to get an Harmonium as we think of giving one of ours, that is, a folding one, for the work of the tent and another one to help in the new work of Santa Rosa in Santa Fe, of which I spoke to you some days ago. I have received a letter from Miss Magdalene Anton saying with much happiness that she is working with much activity in that town, and she says that the people there are very happy to have music in the regular meetings and that she is spending a very nice Daily Vacation Bible School; also they are having interesting women's meetings for the first time there.

She thinks also to spread these meetings all over the town as much as possible now that she has a very good chance on account of the Catholic-preacher having committed an act of dishonesty and the town is very much against him.

The good news of the Gospel has reached that town just in time. With God's will we are going to rent a hall there and try to see the results and after perhaps the newly married couple could settle there as they like that zone.

Just as I am writing this letter, the postman arrived bringing your dear letter dated January 14, 1947 which made me very happy. Many thanks!

For the moment very few of us remain in our activities, as I said before, most of them are taking their summer holidays, and the ones at Cordoba in their summer camp. So we are actually busy.

We are very happy to know that you saw the slide picture machine ready to be sent from Dayton, Ohio and it gives us much joy to think that it will soon be here. We are sure that it will be very useful in our work here in Argentina. Perhaps we will use it in our new work in Santa Rosa where Miss Magdalene is staying.

As soon as possible I shall translate one of her letters that I received some days ago.

Always with much love and sincerity,

I remain yours truly,

Adolfo Zeche.

Brethren Youth

Rally At Waterloo

By Rev. Virgil Meyer

On January 25th the young people of the First Brethren Church at Waterloo, Iowa had a youth banquet. It was sponsored by the youth of the church and they invited the young people of the local Church of the Brethren to be their guests. About fifteen came from the sister church and the remainder of the sixty who attended were from our own group.

The Woman's Missionary Society of our church served a very excellent dinner. The tables were decorated with winter scenes of artificial snow and wire figures in the act of skiing, skating and tobogganing. The programs were in the form of snow men. Many different colors of pastel crepe paper streamers with matching nut cups provided a very beautiful setting.

Calvin Lamb, one of our fine young men, served as toastmaster, Virginia Morris led in singing a number of

camp choruses. Two girls put on a humorous one act play which was followed by "The Gay Nineties Revue" which was made up of five men who teach high school here in the city.

The climax of the evening came on a very fine serious note. Rev. E. M. Riddle, General Mission Secretary, and Field Representative of the college brought the address of the evening. He gave an inspiring address on the responsibility of youth to God, country and self.

This banquet was not important only in the fine evening of fellowship, entertainment and spiritual thought, but it was important because it proves again that young people do not always have to be entertained by others. In this case they planned the entertainment, arranged for the speaker, sold the tickets, made the table decorations and the room decoration and even provided some of the entertainment themselves.

It is a wonderful thing to see our youth working together, planning together and worshipping together. No doubt the Brethren Church will grow in the same measure in which we encourage, inspire and help our youth to work and prepare themselves for a larger service in God's Kingdom.

—Waterloo, Iowa.

Missionaries and Human Brotherhood

William C. Kernan

For a number of years some people, in the church and out of it, have been hostile to foreign missions. They have pleaded that since there is enough missionary work to be done at home—and there is no denying that—it is inexpedient to send missionaries to foreign lands. But the missionaries and those who supported them have answered that Christ commanded his disciples to "go . . . and teach all nations," and besides, they have said that taking the Gospel to the whole world should not be deferred until the Western nations had become perfect.

The wisdom of this course has long since been apparent to many, but it is only recently that prominent American spokesmen have called attention to the salutary effects of foreign missions upon international relations. A few years ago, Mrs. Clare Boothe Luce, dramatist, lecturer, and Congresswoman from Connecticut, returned from a trip to China with the pronouncement that the Chinese were our friends because of the missionaries we had been sending to them all these years. And Wendell Willkie, reporting to the nation on his trip around the world, said that "there exists in the world today a gigantic reservoir of good-will toward . . . the American people." First on the list of causes for the existence of this reser-

voir of good-will Mr. Willkie placed "the hospitals, schools and colleges which Americans—many of them missionaries—have founded in the far corners of the world."

In short, the work of our missionaries is bearing fruit. It is creating good-will at a time when good-will and international understanding are at a premium. To be sure this is not its only fruit. But it is a very important one at the present time.

It could not have been otherwise. For the missionaries went to those foreign lands in the service of God and man. They carried no racial prejudices with them. They knew men not as black or yellow or brown, but only as men, God's children and their brothers, who needed the Gospel of Christ . . . Whether or not they knew it, they were building the framework of a world democracy, since democracy depends upon the recognition of the principle that all men are equally members of the human brotherhood.

We can learn from them. The missionaries interpreted Christianity, and the best that is in America, to their neighbors in other lands. *At the moment we have the opportunity to do the same thing for our neighbors at home. It is more than an opportunity. IT IS A RESPONSIBILITY.—Christian Evangelist.*

(Continued from Page 7)

leadership? The question is important because it is quite as much an art to know **what not** to do, as **what to do** in the church.

There are no rules for the duties of a minister's wife in the church, for the problems of the churches differ. The needs of a small struggling church may make it necessary for her to head an organization or department, while in a larger church it may be wholly unfair to the congregation for her to assume leadership. Willingness on her part to fill in or help out where needed and to give hearty co-operation to others who lead should be her attitude.

Generally speaking, it would seem unwise for the minister's wife to be at the head of any organization in the church for two reasons. First, she should have equal interest in the work of all organizations of the church and this can hardly be done if she carries the responsibility of leadership in any one. Second, her concern should be primarily, to develop leaders rather than lead. This is even harder than to lead. It is said it is easier to do the work of ten than to train ten to do the work; but, for the permanent good of the congregation, it is more rewarding to train ten.

The experience of many, suggests that the minister's wife, no matter how gifted for public work she may be, or what training she may have acquired, she must remember that she is still the wife and **not** the minister of the church.

She may crave the opportunity to fill the pulpit, and she may even be a better public speaker than her husband; but if she desires him to succeed, she will let **him be the preacher**. Even when her husband must be away from his pulpit for a Sunday or two, it would seem far better to secure a pulpit supply than to have the wife in any way appear a rival of her husband. Even though she may be an ordained minister, she will find that she can serve her husband best by letting him do the preaching.

It is fortunate if the minister's wife is a musician and has developed the fine art of appreciation of good church music, for she will find many occasions where she can be of help to both her husband and the church.

The minister's wife who is quick to recognize and greet strangers, irregular attendants, those back from a siege of illness or those who need words of encouragement, is most generally appreciated.

It is a good custom, **not**, to hurry away from a meeting, for tarrying to chat, often gives an opportunity for a better acquaintance.

I could go on and on and point out to you as members of this Ministerial organization and we as wives of the ministers, many "do's," and "don't's," but I shall only say that I feel if we minister's wives make good, we deserve a degree of some sort even though it is not received in orthodox fashion from some University.

We cannot expect to please every one, but it's a great satisfaction to know that we can "Study to show ourselves approved unto God, as workmen that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15.

—Denver, Indiana.

The Preacher's Wife

*You may think it quite an easy task,
And just a pleasant life;
But really it takes a lot of grace
To be a preacher's wife.*

*She's supposed to be a paragon,
Without a fault in view,
A saint when in the parsonage,
As well as in the pew.*

*Her home must be a small hotel,
For folks that chance to roam,
And yet have peace and harmony—
The perfect preacher's home.*

*Whenever groups are called to meet,
Her presence must be there;
And yet the members all agree,
She should live a life of prayer.*

*Though hearing people's burdens,
Their griefs both night and day,
She's supposed to spread but sunshine
To those along the way.*

*She must lend a sympathetic ear
To every tale of woe,
And then forget about it,
Lest it to others go.*

*Her children must be models rare
Of quietness and poise,
But will stay on the level,
With other girls and boys.*

*You may think it quite an easy task,
And just a pleasant life,
But really it takes lots of grace,
To be a preacher's wife!*

—Western Ontario District Reporter.

HOUSING FOR PASTORS' INSTITUTE

Pastors and wives are herein informed that in case you need some help in securing a room for the days of the Pastors' Institute at Ashland, please write a card to Mr. R. A. Hazen, 1106 Grant Street, Ashland, Ohio. Tell him your needs and the time you will be in Ashland. If you inquire in due time, he will mail a reply to you. Write early.

A Peculiar People

Israel has ever been called a peculiar people, and the nations of the earth have never been able to understand the Jews. In many places they have become a by-word and an astonishment and a proverb.

But what does God call them? In Psalm 135:4 we read: "For the Lord hath chosen Jacob unto Himself, and Israel for his PECULIAR TREASURE." Not only are the Jews a "peculiar people" in this world, but in God's sight they are a "peculiar treasure."

In the New Testament we read the parable of the hidden treasure. "The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The true interpretation of this parable has reference to Israel, as the treasure hid in the field. The field is the world—the world of nations. Among these nations there is a treasure which God has hid.

And the Lord bought the field—the world—giving His only Son to pay the price, in order that He might gain possession of the hidden treasure—Israel. Some day the Lord will come to claim his inheritance and Israel will rejoice in His salvation.

But Christendom seems to have ignored this truth, and says, "God hath cast away His people and there is no hope for Israel." Christendom forgets that Israel is the treasure hid in the field—that Israel is "the apple of his eye" and that "the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

Knowing that Israel is so precious in God's sight, we should have a great compassionate love for this nation, and make every effort to win Jewish souls for the Lord Jesus Christ.

Think On These - -

Missions are not a part of Christ's program for His Church but the whole program. The Church must be missionary, not by persuasion, but by nature, as the Body of Christ through which He thinks, loves and works with a holy passion for a world redeemed.

Your voice is your messenger. Make it a bearer of good will.

Give not from the top of your purse but from the bottom of your heart.

America's first line of defense is religion.

We face a humanity that is too precious to neglect. We know a remedy for the ills of the world too wonderful to withhold. We have a Christ who is too glorious to hide. We have an adventure that is too thrilling to miss.—G. P. Howard.

(Continued from page 5)

Abraham obeyed God and where is there another character like him? The descendants of Abraham have become a great people numerically. The Jews remain Jews regardless of where they may live. The history of a people who have been distinguished from others nations has been clearly and explicitly written. God had said that he would make Abraham's "seed as the dust of the earth" (Gen. 13:16). Abraham's descendants were to be numerous. 70 souls went down into Egypt. About 2,000,000 came out. No census can be taken of the Jews. Before World War II, the number was estimated at 17,025,000.

Abraham as yet had no child when in the vision in Genesis, chapter 15, God "brought him forth abroad, and said, Look now toward heaven, and tell the stars, If thou be able to number them: and he said unto him, So shall thy seed be" (Vs. 5). Abraham believed in the Lord, "and he counted it to him for righteousness" (Gen. 15:6). The stars of heaven implied that the seed of Abraham would be a spiritual posterity which could be compared with the stars for multitude.

Abraham believed in the Lord and because of his faith, he became the father of all believers both circumcised and uncircumcised. He is called the leader and example. To be a child of Abraham it is necessary for the believer to have faith in God as Abraham had. "Even as Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6). The believer is justified by faith as Abraham was and becomes one of his children. In Galatians we read, "Know ye therefore that they which are of faith, the same are the children of Abraham." (3:7).

In speaking to Abraham the Lord said, "I will make thy name great." In looking back to the beginning of history, Abraham is the first great figure that arrests our attention. Adam is looked upon as a forefather through whom man received his Adamic nature. Cain is remembered as being the first murderer. Through Noah being a just man, the race escaped from being totally destroyed in the deluge. It is true that two events—the fall of man, and the flood are related with some minuteness, but more space in Scripture is devoted to the life of Abraham, than to all previous generations whose history covers a period of several thousand years. Virtue of devout faith in the Lord lay at the base of Abraham's strength and majesty of character. He trusted in the Lord for he found him to be real, near, accessible and trustworthy. He was free from passion, ever calm and stately as a prince. How noble were all his dealings with his fellowmen. The details of his domestic life, as well as his trials and revelation from the Lord, are given with unusual minuteness. His life is constantly referred to both in the Old Testament and in the New.

The three leading faiths of the world, cherish the name of Abraham with great veneration. These three are the only monotheistic faiths. The Jew, the Moslem and the Christian look upon Abraham as the father of their faith. The medieval Church canonized only Abraham among Old Testament worthies. To the Mohammedans, Abraham ranks second only to the name of Mohammed himself. The Turk, the Englishman, the Arab, the Catholic and the Jew find in Abraham a common meeting ground.

Abraham rightly deserves the portion of more than a

quarter of the book of Genesis (11:27-25:11), which is devoted to the narrative of his life. In the long series of the world's great lives, he is the first. He was chosen and called out by the Lord to be his witness. In twelve or more special communications, the Lord told Abraham what he meant to do with him, and by reason of his great faith he became a pattern to men for all time.

The promises of God are certain. What God promises to do will come to pass. The promises of God cannot become void. Man should obey God and do his will. We are amazed at the spirituality of the Israelites. At times it was high. They depended upon God and served him. Then again it would reach a very low ebb. Their spirituality was high at the time of the Exodus out of Egypt. Then a little later it reached a very low ebb. However the apostasy of Israel was never a complete one. The Lord has always a few who are faithful to him. The apostasy of Israel was so great in the days of Ahab, that Elijah fled from Jezebel, and in his prayer, he spake as if there were no faithful left in Israel (1 Kings 19:14). But the Lord has always had some spiritual worshippers even during the times of the greatest apostasy. In replying to Elijah the Lord said, "I have left me 7,000 in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:19). During the captivities the great spiritual leaders were Daniel, Esther, Mordecai, Ezekiel, Ezra and Nehemiah.

It is ever worth while to listen to God and do his will. Abraham found it worth while to serve God. The prophets were faithful to Jehovah. Then Jesus came and he was faithful in all things, even unto the death on the cross. He bid the Apostles to witness for God and to carry on for him. In this command he said, "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Peter witnessed for his Lord and 3,000 were added unto the church. At another time 5,000 were added unto the church. The church grew during the years she was persecuted. The early Christians trusted in God. He led them forth to great victories in Christ Jesus.

We too should have great faith in God today. God was faithful to Abraham and he will guide and direct us in what he would have us do if we put our trust in him. 100,000 souls are passing into eternity daily without Christ as their Saviour and what are we doing about it? Possibly very little and yet we should be doing all that we can do, so that a saving knowledge of Jesus Christ might be presented to those who are still lost. Have you not a word for Jesus as you go about your work? Certainly there is something that you can do to witness for your Lord. We as Brethren should build Brethren churches where there is a need. We should give more and more for Missions so that the Gospel might be preached. We should cry out daily, "Lord what will you have me do today?" Perhaps the following poem by Frances Ridley Havergal, might inspire us to greater service for our Lord and Master.

The Kingdom of God can never be established by raising money but it can never be extended without raising money.

A Word for Jesus

Have you not a word for Jesus? Will the world His praise proclaim?
Who will speak if ye are silent, ye who know and love His name?
You, whom He hath called and chosen His own witnesses to be:
Will you tell your gracious Master, Lord, we cannot speak for Thee?"

Cannot! though He suffered for you, died because He loved you so!
Cannot! though He has forgiven, making scarlet white as snow!
Cannot! though His grace abounding is your freely promised aid!
Cannot! though He stands beside you, though He says, "Be not afraid."

Have you not a word for Jesus! Some, perchance, while you are dumb,
Wait and weary for your message, hoping you will bid them "Come."
Never telling hidden sorrows, lingering just outside the door,
Longing for your hand to lead them into life for evermore.

Yours may be the joy and honor His redeemed ones to bring,
Jewels for the coronation of your coming Lord and King.
Will you cast away the gladness thus your Master's joy to share,
All because a word for Jesus seems too much for you to dare?

Yes, we have a word for Jesus! We will bravely speak for Thee,
And Thy brave and faithful soldiers, Saviour, we would henceforth be:
In Thy name set up our banners, while Thine own shall wave above,
With Thy crimson Name of mercy and Thy golden Name of Love.

Help us lovingly to labor, looking for Thy present smile,
Looking for Thy promised blessing, through the brightening "little while."
Words for Thee in weakness spoken, Thou wilt here accept and own,
And confess them in Thy glory when we see Thee on Thy throne.

—Poem in 1946, Help and Food.

Linwood, Maryland.

Missions are the benevolent arms of the local church reaching around the world, assuring the last and the least that Christians care.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for March 2, 1947

WITNESS FOR CHRIST IN DAILY LIVING

Scripture: John 8:29; Col. 3:17

For The Leader

Our Lord gives a wonderful insight of His relationship to His Heavenly Father in the first verse of our scripture lesson. The Father has sent Him into the world to do a particular piece of work. And in sending Him, the Father has promised to be with Him. Thus Christ sums up the whole matter by saying that He did always those things that pleased the Father. We cannot ask for a more perfect pattern of life by which to live. "Witnessing for Christ in Daily Living" is the supreme necessity of the Christian. Unless we do this, we are not living up to even the simplest requirements of Christian faith. All that we do should be done with the objective in mind of bringing glory and honor to the name of our Christ? Are we?

DISCUSSION

1. WE ARE SENT. As Christian believers, we are sent into the world to witness for Him. O yes, we have lived here all of our lives, and it may be hard for us to understand just how we are "sent into the world." Before we became Christians, we were of the world. When we accepted Christ, our "home" became located in heaven. And now we are "strangers" here. We are "representatives" of God upon earth. We are now "in the world" but not "of the world." At least, we should not be "of the world." A lot of people fail in Christian living because they have too much of the world in their lives. In being sent, we are under Divine orders to witness for Him. If we fail, we have failed the One who gave His life for us.

2. WE ARE NOT SENT ALONE. Perhaps we do our Christian living in our own strength. Some may think they do, but no one really succeeds in this way. For it just can't be done. Since it is God's business that we are in, it is His power that helps us. Paul said, "I can do all things through Christ which strengtheneth me." He well knew where his strength lay. And we are wise today if we seek His help in daily guidance, that our witness for Him might be pure and powerful. Christ says, "Lo I am with you alway." As you take that stand against worldly things, you will feel the power of God with you. As you seek to talk to an unsaved friend about Christ, you will feel Christ giving you strength. God is faithful, and He will not forsake us when we live a true, Christian life day by day. Are you trusting Him as you should?

3. TO WHOM ARE WE SENT? "We are His witnesses." We are to witness of Him to the lost. We are to so live that men will see Christ in our lives. "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven." Today we want high-quality young people and men and women who are willing to separate themselves from the rubbish of the world and be true witnesses of the Christ. How can we wit-

ness for Christ to the lost when we are doing the same sinful things the lost are doing? One man could see no reason for giving his heart to the Lord as his wife wanted him to do. Why not? Because she, professing to be a Christian, was doing all the things of the world that he was. He couldn't see any difference. If the unsaved see no difference in our lives from theirs, how can they hear our message?

4. MORE HARM THAN GOOD. There are certain groups of people that are more interested in splitting hairs over doctrinal and Biblical interpretations than they are in reaching lost souls. While they are endeavoring to convince the world of their particular "light" on the scriptures, the lost are dying at their feet. They do more harm than good. Another group of people are those who feel that they have reached the peak of spiritual perfection in this life. They are stumbling blocks to the lost. The lost people around us see our imperfections in our lives. And if we go to them with the attitude that we are above all sin, it just doesn't make sense to them. More harm than good is done in this way. To win men, we must admit to them that we are human, but that through the strength of Christ we are endeavoring to point them to the Christ. Then, when they see our own failings, they will understand that we, too, are sinners saved by grace.

5. CLEAN LIVING PAYS. The common attitude today seems to be to get as much out of life as possible, for "tomorrow we die." Too much we are interested in what we can do to satisfy the flesh and pride, than in what we could be doing for Christ. But the results are not worth it. Lives deep in sin testify to the ruining power of that life. What we want today are young people, and men and women, who will "live clean." These will devote their time to the church. In work and school their language, conduct and attitudes will be Christian. Around them they will spread the life of Christ. They may be left out of some things, but it will pay in the end of life. The Christ, whom we serve, will some day give us our reward. Yet, for many things, we need not wait. Anyone who is making a sincere effort to witness with a clean life knows the many spiritual blessings which come along the way. Cleanliness and purity of body and soul are the results. A clear mind, noble thoughts, and the respect of our fellow men, also results. When we live for Christ, we win, for He is with us all the time.

DISCUSSION

1. Morally and spiritually, what is wrong with the common saying, "Eat, drink, and be merry, for tomorrow we die?"

2. Why must our lives be pure and clean in our witnessing for Christ?

3. Name the Bible characters who witnessed to God by the good lives they lived.

4. Name some ways in which we can witness for Him each day.

SUGGESTED PROGRAM

Have a "leaderless meeting." Appoint someone to arrange the meeting, preparing the various parts, such as songs, scripture and topics. Number each part and then in the meeting go right from one number to the next. Vary this with your own individual ideas.

Piano prelude
 Opening prayer
 Songs: "Take My Life and Let it Be"
 "He Leadeth Me"
 Sentence prayers
 Special number
 Offering
 Leader's talk
 Discussion and questions
 Business
 Song: "I'll Go Where You Want Me To Go Dear Lord"
 Benediction

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

INDIFFERENCE

When Jesus came to Golgotha—they hanged Him to a tree,
 They drove great nails thro' hands and feet and made a
 Calvary,
 They crowned Him with a crown of thorns, red were His
 wounds and deep,
 For those were crude and cruel days and human flesh
 was cheap.

When Jesus came to our town they simply passed Him by,
 They never hurt a hair of Him, they only let Him die.
 For men had grown more tender and they would not give
 Him pain,
 They only just passed down the street and left Him—in
 the rain.

Still Jesus cried, "Forgive them, for they know not what
 they do,"
 And still it rained the winter rain that drenched Him thro'
 and thro'.
 The crowds went home and left the streets without a soul
 to see
 And Jesus crouched against the wall—and cried for Cal-
 vary.

G. A. Ctudert-Kennedy.

THE WEEPING CHRIST

Scripture: Luke 19:37-44

Suggested Hymns: "Must Jesus Bear the Cross Alone?"
 "O Jesus, Thou Art Standing," "God Calling Yet,"
 "Come, Holy Spirit, Heavenly Dove."

Leader's Petition

Seed Thought Provokers:

In the midst of festal cries our Lord gave way to a
 surging emotion. The sight of the city of Jerusalem over-
 came Him and melted Him to tears.

"Why doth my Saviour weep,
 At sight of Zion's bowers?"

Shows it not fair from yonder steep
 Her gorgeous crown of towers?"

—George Herbert.

The entire 23rd chapter of Matthew is the answer.
 Also read Luke 13:24-35.

An artist, architect, or a poet might have been elated at
 the view, but the Redeemer and Savior of mankind was
 sadly affected. The city's "religion was but the whited
 sepulcher of Pharisaism. Synagogues were the enclosures
 of the elect. Wealth thought of luxury as the end of life, and
 ignored its responsibilities." The splendor of the city could
 not cover its immoral and corrupt nature, its licentious-
 ness, rottenness and sin in His sight. He saw the conse-
 quences of His own rejection (Mk. 13:1, 2; Lu. 23:27-30).
 Our Lord was a man of sorrows and acquainted with grief
 (Heb. 5:7). He wept over a lost city, over a lost world.

"Did Christ o'er sinners weep,
 And shall our cheeks be dry?
 Let floods of penitential grief,
 Burst forth from every eye.

"The Son of God in tears,
 The wondering angels see;
 Be thou astonished, O my soul,
 He shed those tears for me."

We need to agonize over our cities today instead of
 criticizing them! Why should we weep over the modern
 city as Christ did over Jerusalem? For the same reason
 He wept—the people are lost! They have eyes but they
 cannot see, their ears are heavy, leperlike—they have no
 feeling, the devil-possessed have a miserable home life,
 the demoniacs are a menace to society, the rich fool tries
 to feed his soul on material things.

Jesus wept because the people were neglecting, abus-
 ing, and misusing His Father's house. Brethren, let us
 build and beautify our Father's house of prayer, plant
 shrubbery and flowers about it, and above all, lift up
 Christ and see Him draw all men to Himself.

Jesus wept because the people of the city had lost their
 golden opportunity (Luke 19:42-44). Such was the fate
 of Tyre (Ezek. 26:12-14), of Nineveh (Zeph. 2:13-15), of
 Babylon (Isa. 13:19-21). What a warning to modern cit-
 ies? The religious condition in the world today is appall-
 ing. Rev. 3:14-22 is a picture of the modern church. Christ
 is on the outside of the church door seeking admittance?

What a debt the world owes its weepers! Savonarola
 wept over Florence, rotten by the profligacy of popes,
 and sought to rebuke and cleanse from sin. The follow-
 ing lines apply to martyred missionaries:

"Then with a rush the intolerable craving
 Shivers through me like a trumpet call;
 Oh, to save these! to perish for their saving,
 Die for their life, to be offered for them all."

Our Saviour did not weep in vain. There will be a New
 Jerusalem without hypocrisy, crying sins, social inequality,
 moral and spiritual filth (Rev. 21:1, 2, 27). "For only those
 that are saved shall walk in the light of it." "I want to
 see Jesus, don't you?" "I want to be of that number when
 the saints go marching in!"

The Radius Of Love



by Dr. Roy L. Smith

Someone has said that you can measure any man's Christian life by the radius of his love.

It is easy for any person to love one of his own. Indeed, it is the natural and inevitable thing for one to love his own family.

It is, likewise, relatively easy for one to love those of his own kind—classmates, fraternity brothers, close associates, and pals. Some of these associations are among the most sacred and beautiful in all of life.

It is, also and within certain limits, easy to love those of one's own country and race. Travelers abroad find it easy to strike up a happy acquaintanceship with some fellow countryman whom they may meet accidentally, and within a few minutes or hours they have a feeling that they have known one another for years.

But to love those of another race, of another color, or of another culture is something entirely different. Yet Jesus issued his command: "Go ye into all the world and preach the Gospel to every creature."

The world is discovering in these days of reconstruction that the only ties that held in spite of the war were those of the Christian

fellowship. Labor organizations, political alliances, and similar bonds were broken asunder almost with the first impact of hostilities. The ties of the Christian fellowship, however, managed to hold, at least in part, in spite of "war's desolation."

Inside the conquered nations we are discovering that the most helpful groups, and those most useful in the rebuilding process, are those which have been able, because of their Christian spirit, to forgive those who were once their enemies on the battle field.

The best disarmament program is that one which strengthens the bonds of the fellowship between Christians. And as the Christians become influential, their influence is invested in behalf of peace. This means that Christian missions are much more significant than mere theology; the Christian missionary has become a statesman and paratrooper of peace. The Christian, therefore, who is not able to extend the radius of his Christian love far enough to include those of other races and nations, is failing in his stewardship of the Kingdom of God.

The BRETHREN & VANGELIST

Official Organ of The Brethren Church

Christ Within
These Lenten

Days
Should Find
Each

Christian
Looking

Within His heart!



The Brethren Evangelist

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INTERESTING ITEMS

Bryan, Ohio. A brand new Junior Woman's Missionary Society was organized in the month of January.

Forty-nine were in attendance at the February meeting of the Bryan Laymen's meeting of the Layman's Organization. Rev. E. M. Riddle was the Guest Speaker.

On March 2 the Senior and Junior S. M. M. will conduct their Public Service at the evening hour. A very special program is planned.

Cerro Gordo, Illinois. Word comes from Mrs. C. E. Johnson that Brother Johnson is recovering quite nicely from his recent hospital experience. Let us continue to pray for his complete recovery.

Berlin, Pennsylvania. The first of the Berlin city Lenten services was held in our church on Wednesday evening, February 19, with Brother S. M. Whetstone bringing the message.

The Berlin bulletin of February 2 tells us that their Sunday School has gotten off to a fine start in the new year, there being an average gain of fourteen thus far over last year's average.

Vinco, Pennsylvania. Brother St. Clair Benshoff, pastor of the Vinco Church, together with the Vinco Brethren Male Quartet were "on the air" over station W A R D of Johnstown, on Tuesday morning, February 11th. The quartet was composed of Lester Leidy, Dale Walk, Jacob Mackall and Weldon McQuillen, with Mrs. Lester Leidy as accompanist. A unique feature of this broadcast was the recording which Brother George Leidy made of it.

Johnstown (Third) Pennsylvania. We quote from a circular letter by Brother Chester Zimmerman: "The official board and the quarterly business meeting of the church voted to ask the church to raise \$3,000.00 this year for an organ for the church." We learn that the present instruments of the church are beyond repair.

The Johnstown Third reports that eighteen are recorded as having attained a 100% attendance at the Sunday School during 1946.

Linwood, Maryland. Speaking of organs, we learn that the Linwood folk only have six organs ahead of them now. Our last report was that they were seventeenth on the list. They hope to have it about Easter time.

Milledgeville, Illinois. Recently Milledgeville had the misfortune to lose its public school building by fire. We note that our church there is opening their basement to the schools for their use until the building can be rebuilt. The first three grades are to be housed there.

Nappanee, Indiana. Our church choir is to join with the other choirs of Nappanee to render an Easter Cantata. Rehearsals are now in progress.

Ardmore Heights, South Bend, Indiana. When Brother Whitted was in Ashland last week he left the editor quite a pile of bulletins. From them we glean the following:

The trustees of the church are having the entire building rewired, since the old wiring has become dangerous.

The Ardmore revival will begin March 17 and continue through Palm Sunday. Brother and Sister Samuel Adams of Peru, Indiana, will be the evangelistic party.

Brother Whitted says the new bulletin backs for the entire year are a Christmas gift to the pastor and the church by Miss Olive Whitted of Columbus, Ohio. Miss Whitted is the daughter of Brother and Sister Whitted.

St. James, Maryland. The first regular meeting of the new Layman's Organization of the St. James church was held on Friday evening, February 14 in the Sunday School room of the church.

Waterloo, Iowa. Brother Virgil Meyer reports that a Birthday Party will be held at the church on Tuesday evening, March 4. It was postponed from February 11 because of the "prospect of continued bad weather." Well it continued we think.

The Choir of the church presented a musical night on Sunday evening, February 23. A free will offering was taken to start a fund for the providing of new choir robes.

Elkhart, Indiana. Brother L. V. King, pastor of the Elkhart church announces the presence of Rev. Don Fulken-

(Continued on page 7)

Business Manager's Corner

George S. Baer

Again we say, They're Distinct
The Publication Day Offering, and the New Press Fund

WE THOUGHT we had made it clear, but maybe some have not read the Evangelist as regularly as they ought, nor the other publicity matter sent out. But the New Press and Equipment Fund is a special project authorized by the 1946 General Conference and when the goal has been reached you will be done with it. But the Publication Day Offering is one of the regular annual offerings authorized by the General Conference for the support of the general work of the church. You have been contributing to it year after year, and each time in recent years your offerings have increased over the preceding year. Right now we are asking for a generous offering to the support of our regular publications. Please do not allow gifts to the Press Fund to decrease your regular offering. That is why we are asking only for pledges now for the Press Fund, to be paid any time during the year.

Magazine Paper Stock Increased 58%

We have been grabbing in every direction to get enough paper to keep our magazines going and the price has been steadily increasing. Now we are finding it possible to secure some magazine paper in quantity lots, but the price has shot up to a point that figures over 58% higher than it was at last General Conference time. There is nothing we can do but pay the price, if we want the paper. That is one NEW REASON FOR AN EXCEPTIONALLY LARGE PUBLICATION DAY OFFERING. And the price has gone up 100% in the last 12 months. But this last price boost nearly took our breath. We cannot stand that much extra loss, so we thought we should go to the shareholders with the problem and see if perhaps some of the churches and individual members might care to do something about it.

Publication Day Offerings—2nd Report

Previously Reported	\$ 590.65
Hardmore Heights, South Bend, Ind., Church	37.75
Church Offering, Bryan, Ohio	164.02
Mrs. Minnie Schad, Bryan, Ohio	5.00
Pittstown, N. J., Church (Loose offering)	1.00
E. C. Hackett	3.00
V. E. Hackett	3.00
Mrs. Edna Race	2.00
Mrs. Ella Race	2.00
Mrs. Jennie Race	1.00
Merry L. Flora, Lagro, Ind (College Corner)	4.00
County Line Church	10.00
Denver, Ind., Church Offering	54.00
Austin Gable	2.00
Chas. M. Eikenberry	5.00
N. B. Brower	5.00
Carl V. Maus	5.00
Sam Clingaman	2.00
Rufus Carlin	3.00

Mildred Flora	1.00
Frances Eikenberry	5.00
Omer Fisher	1.00

(Continued on Page 11)

The Editor Thinks Aloud

Fred C. Vanator

"OFF-ERS" AND "ON-ERS"

THE ELECTRIC light switches in my home have two words on them—"Off" and "On." When the switch is flipped to "on" the electric current is working through the circuit and giving light for the lighting of the rooms or furnishing power for the operating of the various devices common to the average home of today. When the switch is flipped to "off" the current ceases to flow through the connecting wires and darkness prevails and the devices do not operate.

As I turned the switch to "on" the other night, I stood looking at it and read again the words thereon. It set me to thinking.

How much we are like that little switch. It takes but little pressure to put us on the "on" line, yet so often it takes even less to "switch us off." We go to church; we hear a marvelous, moving sermon; the music lifts us to heights unknown before; our prayers ascend in thanksgiving, and our hearts throb with the presence of the Lord. It is then we turn the switch to "on" and resolve that we will go out and do great things for the Master and His cause.

But somehow when Monday morning dawns (blue Monday, many call it) it seems that some finger has slipped up and silently and slyly flipped the "off" switch, and we are devoid of power to operate as we had vowed so fervently the day before.

Usually that finger that plays with the switch is "Forgetfulness." We meant to do it, all right, but somehow "the cares of this world" just blinded our eyes and darkened our understanding and "blacked out" our wills—and we let the switch stay at "off" until the next Sunday's services.

And then, sometimes, we permit the "overload" of busyness to "blow a fuse." Then we have real trouble. For the fuse is that little mechanical device that stands between the source of power and the device to be operated, in order that it may safeguard the entire structure. It is the "just the little" too much that is "loaded" on the line that causes the trouble and brings the break.

To the Christian, that "overload" is that which he takes on so much of the world's work that it overbalances his essential Christian work. A Christian owes more to his Lord than to the world and must act accordingly. Otherwise the "overload" will disconnect him from the source of power, and he will become an "off-er."

Are you an "on-er" or an "off-er?"

Think it over!

The Bible Speaks



"The Bible Speaks About Baptism"

Rev. Claud Studebaker

BAPTISM is only as important and essential as the Word of God makes it. Theological analysis by some men, who seem to feel they understand fully the profound depths of God's plan of salvation, and know the scope and intricate workings of God's grace, as it is revealed in Jesus Christ and the Holy Spirit, must not be taken seriously if it warps the plain teaching of our Lord, or dilutes His authority or substitutes an ecclesiastical or theological technicality for the plain teaching of Christ.

God has always made it emphatic that His word is final. No person with ordinary intelligence will miss the meaning of the plain commands of God. He told Moses to make everything according to the pattern He showed him in the mount. "To obey is better than sacrifice," said the prophet to King Saul when he thought he had improved the command of God. Christ our Lord said, "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:21-23. The Pharisees proudly boasted of their piety and superior spiritual understanding of God's law, when as a matter of fact they were conceited hypocrites of whom Christ said, "In vain do they worship me, teaching for doctrine the commandments of men." Matt. 15:19.

The Evidence of Faith is our Obedience

Baptism in water has been a subject controversy during many centuries of the church. The time, mode, purpose and result all enter into the controversy.

The Brethren Church has always taught that the Holy Scriptures speak with final authority, for in them God has spoken to man. His words express the truth in the most direct and simple manner. Our part is to do His will and obey His word. When Christ came to John the Baptist for baptism in the Jordan River, John felt he was unworthy to baptize Him, but Christ insisted and John baptized him in the water, and when He came up out of the water He prayed, and the Holy Spirit came upon Him, and God spoke from heaven, "This is my beloved Son, in whom I am well pleased."

In the earthly ministry of Christ He baptized in water those who became His followers. "After these things came Jesus into the land of Judea; and there he tarried with them and baptized. And John was also baptizing in Aenon near Salem, because there was much water there: and

they came and were baptized." John 3:22, 23. "The Pharisees had heard that Jesus made and baptized more disciples than John." John 4:1.

At the close of the ministry of Christ, He gave His apostles this direct and significant command, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. The way of salvation is to believe and be baptized. Of course it would be of no value to be baptized if you did not believe. And on the other hand, if Christ told you to be baptized and you said you did not believe that was essential, it seems to me Christ could say, "You did not do my will and obey my word." Far from me to judge, but if Christ said to be baptized in water by a certain formula, who has authority to repudiate it? When Christ, who gives life, says: "He that believeth and is baptized shall be saved." (That's salvation by grace, for Christ is freely offering it) who has the right to interpret it to mean, he that believes and is saved shall be baptized?

The Pharisees, zealous for the law, made it of no effect by their own ideas and traditions. So it is today and always, men wrest the scriptures to their own destruction.

The Gospel Preached

On the day of Pentecost according to the purpose of God, Peter preached the gospel of Christ; He who lived and rose again. The Holy Spirit came according to the promise and men were convicted of their sin and called out to Peter and the apostles, "What shall we do?" "The Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Peter was under the miraculous power of the Holy Ghost and his words are recorded as the eternal truth. Salvation is offered to all men who will believe on the Christ whom he preached. "The promise is to you, and to your children, and to all that are afar off . . ." This is the procedure to be saved. It was the same in all the conversions recorded in the Acts. It is the same in the Epistles when the believers were reminded of the great doctrines of salvation which are taught and visualized in the ordinances and particularly in the holy sacrament of baptism.

Citation of Bible Conversions

In the eighth chapter of Acts Philip preached the gospel of Christ. They that believed were baptized, and after the "laying on of hands" they received the Holy Ghost. When Philip preached Jesus to the Eunuch, and they came to a body of water, the Eunuch said, "See, here is water

What doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart thou mayest." To which the Eunuch answered, "I believe that Jesus Christ is the Son of God." They both went down into the water and he was baptized, and the Spirit led them on their way.

The same procedure was followed in the conversion of Paul. Although it took a miraculous vision to convince him of the eternal Christ, yet he waited in blindness until Ananias came to him and said, "Receive thy sight . . . and now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." First he recognized Christ as Lord: that is the first step in every conversion. He was enlightened and at once obeyed in baptism and received the Holy Ghost. The gift of the Holy Ghost follows the remission of sins, which is an act of God, and the Holy Ghost is given to guide into all truth.

The same order is taught in the conversion of the Philippian jailer and in Lydia of Thyatira. The same is taught in the Epistles written by both Peter and Paul to the churches in teaching the doctrines of salvation and the realities of those doctrines in Christian life. "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ." 1 Peter 3:21. "Therefore ye are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4. "ACCORDING to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5. —

Christ our Lord ordained baptism in water as the initiatory rite into the church which should be synonymous with entering into a saving relationship with Christ. "For as many of you as have been baptized into Christ have put on Christ." Galatians 3:26. If you are in Christ, you cannot be baptized into Christ. Going INTO, certainly means, by any proper meaning of words, that you cannot go into a place that you are already in.

Many teachers will tell you that men must know they are saved before they are baptized, otherwise they are working for their salvation. This is untrue, because no amount of work can obtain salvation—it is the gift of God through the atoning blood of Jesus Christ. However, if you believe in Christ and refuse to obey Him, you forfeit your claim to His grace and belie your profession of love. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." John 14:21.

By the precious promises of God we partake of divine nature. Cleansing by the Word is only possible by obedience to the Word. "Seeing ye have purified your souls in obeying the truth." "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness." Romans 6:17, 18.

Summary

The crux of the Bible teaching on baptism in water is: Christ Himself was baptized in water and received the Holy Spirit and approval of His Father. He had those baptized in water who became His followers while on earth in the years of His ministry. He commanded His apostles, "Go ye into all the world and preach the gos-

pel to every creature. He that believeth and is baptized shall be saved." Peter on the day of Pentecost, first preacher of the gospel, and the church began the dispensation of the grace of God in Christ Jesus, and salvation was offered to all men who would believe and be baptized according to the command of Christ, with the promise of the Holy Spirit as our Comforter and Guide. Paul preached the same gospel and presented baptism as the great doctrine and sacrament which teaches every doctrine of salvation. We are not the children of God, but must be born of the water and the Spirit. We are sinful and must be cleansed. We are baptized into the death of Christ and also rise to walk in resurrection power. We are unregenerate and must have the washing of regeneration. If you want to say that baptism is not essential to salvation, you should then take the liberty to change many of the plain teachings of God's Word.

We do not limit God, neither do we assume to force Him into a corner and say, "If baptism is essential to salvation, then God can save no one unless they are baptized according to His plain command." This would be presumptuous indeed, for Christ may save whomsoever He chooses, in any way He chooses, whether a thief on the cross or off of the cross. However, when He sends us out to preach His word and gives us the gospel of His love and grace, and places baptism in water as one of the means and manifestations of our faith, does it not become extremely important to preach it and observe it in the manner He gave it?

His words shall judge us in the last day. This does not imply that some of His words must be obeyed, but, "Whatsoever he saith unto you, do it." If it is baptism, be baptized in the water and rest assured of the blessing of God on your soul. If it is done in true faith, from the heart, you may confidently expect the remission of your sins and the precious gift of the blessed Holy Ghost to lead you. If you are faithful in your obedience to the Christ you may confidently expect the remission of your sins and the precious gift of the blessed Holy Ghost to lead you. If you are faithful in your obedience to the Christ you may confidently anticipate entrance into that everlasting kingdom of our Lord and Savior Jesus Christ. It is extremely hazardous to select the commands you desire to obey. It is presumptuous to dilute the words of Christ or divert them to our own ideas. "If ye love me, keep my commandments," saith the Christ.

—South Bend, Indiana.

Books Worth Reading

Books Selected and Recommended.

Mrs. J. Allen Miller

The Christian Answer. Edited and with an introduction by Henry P. Van Dusen. This book is built on the premise that mankind stands today at one of the fateful moments of history and that it is a time of decision. The future depends upon how that decision is made. The authors believe there is an answer to the World's predicament, and these pages will set man's thinking on a firm base. The book is of great importance, has a definite purpose and contains much original thought.

Publishers, Charles Scribner's Sons—1945. \$.50.

Young Men and Boys' Brotherhood

MARCH DEVOTIONAL MEETING

TOPIC: "THE TWELVE SOLILOQUIZE"

Part 2.

(Text by Louis J. Kovar)

Scripture: Luke 6:12-19

Bartholomew

I AM Bartholomew, but some call me Nathanael. My first entrance into sacred history is found in my association with Philip, who told me that he had found the expected Messiah, Jesus of Nazareth. I replied to Philip, "Can . . . any good thing come out of Nazareth?" But Philip insisted, "Come and see!" I followed him to see the Nazarene. When Jesus saw us coming, he looked upon me and said: "Behold an Israelite indeed, in whom there is no guile." His very words and countenance pierced me through and through, and I realized that I was standing before the King of kings. I was surprised that he knew me and I said, "Whence knowest thou me?" Jesus answered and said, "When thou wast under the fig tree, I saw thee." My heart leaped within me and I found expression only in these words: "Thou art the Son of God; thou art the King of Israel." I knew within my heart that he was the Christ and that I, Bartholomew, needed the Christ.

I followed him as one of the twelve apostles studying at his feet for nearly three years.

After he ascended into heaven, I labored with other disciples in Jerusalem. Later I carried the gospel to Armenia, where I became a martyr for Christ; the enemies of Christ flayed me and then hung me on a cross; they put an end to my earthly ministry, but they could not destroy my soul which lives today in the mansions of heaven with Christ my Savior.

Thomas

I AM Thomas, and my surname is Didymus, meaning "The Twin." Many call me "doubting Thomas." Even though I was sometimes perplexed and wanted more evidence to substantiate my faith, my devotion to the Master was very sincere. I well remember when Jesus was being called to Bethany to heal Lazarus, how we apostles objected because we feared what the leaders of the Jews would do to him. But when Jesus made it clear that he was determined to go to Bethany, I said, "Let us also go, that we may die with him."

When Jesus was giving his farewell address, I asked him the question, "Lord, we know not where thou goest; . . . how can we know the way?" It caused Jesus to reveal his purpose; and he said, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

When the risen Jesus first appeared to the group of disciples gathered together in the upper room, I was not

present. When I saw my fellow disciples again, they said, "He is risen." I doubted their reports of having seen the risen Lord, and I said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." But when I saw him with my own eyes, and when I heard him speak my name, I was convinced. Then I made the great confession—"My Lord and my God!"

In later years I labored in India and Parthia. I rejoice today that I believed in the Master and that I gave my service to the King of kings. I am happy that I followed his admonition, "Be not faithless, but believing." I gave my life as a martyr for faith in Jesus Christ and I would gladly do it again.

James, The Less

I AM James the Less, the son of Alphaeus. History doesn't tell much about my life as an apostle, for most of the things that have been written about my discipleship have been lost. I was called by Jesus to become one of the twelve original apostles; I answered his call and I followed Jesus as a true disciple. My faith in Christ was very great, and I remained loyal to my Master to the very end. When Jesus was crucified I was discouraged, and I thought our experiences with the Messiah had been brought to a sad end. But his appearance in the upper room gave me a new faith; and on the Day of Pentecost the Holy Spirit gave me power to preach the gospel with great joy and happiness. After Jesus ascended into heaven, I labored in the church at Jerusalem. My earthly life was brought to an end as a Christian martyr; I was stoned to death because I preached the gospel of Christ, and my body was laid to rest at Jerusalem.

Judas Iscariot

I AM Judas Iscariot. I am known in all history as the traitor who sold Jesus for thirty pieces of silver and who betrayed him with a kiss. I was a Judean, but it was in Galilee that I received my call to be a full-time helper of Jesus. I was always a man of ambitious designs, and I followed Jesus from mixed motives. I was a man of no mean ability; in fact, I was made the treasurer of the Twelve, and I cherished a hope that when Jesus would establish his earthly kingdom I would receive a prominent position in his political order. When the crowd wanted to make Jesus king and he refused, I began to lose hope and become disillusioned. Then my old avarice and greed got the better of me. When Mary anointed the feet of Jesus, I protested: "Why was not this ointment sold for 300 pence, and given to the poor?" I managed to conceal my true motives from my fellow disciples, but I could not fool the Master. Once he said, "Have not I chosen you twelve, and one of you is a devil?" Jesus knew my motives; but the other disciples did not surmise that I was a traitor.

Finally, at the Last Supper, Jesus gave me the sop; then he said, "What thou doest, do quickly." Satan entered into my heart; I immediately turned my back upon the Master and went out into the night.

I sold Jesus for thirty pieces of silver. I led the mob to the Garden of Gethsemane, where we found Jesus, and I betrayed him into the hands of the enemy with a kiss.

When I kissed Jesus, he called me "friend." His words of love pierced me; my heart sank within me; and my face burned with the guilt of a traitor. A terrible revulsion seized me. The betrayal money seemed to burn my

fingers. I took it back to the Jewish leaders who paid me; and when they would not take it back, I threw it at their feet. I saw that I could not undo what I had done—that I had sealed my doom. I took the coward's way out—suicide. My tragic end is known to all the world.

Simon

I AM Simon the Canaanite, or Zealot. I belong to the order or ardent, fiery patriots—called Zealots—in Galilee. In the days of the enrollment we bitterly opposed the threatened increase in taxation, and we made open rebellion against Rome. But the revolt was quelled and our leader put to death.

Then one day I met Jesus of Nazareth. Something happened to me that day which changed my attitude toward Rome, toward God, and toward my fellow men. It removed my inner tensions and gave me a new balance and poise which I never enjoyed before, a peace which passeth all understanding. I recognized in Christ the hope and answer of all Messianic prophecy. I could not help but follow him because he was the greatest and best leader I ever saw. I eagerly became his disciple.

Many years later I left Jerusalem to spread the gospel among those who knew it not; finally I carried the Good News to Britain, where I suffered martyrdom for the Master, being crucified on a cross of dark northern fir. When the Lord called me to his heavenly home, my body was laid to rest where I last labored. My life with Christ has been a great joy. Gladly would I suffer for him again.

Thaddaeus

I AM Thaddaeus. However, John in his Gospel called me Judas (Jude) and so does Luke, while Matthew refers to me both at Lebbaeus and as Thaddaeus. For this reason Biblical scholars often refer to me as the three-named apostle.

The Bible doesn't tell much about my work and life, for most of my history is lost. My home was in Galilee, and there I received my call to follow Jesus. You will recall that I asked the fourth question in our final discourse with Jesus before his crucifixion: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my word."

I was a missionary in Syria, where King Abgar V became converted; he was probably the first Christian king in all history.

As my Master lived and died for me, so I lived and followed him. Gladly I faced martyrdom for him.

John

I AM John, the beloved apostle of Christ, a brother of James and son of Zebedee the fisherman. James and I were fishing partners of Peter and Andrew. I was a disciple of John the Baptist until I found One greater than he, "The Lamb of God."

I am the youngest of the twelve apostles. In my early life and ministry, Jesus referred to me as a "son of thunder" because of my impulsive character and vehement temper.

I was privileged to be one of the three apostles who formed the inner circle of Jesus. I shall never forget the terrible day when Jesus was crucified. Though all of us

apostles fled when Jesus was arrested, I returned to be near him at his trial and when he was crucified. I was rewarded for my loyalty. The Master gave his mother into my keeping.

On the very night that Jesus was betrayed, he served the first Lord's Supper, and I sat at one side of Jesus, leaning on his breast; Peter and I made the preparations for the Last Supper.

On the resurrection morning, it was I who outran Peter to the tomb. Under God's inspiration I wrote the Gospel of John, the Three Epistles of John, and the Book of Revelation. The Book of Revelation was written from a vision which I received while I was on the Isle of Patmos, where I was banished because of my faith in Jesus.

As a result of my training under the Master, I grew in the Christian graces and the knowledge of Christ; I was no longer called a "son of thunder" but rather an apostle of love.

I cherish the title which the New Testament gives me, "The disciple whom Jesus loved." Peter was a more aggressive leader than I; but he had no greater zeal for the Master's work than I, and no greater love for the Master than I.

The closing years of my life were spent at Ephesus where I gathered and taught many disciples. I was the last of the twelve apostles to bear earthly witness to Christ; and I lived almost to the close of the first century. Then I went to be with the Master whom I so loved.

Interesting Items

(Continued from Page 2)

berg as the speaker in that church on Sunday evening, March 9.

He also tells us that about 350 people were present for the presentation of the picture, "King of Kings," on Tuesday evening, January 28. He says that a nice offering was received and that this assures other pictures of that nature.

Goshen, Indiana. Brother H. H. Rowsey says, "Eighty-three children under fourteen years of age were present for the morning worship service on Sunday morning, February 2. This included forty-four members of the Children's Choir. This is not unusual."

We glean this from the Goshen bulletin of January 26: "The entire loose offering of the Sunday School will go into the NEW PRESS FUND, and will be recorded by classes and departments." That's fine. Let some of the other Sunday Schools do the same thing.

Ashland, Ohio. The Ashland Laymen are to be entertained by the Ashland Third Street Church of the Brethren Laymen on Tuesday evening, March 11.

The doctor has ordered the Ashland pastor, Brother W. C. Benshoff, to bed for the next two weeks. Will you join your prayers with ours for his rapid recovery? Dr. L. E. Lindower preached both morning and evening on Sunday, February 23.



Across the outdoor Pulpit you see the frozen lake.

The SHIPSHEWANA Summer "No Summer"

Plans for next summer are going forward.

We want you to contrast summer and winter at "Beautiful Shípshewana."

**L. E. Lindower,
Camp Director**



Girls' Dorm—S. M. M.

This is the way back from softball and campfire.



Forms have been sent to Old workers to present names for the will be provided in the early part needed. Send in names of volunteers.

Application blanks for camp will be necessary for every Shípshewana accepted, to attend Camp next summer early. If you are not sure you can no strings attached. Additional Director.

e of VANA Camps

-- Camp



New picnic shelter and croquet court by Boys' shelter.



Modern "Shower" House.

For the first time Shipshewana will try a six-week schedule—an effort to reduce the size of each camp to less than seventy-five. Following is the Schedule:

1. JUNIOR GIRLS, June 22 to 29, ages 9, 10, 11.
2. JUNIOR BOYS, June 29 to July 6, ages 9, 10, 11.
3. INTERMEDIATES, July 6 to 13, ages 12 and 13.
(Small 12 year-old boys may prefer Junior Boys)
4. FRESHMEN, July 13 to 20, age 14.
(Some 13 year-old girls may prefer this one)
5. SENIORS, July 20 to 27, ages 15 and 16.
6. YOUNG PEOPLE, July 27 to August 2, ages 17 up.

Where campers gather between classes—in the summer.

liana pastors and former camp
staffs. A Camp Leaders' Camp
Willing and trained leaders are
quickly as you can.

so been sent to pastors. It will
er to apply beforehand, and be
e that your applications are in
submit an application—there are
y be obtained from the Camp



Additional Report of the Educational Day Offering

We gratefully acknowledge receipt of the following additional gifts to Ashland College and Seminary:

Missionary Society, Udell, Ia.	\$ 13.01
Dayton Brethren Church, add'l.	5.00
Falls City, Nebr., Brethren Church	72.50

GRAND TOTAL OFFERINGS TO DATE..\$10,873.46

We wish to correct an error in our previous report. A gift of \$50.00 was credited to Mt. Olivet Brethren Church in Southeastern district, whereas it should have been the Mt. Olivet Brethren of Georgetown, Delaware, of the Pennsylvania district. We humbly beg the pardon of these good Brethren.

We trust gifts will continue to come in until we reach our goal of \$15,000.00. All gifts sent in up to June 10th will be credited to this year's budget. We continue to solicit your interest and your prayers.

A. Glenn Carpenter, Business Manager,
Ashland College, Ashland, Ohio.

Brethren Youth

BRETHREN YOUTH OF NORTHERN INDIANA

ON JANUARY 21, in spite of a blizzard, fifty-four young people met for the second meeting of this organization.

The meeting opened by singing of "Give of Your Best to the Master," followed by the welcome by Shirley Bottorff, president of the South Bend group. The Scripture, Psalm 100, was followed by a vocal solo, "Thank You, Lord," by Carol Robbins of Elkhart. Janet King of Elkhart led the group in prayer after they had prayerfully sung "Into My Heart." The devotional program was concluded with a vocal solo, "Precious Lord, Take My Hand," by Jane Sholly of South Bend.

During the business session it was decided to take a project at Shipshewana. Announcements were made concerning a roller skating party to be held March 10th, in Mishawaka and concerning the next meeting—to be a banquet held in Elkhart on April 15. The group decided to award an attendance banner at each meeting and to publish a news sheet. The official name adopted was, "Brethren Youth of Northern Indiana."

Following the business session Phyllis Weaver of Napanee sang, "Then Jesus Came." Mrs. Kathryn Snyder, organist at South Bend, led the group in singing songs to represent each month since the group was seated in groups according to birthdays. Rev. H. H. Rowsey of Goshen pronounced the benediction.

Refreshments were served by the host Church.

Secretaries Janet King and Rosemary Roose.

COMMENTS On The Sunday School Lesson

by The Editor

Lesson for March 9, 1947

AN EXAMPLE OF HUMILITY

Lesson: John 13:3-15, 34-35

THIS LESSON is on a subject that is very close to us Brethren. We believe that the "ye ought" of Jesus meant just that. The word which is translated "ought" here, carries the meaning of "it behooves us" or "there is an obligation to do it." So in reality Jesus is saying, "If I then, your Lord and Master, have washed your feet, it 'behooves' you, or 'there is an obligation' that you wash one another's feet. For I have set the example, and shown you the act, and now it is your duty to do as I have done to you." Could anything be plainer?

When we consider the fact that Jesus was facing the cross, and He knew it, dare any one say this was a mere act of humility and service on the part of Jesus? Even as a little later in the evening He took "the Bread and the Cup" and set them aside as a memorial to His death and His sacrifice, He was now leaving His disciples an activity that reminds them of their need of cleansing from the defilement of the world in the connection with their acceptance of His sacrifice. There should be no doubt in our minds that the feet washing was a part of the whole program of remembrance, which He sees the need of leaving His followers for action in future days when He no longer is with them in person. We believe that His "this do in remembrance of Me" bears the same relation to feet washing as it does to the Bread and the Cup. For he who does not "remember" Jesus when he stoops to wash his brother's feet, surely acts without purpose and without attendant blessing.

While the act is one of humility, it is more. It is an act of one who believes the word of the Lord is to be obeyed. He who accepts the ordinance as merely a "form" of observance which we, as a church, have accepted as a part of our worship, misses the meaning entirely and never comes to the full realization of the blessings obtained in the participation of the same.

At least four things enter into the observance of the feet washing service:

1. A genuine belief in the "right" of Jesus to demand.
2. A willingness to submit to the meaning and purpose of the act.
3. A genuine love for one's fellowman, no matter what his station in life.
4. A remembrance of Him who instituted the ordinance, and the purpose for which it was instituted.

If this is done, the service will take on new meaning and the "humble and contrite heart he will not despise."

WITH THE LAYMEN

SOUTHEASTERN DISTRICT LAYMEN MEET Prof. Glenn Clayton, Speaker

AT A RECENT meeting of the Southeastern District Laymen at Hagerstown, Maryland, Prof. Glenn Clayton, Professor of History in Ohio State University, and National President of the National Brethren Laymen's Organization, was guest speaker of the evening.

In his message Prof. Clayton asked for the help of one thousand Christian laymen who would pledge their hearts to Christ. They are needed in the National Brethren Laymen's Organization to help change the destiny of our country. "Christian men must take new courage and strive to help one another by placing trust in each other," said Mr. Clayton. A very vivid illustration was given of Hoffman's picture of Christ standing at the door and knocking. The Laymen were warned that the door must be opened from the inside before the blessings of Christian fellowship can be obtained.

Although inclement weather prevailed, there was a goodly number present from the various churches of the district.

President E. L. McCauley presided at the meeting and John G. Smith, chairman of the program committee introduced the speaker. John Carnochan, Jr., presented two beautiful solos, accompanied by Kemp Kretzer.

The local Brethren fulfilled their obligation as hosts by serving a splendid turkey dinner, under the direction of John C. Shank.

J. E. Keplinger, Secretary.

ST. JAMES, MARYLAND, LAYMEN ORGANIZE

SEVERAL WEEKS ago the Laymen's Organization of the Hagerstown Brethren Church sponsored a turkey dinner for all the Laymen of the Southeastern District. The speaker at this banquet was Brother Glenn Clayton, National President of the Brethren Laymen's Organization. The purpose of the meeting was to arouse an interest among all of our men in the work of the Laymen's Organization.

A number of laymen from St. James attended this meeting and left with an enthusiastic desire to have an organization within their own church. Steps were immediately taken. A meeting of all of the interested laymen was held in the church with Brothers Earle McCauley and Lloyd Mosher of the Hagerstown organization as guests. These two men explained the work and purposes of the Laymen's Organization and helped conduct the election of officers.

At this meeting twelve men signed the National Laymen's Organization pledge and several others have been added since this time.

Last week the officers of the organization got together and made plans for the year's work. Meetings will be held bi-monthly, with special emphasis being placed upon the Bible discussion and study. A variety of programs are being planned for the social period of each meeting.

One of the major projects of the organization will be

a visitation program. One night a month the men will meet at the church and will then proceed in pairs to call upon one or two other men in the community who are not members of, or are not active in the church. This sort of a project by the men of the church is something that all pastors hope for, but few of us ever find.

The following were elected to the official positions of the Organization:

- PresidentRoy Lowery
- Vice-PresidentJames Norris
- SecretaryH. Jamison
- Assistant SecretaryRalph Hutzell
- TreasurerDonald Lowery
- Program Committee: David Jamison, Donald Bowers, M. L. Bloom, Jr.
- Social Committee: Alfred Petefish, Carson Metz, Gardner Moats
- AdviserRev. Henry Bates

Remember this organization in your daily prayers. The Secretary of this group will keep the readers of the Evangelist informed as to activities and progress being made, from time to time through this column.

Reported by Henry Bates, pastor.

Business Manager's Corner (Continued from page 3)

Miscellaneous	25.00
Fair Haven, Ohio, Church Offering	35.00
St. James, Md., Church Offering	52.50
Mexico, Ind., Church Offering	22.25
Dr. and Mrs. W. S. Bell (Milledgeville Church)	100.00
Nappanee, Ind., Church Offering	100.00
Mrs. Hattie Cunningham (Nappanee Church) ..	25.00
Alta F. Walker, Walkerton (N. Liberty Church)	
Ind.	5.00
Hazel Winebrenner (N. Manchester Church) ...	5.00
Roanoke, Ind., Church Offering	22.50
Williamstown, Ohio, Church Offering	60.00
Mulvane, Kans., Church Offering	13.75
Manteca, Calif., Church Offering	16.20

Total to date (2-14-47)\$1,334.12

More Press and Equipment Fund Gifts

Hamilton Bowser, Kittanning, Pa.	\$ 10.00
Rev. and Mrs. E. M. Riddle, Ashland, Ohio	15.00
Mr. and Mrs. Harry Datson, Ashland, Ohio	15.00
Mr. and Mrs. Walter C. Wertz, Conemaugh, Pa. ..	10.00
M. W. Leighton, Briston, Ind.	10.00
An Unidentified Individual of the Fair Haven	
Church, Ohio	2.00
Miss Ida Becker, Falls City, Nebr.	24.00
Basil and Freda Eller, Flora, Ind.	10.00
Mrs. C. W. Shaffer, Johnstown, Pa.	10.00
Dr. C. B. Miller, Manistee, Mich.	150.00
C. P. Baer, Meyersdale, Pa.	10.00
Irene J. Lenhart, Meyersdale, Pa.	10.00
Naomi G. Lenhart, Meyersdale, Pa.	10.00
Sydney M. Lenhart, Meyersdale, Pa.	10.00
Mrs. Mollie Bowman, New Lebanon, Ohio	2.00
Hazel J. Winebrenner, No. Manchester, Ind.	6.00

(For total to date see block on page 16)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 9, 1947

WITNESS FOR CHRIST THROUGH THE CHURCH

Scripture: Matt. 28:19-20

For The Leader

IS YOUR CHURCH planning for special meetings during the week before Easter? If it is, here is a wonderful chance for young people to "witness for Christ through the church." The Pastor and other workers will need helpers for the things which need to be done. The Choir will need singers each evening. Special numbers of music will also be needed. Advertising cards will need to be distributed. We could go on naming a host of things which young people could do for these meetings. The point is, we should be so willing to see souls saved that we would devote every bit of time and energy to reaching them. Pre-Easter services are wonderful times for reaching the lost. The season of the year emphasizes the redemptive work of Christ, and people oftentimes are more conscious of the work of the church than at any other time of the year. So, if our church is planning this series of meetings let's promise and give our help in any way in which we are called.

DISCUSSION

1. A WITNESS MUST BE CLEAN. No doubt you have often wondered why the Church has won so few souls to Christ in recent years. A church that holds its membership constant year after year is considered as doing well. A church that gains an appreciable amount is considered remarkable. Why the pitifully small gains? Certainly it isn't because the unsaved aren't near us. How many unsaved people do we pass each day? We have the unsaved around us, we have the same, constant saving power of Christ. Then where is the trouble? We Christians are the soul-saving instruments of God. Not that we ourselves could possibly save a soul, but we are the instruments through which the gospel message reaches the lost.

3. THE LIFE CHRIST WANTS US TO LIVE. As witnesses, we are to "represent" Christ. Thus we are to be "like Him." We are to say, act, and be the kind of person Christ would be if He were here on earth. We are to say the things that He would say. We are to do the work He would do if He were here.

This sounds like a pretty big order, doesn't it? But yet through the grace of Christ, it is possible. No, we don't live perfect lives on earth, but we can strive, and we can do better than we have.

We cannot imagine Christ telling lies, talking about others in a detrimental way. We cannot think of Him as stabbing people in the back with false stories. Nor could we think of Christ as throwing His body away in sinful living, nor swearing, nor getting drunk, nor being immoral. Then why should we think of such things? Perhaps we don't do all of these things, but look over the list and

see if we are not guilty of some of them. The life Christ wants us to live is the life controlled by His love. It will not be a perfect life, but it will be one which is pure, clean, and interested in His work. This is the life that will witness for Him on earth. This is the life that will point the lost to Christ.

4. THE MAIN BUSINESS OF THE CHURCH. Winning souls is the main business of the church. If we are not winning them to Christ, we are wasting our time. We are missing the point of church work. Christ said, "Ye are my witnesses." Christ's business was saving souls. He gave His life for it. Yes, he healed the sick, fed people, and restored life. But that was all incidental to the main purpose. He didn't give his life that men might be healed physically or have plenty to eat. But He did die on the cross that the souls of men might be saved. As His witnesses we must consider that work as our main business. All of our extra progress and plans in the church must be secondary to the main purpose. What have you gained if you bring a person to the church, clothe him, feed him, provide better living conditions for him, give him education, etc., and then lose his soul for eternity? Two people lose. He loses his soul, you lose your reward and a star in your crown. Winning the souls of men is the main objective of the church.

5. IT ISN'T EASY. The days of mass revivals are past. Lamenting old-timers sometimes chide with their accounts of the swamped altars and crowded saw dust trails. They tell of the revivals that used to be when the unsaved would flock to the front of the church in tears. We are not doubting their word at all, for we believe that such was the case. What we lament is the breakdown somewhere along the line that permitted many of these people to drift away from the church, for these "multitudes" and their children, we don't seem to find in the church today. We are facing the present situation as it is. The unsaved do not attend church. Nothing short of chain and tackle will seemingly get them there. Church people in general seem to take little interest in the condition of the lost. And so, we find that after weeks of revival a pastor will write that 5 or 7 were baptized, etc. This is the present situation. It comes because of two reasons. First, the condition of Church people, their personal lives, and their lack of interest. Second, the terrific hold that Satan has on the lost. Consider these reasons, but then consider something else. God is ever faithful to reward the efforts and prayers of His saints. No work done for Him, is ever done in vain. Though the way be hard, so much harder should we work. The Lord will reward the faithful. Pray, work, live, and your meetings will produce fruit for Christ this Easter.

QUESTIONS

1. How many people would be won for Christ this year if each member of our church would win just one soul? Is such a thing possible?

2. Outline a plan of reaching lost souls through personal work.

3. What can we do to help the Pre-Easter meetings in our Church?

SUGGESTED PROGRAM FOR TONIGHT

Piano prelude

Silent prayer and meditation

Song service. (Pick a good leader and pianist and make it a real song service.)
Scripture reading and sentence prayers
Leader's talk, Discussion, and Questions
Offering, Business
Special music
Song and Benediction.

Prayer Meeting Topic
Contributed by Rev. C. Y. Gilmer
(Helps for Soul Winners)

APART FROM GOD

Pain wrung from Him no cry. The dying Lamb of God
Was mute. Though blow on blow
Fell on His quivering flesh, though He was wrenched and
torn,
And from His sacred brow

Dripped blood, His only cry was one of loneliness,
"Thou hast forsaken Me,
O God! . . . For Him a deeper woe than anguish of
The tortured flesh, for He

Who knew no sin was yet made sin for you and me!
Beneath that dreadful load
Of guilt our Lord was dying there as sinners all
Must die, apart from God,

As you and I would one day die, apart from God
Through all eternity,
Except for Him who bore the wrath of God for us
Alone on Calvary! —Martha Snell Nicholson.

THE GREATEST WORK GOD EVER DID

Scripture: John 3:14-18

Hymns of our Saviour's sufferings and crucifixion

Leader's petition

Seed Thought Provokers:

THE GREATEST tragedy of all time is the horrible death of our Saviour at the hands of sinners whom He was seeking to save. This tragedy is due to the sins of us all because "He died for all" (Rom. 3:23; 2 Cor. 5:14; 1 Tim. 2:6; Heb. 10:10). The shedding of Christ's blood on Calvary was the greatest work ever done for man (Heb. 9:22). By virtue of the efficacy of Christ's shed blood God makes the greatest offer of all time (Rom. 6:23). The Son of man was lifted up to die for our sins, i. e., to die in our stead (John 12:32, 33). Calvary not only shows the greatest love ever known, but also the exceeding sinfulness of sin. Had there been no sin there would have been no cross for Christ (1 Cor. 15:3); The cross condemns us all as sinners. It was our sins that nailed Him there, that drained His blood, that broke His heart, that tortured Him until He expired. The horrors of the

crucifixion show the power of sin and its author, the devil (Gen. 3:15). The only way God could combat sin was through the power of the blood of His Son! Otherwise, God was helpless in the face of sin to save man (Rom. 3:20-26; Rev. 5:2-5). Let us not belittle the power of sin in our own lives. We must look away from ourselves to the One and only Deliverer.

The cross shows the penalty of sin. Jesus suffered our Hell for us. God forsook Him just as He will forsake the sinner in Hell (Matt. 27:46). He was made sin for us (2 Cor. 5:21). He bore our sin (Isa. 55:6). He was cursed in our place (Gal. 3:13). When God turned His back on the sinner's Substitute He showed how He loathed sin. If God forsook His own Son nailed to the cross under the wages of sin what will He do with those who persist in sin and reject His mercy? The cross is the condemnation of our sins.

All sin must be accounted for—its penalty must be suffered. Only the death of the Innocent Son of God in our behalf could satisfy divine justice (Rom. 3:24-26). His ransoming work redeems the believing from sin, from death (Heb. 2:14-15), and from Judgment (John 5:24), and from Hell (Rom. 8:1). We are redeemed for Heaven (Rev. 7:13, 14).

Surely His death ought to inspire us to unstinted Christian service (1 John 4:10; 1 Cor. 2:2). How anyone can think of the torments of those six hours of agony which Christ suffered in love for him on the cross and turn away unsaved, unconsecrated is beyond reason. How one can keep from attending prayer meeting, paying his debt to lost sinners, stay away from the revival meetings of his own church, and come only when it suits and does not cost anything, is to know nothing of gratitude nor sacrificial devotion to the Lord Jesus Christ. The cross should inspire us to separation from sin—the thing that crucified our Lord. We should FIGHT sin not only because it hurts us, our pocket books, our influence, and brings regrets, but BECAUSE it hurts our Lord. Why keep TORMENTING Him with our sins of indifference, ingratitude, unbelief and unconcern? The cross demands the dedication of our all to Christ (Rom. 12:1). We own no life we can call our own. He gave it all, and then redeemed it all. It is His twice—first by creation, and second by redemption. He paid for it. It is His. Who are we to withhold from the Lord? And we ought to love the Lord Jesus enough to tell others about Him. God saves us and lets us live that we might be witness-bearers to those who know Him not. "Ye are my witnesses!" He said.

Lenten prayers

* * * * *

NOTICE TO NORTHERN INDIANA LAYMEN

The Northern Indiana Laymen's Organization will meet at the First Brethren Church, Middlebury Street, Elkhart, Indiana, on Monday evening, March 3, at 6:30 o'clock. A full attendance of all Northern Indiana Laymen is urged.

Everett E. Miller, President.

* * * * *

Ashland College News Letter

By Arthur Petit

THE ASHLAND College Basketball Team has completed its season, and while it has won only four games out of its entire schedule, it played interesting basketball throughout the season. Since only one member of the squad graduates this year, it is expected that next year will see a greatly improved team. Captain Vince Barr of Ashland, the only senior, broke the season scoring record, previously held by Jim Richcreek, now coach of the Eagles.

From the standpoint of athletics, interest now turns to baseball and track. However, there is a lull of several weeks before either can seriously be considered.

The football schedule for next fall has been approved. Included among the teams to be played are: Cedarville, Hiram, Heidelberg, Wittenberg, Bluffton and Kenyon.

The veterans have moved into the houses on King Road. They seem to be very comfortable. Most of the young couples have furnished their own three-room apartments. Some grading and laying of sidewalks remains to be done.

The a cappella choir will sing two concerts early in March. The first will be at Smithville on March 13 and the next will be a public concert in Ashland three days later. This latter will be in the form of a sacred concert and will be sung as a vesper at the McDowell Auditorium, according to present plans. A recent check shows that the members of the choir come from as far east as New Jersey, the home of Phil Nolte, and as far west as California, the home of Dorman Ronk.

The choir is planning its annual tour about the middle of April. This will clear the calendar for May Day, May 17.

The May Day committee under the chairmanship of Miss Mildred Furry, Dean of Women, has met several times and is planning an elaborate program for the day. Concerts, pageants, ball games and dinners are planned. It is hoped that a large crowd of Alumni will be on hand to see the coronation of Queen Pegge. Miss Pegge Shively of Nappanee, Indiana, is Queen.

Already about forty freshmen have been accepted for next fall. It is definitely known that we cannot accept as many freshmen as last year and the quota is rapidly filling up.

Two new booklets, one describing the Music Department and one announcing Summer school, are now available and may be had for the asking. Both booklets reflect the advances being made at Ashland College.

News From Our Churches

HILLCREST BRETHREN CHURCH—DAYTON, OHIO

It has been many months since the brotherhood has heard from the pastor at Dayton in this column. Now in the interim between the past corresponding secretary and while the new one is becoming accustomed to her new duties we will give a few reflections without stealing too

much news to be reported later by the new secretary.

Needless to say, yet with a desire to reflect our state of normalcy, our almost six years in Dayton have been years of extreme challenge. We have at one instance stood on high peaks searching for guide posts for our next flight and at the next moment plunged into valleys of decision searching for the answer to problems that should decide our course for the climb ahead. We have thus far, with sound boards and efficient counsellors, in each instance found the answer and over the rough road of experience, steadily been climbing each time to firmer heights. Such are the experiences of young pastors and new churches in progressive communities. It is thrilling living to say the least, since we have the ever present help of the Lord whom we serve. Without Him to assure us we would have surrendered in fear long since.

Leadership in our church has developed rapidly in the past few months through the keen insight and guidance of a few stable leaders that will long be remembered for their patience and wise counsel. Followers are bountiful in number but of far greater concern, in the long run, than leadership. Plans for program and progress can only be carried out with pleasure when anxious and awaiting followers are ready to support.

In 1946 our Church School increased 40 per Sunday over the former year. This increase is steady and normal. Without mishap indications show the same may be expected for some time. Prospects are numerous. It will take care, prayer and patient planning to nurture those interested until they grow in grace to become fully matured in Brethren beliefs, practices and doctrines. Brethrenism is a long hard training course that comes with much patient teaching and understanding but is a basic Doctrine that is sound and fulfilling when once it has been fully born on the believer.

Our membership growth has been normal in consideration of the thoroughness of Brethren requirements and the number of contacts made weekly. We have a visitation group that faithfully aids the pastor in extending the hand of Brethren fellowship and invitation. They support a visitation campaign under the caption of "Church School Visitation" each spring and fall. It is needless to mention the many calls and ministrations that our Deacons, Deaconesses and other interested leaders make, unsolicited.

Early in December our Laymen purchased a "movie projector" for the use of the church and its organizations. We have thus far been able to almost double our evening attendance with this aid in teaching and preaching the parables and other good New Testament lessons.

We presented four effective Christmas programs, all very well attended. The first was a motion picture, "The Saviour is Born" presented the Sunday before Christmas Sunday. The second was a Saturday night program presented by and for the Church School. The third was a large and inspiring Sunday morning worship service, climaxing all with a beautiful and well rendered Choir Cantata which closed our Christmas program on Sunday evening. Organ and Chime music was given each evening for four nights before Christmas, to the community and those coming to the church services, through a public address system from our tower.

A building expansion campaign for a new Educational building was launched in December. It has been well subscribed to and we hope to have well over \$10,000 before the year is up, on our way to greater facilities to serve

our church membership and our Lord. It is something to work toward and to keep us busy planning together for. It is another hill to climb but worthy of our efforts, tears and sacrifices. What is our mission here if not to always be indebted to our Lord with a greater and more glorious plan for His Kingdom reaching out and pressing on until He appears to reward us?

We are looking forward to having Dr. M. R. Zigler of the Brethren Service Committee of the Church of the Brethren with us in a mass meeting of the Brethren and Church of the Brethren of the valley on the afternoon of March 9th. We are both anxious for his message and to know how we can better serve with all Brethren in relieving the suffering of a world in need.

That's not all that the Brethren at Hillcrest Church in Dayton are doing but with all the implications and ramifications involved it may serve to show we have no little concern for our Lord's work.

We have difficulties to no little end. Didn't our Lord promise, "In this world ye shall have tribulation, but be of good cheer, I have overcome the world?" In that light, what are we worrying about? In Him we can overcome. I liked the quotation in our "Evangelist" a few weeks ago, "An inch of progress is worth a yard of criticism." The cross is carried high as our standard Brethrenism is our Faith and heritage and the Book our defence.

May the Brethren everywhere know of our love for them and be assured of our continuing in the battle for truth.

Vernon D. Grisso, pastor.

WILLIAMSTOWN, OHIO

We of the Williamstown Brethren church are quite proud of our Sisterhood organization, for they have taken upon themselves a sizeable project. Over the past weekend they have contracted to purchase equipment through which they can broadcast music over Williamstown and the nearby vicinity. The equipment is already in their hands and as soon as the weather clears the outside work will be taken care of.

Included in the unit is a record changer which can be used to play music outdoors and also inside the church. Also a microphone has been provided for use both inside the church and over the outside speakers. We expect to have the record player working very soon and we want to have the outside speakers working before the end of next month. We know that we will derive great benefit from this new musical unit and we are sure that Williamstown will also be benefitted.

A LETTER FROM H. B. IMBODEN

Editor of the Evangelist:

To enjoy reading the *Evangelist* without making some contribution to it makes us feel like a piker; so we submit herewith a few facts that may be of interest to the Brotherhood. We note that the Brethren Annual lists us as being without a church, but this is in error. We are very much with a church, too much so, we think at times.

More than seven years ago, we were called from the schoolroom to fill the pulpit of a suburban Christian

Church (Disciples of Christ) until the congregation could secure a minister to replace one who had resigned. We are still serving and waiting. The church is the Austintown Christian Church, better known as the Four Mile Run Christian Church located just outside the northwestern boundary of Youngstown, Ohio.

Needless to say, the service we have been able to render has been very limited in amount and meager in quality as we are engaged as a full-time teacher in the City schools, as well as having sales connections with a large business establishment, and also being rather extensively engaged in agriculture. Nevertheless, such service as we have been able to give has been a glorious privilege which we have thoroughly enjoyed. The Austintown Church has not only tolerated a Brethren minister in their church, but has extended every kindness and courtesy to us as well as having remunerated us adequately.

The growth of the church has been steady but not spectacular. No evangelistical services as such have been held, the governing body of the local church holding the view that every service should be an evangelistical service. Individual members are extremely active in personal evangelistical work, carrying the Gospel into the homes of the community. There is never a week, and scarcely a day that does not see one or more of the members of the congregation going into the homes of the community in the interests of evangelism. As a result, 25 new members have been received by letter, and 158 by confession and baptism by immersion during the present ministry, those coming to Christ ranging in age from 8 to 84 years. Several entire families have united with the church. The membership is now 309.

The congregation has entirely outgrown the church building and plans for enlargement are already made, the work being done by a local architect. The congregation plans to spend \$20,000 on the improvement. \$12,000 now being in the building fund. The Board has ruled that construction shall not begin until \$16,000 has been raised in cash. It is hoped that this amount will be realized by the middle of 1947.

There have been losses and discouragements. Loss by death has been very light—well under the national average. A few have been lost by transfer to other congregations, and a few have strayed from the fold and thus far have not been won back. It is often easier to win them to Christ the first time than to win them back once they have strayed away.

The church maintains a strong Bible school, a Christian Endeavor, a Missionary Society, and mid-week prayer services and Bible study. The Church is also active in benevolence activities, supporting, in part, a home for children, a home for the aged, and missions in Kentucky to which large amounts of used clothing are sent each year.

Early in 1946 the church sent one of its members, Miss Theresa Chato, as a medical-missionary to the Congo in Africa. Miss Chato has been thoroughly trained not only in Christian missionary work, but in medicine and dentistry as well. The local congregation has undertaken the sole support of Miss Chato on the field, and thus far has been entirely successful. To our mind, this is an outstanding performance, particularly in view of the fact that fully one-half of the congregation is composed of children, and the adult membership is composed entirely of

middle-class people. Not one member can be said to be wealthy.

We have found these Brethren to be sincere, hard-working Christian people, loyal, honest, honorable, and not given to wrangling. Their greatest need is a younger minister who could live among them and serve them better than we have been able to do. It has been a God-given privilege for us to have been among them these past seven years.

H. M. Imboden.
February 9, 1947.

Laid to Rest

RUTLEDGE. James Franklin Rutledge was born near Ada, Ohio, May 22, 1869, and died in his home near Dunkirk, Ohio, January 2, 1947, in the seventy-seventh year of his life. In 1892 he was married to Florence Rodabaugh, who, together with a foster son, Howard Amstutz, of Columbus, Ohio, survive him.

Mr. Rutledge was a member of the Williamstown, Ohio, Brethren Church and was a faithful member even though he had been unable to attend for several years due to illness. He held various offices in the church before his illness prevented his attendance.

The funeral services were conducted in the Williamstown Brethren Church on Saturday afternoon, January 4, 1947, and burial was made in the Williamstown Cemetery. The services were conducted by the undersigned.

Charles Munson.

TOMBAUGH. Samuel Sheridan Tombaugh was born in Madison Township, Ohio, August 5, 1867, a son of George and Marguerite Tombaugh, and departed this life January 24, 1947, in his home in Arlington, Ohio.

He was married to Bertha Baughman in 1905, and is survived by his wife, and a daughter, Miss Eulala Tombaugh, of Findlay, Ohio.

Mr. Tombaugh was a member of the Williamstown Brethren Church and was very active in the work of the Lord until he was unable to attend services due to an illness which lasted many years.

The funeral services were conducted in the Williamstown Brethren Church by the undersigned and burial was made in the Eagle Creek Cemetery.

Charles Munson.

ANDERSEN. Herman Andersen, son of Mr. and Mrs. Peter C. Andersen, was born February 13, 1893, in Elkhart, Indiana, and departed this life to be with his Maker, January 17, 1947. He was married to Hazel Schrock at Goshen, Indiana, August 29, 1926. They resided in Goshen until 1929 when they moved to Elkhart.

Mr. Andersen was formerly a member of the Trinity Lutheran Church, but later became a member of the Goshen Brethren Church. Upon moving to Elkhart he cast his lot with the First Brethren Church of this city where he served as the faithful and careful Treasurer for thirteen years.

He was a faithful servant of the church, a good husband and father, and a kind neighbor. He was highly respected by the employees of the C. G. Conn Company, where he was employed for thirty-eight years.

The funeral services were held in the First Brethren Church of Elkhart, in charge of his pastor, assisted by two former pastors, Rev. W. I. Duker and Rev. Delbert Flora. There were eleven Brethren ministers of Northern Indiana present at the services. It was one of the largest funerals ever held in the Elkhart church.

He will be greatly missed in this church, but his going is Heaven's gain. May the Lord comfort and sustain the widow, the daughter, Corabelle Simonson, the aged father-in-law Harvey Schrock, and protect the little grandson Kenneth Eugene. Two sisters also survive, Mrs. Tillie Aydelotte and Mrs. James Sigsbee, both of Elkhart.

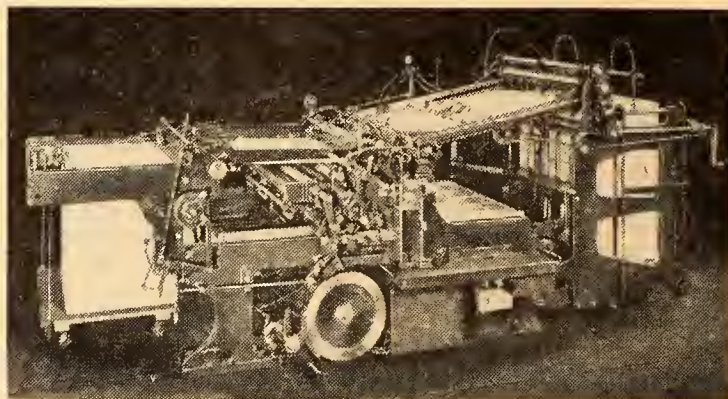
L. V. King.

PONTIUS. Mrs. Elma Pontius, widow of the late Rev. Peter Pontius, passed way on December 13, 1946, at the home of her daughter in Spencerville, Indiana. She had been in failing health for some time before her passing. She was a faithful member of the First Brethren Church of Elkhart, Indiana, and had shared the burdens of the ministry faithfully along with her husband, who passed away on January 26, 1945. The funeral services were held at Spencerville.

Reported by L. V. King.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Previously reported	\$5,513.48
Cash and pledges to date	5,898.48
Yet to be raised, not less than	9,101.52

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FOR THE BRETHREN CHURCH**

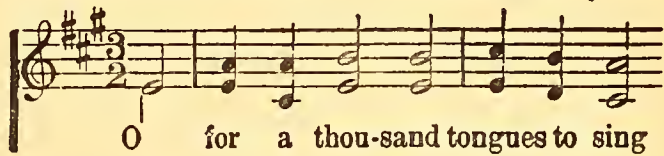
We can have it, if we want it;
If we want it hard enough.

The BRETHREN & EVANGELIST


HOLY BIBLE

Official Organ of The Brethren Church

The Junior Choir of the



0 for a thou-sand tongues to sing



Hal - le - lu - jah! what a Sav - ior!

Johnstown (Third) Church

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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smith's bulletin of February 23—"The New Maytag for the Kentucky Mission was sent by freight this week. Congratulations to the Junior Woman's Missionary Society. They have done a great work without asking for outside aid."

Milledgeville, Illinois. The revival at Milledgeville is scheduled to begin Monday evening, March 10. We assume that Brother D. C. White will act as his own evangelist. Be in prayer for this meeting.

We also note that Milledgeville will be heard on the Radio over station WING on Sunday evening, March 9. If in the proper radius, tune them in.

Burlington, Indiana. The following announcement came out of the hand of the editor from Brother Wayne Swinehart, pastor of the Burlington, Indiana, Brethren Church. "We are announcing open house for the public to see our youngest son, David Michael Swihart, who arrived January 10, at the Cass County Hospital, Logansport, Indiana." Congratulations to the proud parents.

Elkhart, Indiana. The Elkhart evangelistic committee has made plans for the month of March for a special campaign leading up to Easter. The schedule is as follows: March 2-16—Prayer Days; March 16-31—Visitation Days; March 31-April 6—Fruit Gathering Days. There will be one week of special Pre-Easter services with Charles Tramer of Mishawaka as song leader. Brother L. V. King will do the preaching.

Communion in the Elkhart church will be observed on Thursday evening, April 3.

Akron, Indiana. Brother C. A. Stewart, pastor of the New Paris, Indiana, Church, informs us that he is holding a meeting in the Akron Co-operative Church the early part of March, being now so engaged.

Masontown, Pennsylvania. We learn from Brother Ankum's bulletin of February 23 that the work on the parsonage is progressing well. As soon as the weather permits the brick veneer will be laid.

Brother John F. Locke is holding an evangelistic meeting for the Masontown Church, beginning March 24 and closing April 4.

Pittsburgh, Pennsylvania. Brother W. S. Crick, genial pastor of the Pittsburgh Church and our National Statistician, is "grandpa" again, Thomas Charles Hunter being born at the Ashland, Ohio, hospital on February 19 to Prof. and Mrs. Evelyn (Crick) Hunter. Congratulations all around.

Brother Crick is closing a revival at our Nappanee, Indiana, Church on Sunday, March 9.

Vinco, Pennsylvania. The Vinco Male Chorus were guests at the Walnut Grove Church of the Brethren revival on Tuesday evening, February 18, and sang several numbers. A number of appearances are scheduled for the chorus in the near future.

Brother W. S. Benshoff, Vinco's pastor, was guest speaker at the Family Fellowship Supper held on Wednesday evening, February 19, at the Third Brethren Church of Johnstown, Pennsylvania.

Waterloo, Iowa. The Waterloo Church Trustees voted recently to proceed with the plans to redecorate the church
(Continued on page 15)

INTERESTING ITEMS

Berlin, Pennsylvania. Brother Whetstone's February 23 bulletin tells us that one hundred and sixty-one attended the first Lenten city-wide service which was held in our church on Wednesday evening, February 19. The second service was held in the Reformed Church.

Canton, Ohio. On Sunday evening, March 9, motion pictures are to be shown, portraying a part of the Life of Christ.

On February 24 the boys and girls of the Canton Church journeyed to Louisville to play basketball. It was a sort of a fun night for the young people.

Brother E. J. Beekley, Canton's pastor, is using subjects for his Sunday evening discourses that are suggested by the various members of the congregation.

Lanark, Illinois. Quoting from Brother McCartney-

Business Manager's Corner

George S. Baer

Is Your Sunday School Order in?

If not, don't delay any longer. Many have already been received, but we are always concerned about the late ones.

Ardmore Remains 100% Church

The Ardmore Church of South Bend, Indiana, sends in an even 100 subscription with a check to cover same, which continues them on the 100% Honor Roll. Brother A. E. Whitted is the pastor of this splendid growing church, and at a recent visit to Publishing House, he assured us that his people were greatly enjoying the **Evangelist**. Congratulations to Ardmore.

Nappanee Also Sends a Large List

We are in receipt of 121 Subscriptions from Nappanee, Indiana, where Brother Milton Bowman is the pastor, and while no definite word was said about this being a 100% list, we surely think that a church with such a large **Evangelist** subscription deserves to be on the Honor Roll. This splendid church has just built a beautiful new church edifice, but at the same time they are maintaining their loyal support of every interest of the brotherhood, as this subscription list indicates. Congratulations, Nappanee.

Large Selection of Bibles on Hand

If you have not received one of our Bible catalogs, write for one. In addition to the catalogued list of St. James version of the Bible, we have practically all the modern versions, including the new Revised Standard Version, in the New Testament, at \$2.00 in cloth. Also we have the New Analytical Bible in good morocco binding at \$16.95 postpaid.

Publication Day Offering—3rd Report

Center Chapel, Ind., Church Offering	\$ 24.80
Mrs. A. L. Ankrum, Gratiot, Ohio (Glenford Church)	5.00
Gretna, Ohio, Church Offering	74.50
Mrs. G. Bikle (Hagerstown Church, Md.)	2.00
Huntington, Ind., Church Offering	9.00
Mr. and Mrs. James C. Benshoff, Johnstown, Pa. (1st Church)	5.00
Milford, Ind., Church Offering as follows:	
Mrs. Hattie Ireland	\$ 10.00
Mr. and Mrs. Carl Gawthrop	5.00
W. M. S.	5.00
Sunday School	25.00
Rev. and Mrs. W. I. Duker	5.00
Jr. W. M. S., Milledgeville, Ill.	10.00
Mr. and Mrs. E. J. Meyer, Milledgeville, Ill.	10.00
Muncie, Ind., Church Offering	61.00
North Vandergrift, Pa. as follows:	
Mr. and Mrs. Homer Ainsworth	2.00
B. F. Buzard	10.00
Chas. Lawmaster	2.00

Mrs. W. E. Sloan	5.00
Dean Swenk .....	.25
Oak Hill, W. Va., Church Offering	45.00
Ora E. Jones, Clayton, Ohio	2.00
Ashland, Ohio, Church Offering	219.40
Berlin, Pa., Church Offering	120.75

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

HAS GOD CHANGED HIS WAY?

IN THE next to the last chapter in the Old Testament (Malachi 3:6, to be specific), we find the words, "I am the Lord, I change not." As I read these words again today, it set me to thinking!

God has not changed, nor will He change. He could not change and still be the omnipotent God of all creation. Therefore if He cannot change and will not change, He is of the same mind concerning our generation that He has been in the time of all previous generations.

Under the circumstances there are at least two things that should meet our attention these days. First, we should remember that when God sent out His messengers, they were commanded to preach a double message—repentance and judgment. Second, we should also recall that God has made definite promises in His Word, and that the Word says, "The Lord is not slack concerning his promises, as some men count slackness."

Even as God saw fit to participate and even interfere in the affairs of individuals and of nations in time past, He has a perfect right to so do in personal and national affairs today. Is He doing it? Well, that is pretty hard to tell, but many signs point to the fact that at any time He may step in and call a halt.

God always has hated sin, in whatever form it may take. He will not for long countenance a wilful and gain-saying people. He is willing to warn, and even hold off His judgment till He finds out the warning which He sends out is entirely ignored, before He permits the punishment to fall.

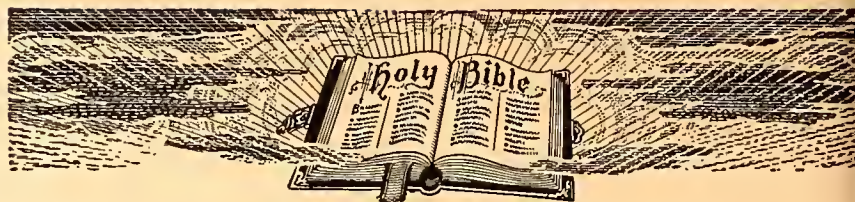
Isn't it strange that we heed the warning bell or sign at a railroad crossing, or travel according to signs which warn us of speed limits, yet fail miserably to heed the unchanging warnings of Almighty God? When one ignores the traffic warnings he must pay the material and physical penalties only; but when he ignores the God-given warnings, he must suffer, along with physical penalties in many cases, also the spiritual penalties in the world to come.

Let us remember that God does not love this generation any better than any previous generation or coming generation. He has not set us up on a pedestal nor will He be more lenient toward us.

Remember He said, "I am the Lord, I change not."

Think it over!

The Bible Speaks



"The Bible Speaks About Feetwashing"

Dr. George S. Baer

WHEN THE Bible speaks every soul should give heed. It is heaven's message to a lost world, pointing the way to light and life for all mankind. There is no other way and no other light out of the darkness of sin. Aside from this Book, the world has no hope, no Savior, no message from God.

To the Christian the Bible speaks with special appeal and power. Its message is in very truth the voice of God to his waiting soul, and all its teachings are a challenge to his faith and obedience. He believes "all Scripture" to be "given by inspiration of God," the corrected translations with their restriction notwithstanding, and to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Consequently, he gives joyful reception to the whole of that blessed Book as the divinely appointed way to the Father's heart, and to spiritual life and fellowship through the eternal Son.

If that is truly the Christian's attitude toward the Word of God, he will not knowingly neglect any part of its teaching, nor consider lightly any truth it sets forth. He will go to it for guidance upon the problems of faith and practice in the church, and will search its pages to know what is the will and way of Christ for his own life. He will be concerned about, not, What do men say or think? nor, What is the popular practice? nor, What is convenient or agreeable? but, What do the Scriptures say? And when the Bible speaks to his heart, its word will be all-prevailing.

That is the Brethren attitude of approach to the doctrine of feetwashing. What does the Word of God say about it? What it says we will do. And we find the Bible speaking in very positive and authoritative terms in the thirteenth chapter of John's Gospel. The Scriptures contain no more convincing statements about any of the ordinances of God than are found here about feetwashing. Note these significant words:

"When Jesus knew that his hour was come," and "knowing that the Father had given all things into his hands, . . . He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." When He had finished, He said, "Ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done unto you." Nowhere is there a more positive requirement than here, and none is based upon more fundamental considerations.

One of the most basic is the appeal to example. "I have

given you an example," said Jesus, and definitely asked His disciples to follow it. He is our example in many things—in service (Luke 22:27; John 12:26), in prayer (Luke 11:1; 22:40, 41), in suffering (Phil. 3:10; 1 Pet. 4:13), in seeking the will of God (John 5:30; Rom. 12:2), and always the example is for man's good. After one has been lifted out of sin and death into new life, he wants to know how to walk in the new way. Christ shows him by His own walk. That example becomes an inspiration and a challenge to greater achievements. At no time does the Christian rise to more lofty spiritual heights, or bring more delight to the Father's heart, than when in sincere devotion he follows faithfully the example of his Lord. And regarding feetwashing, He says, "I have given you an example."

Adding to the force of His example, Jesus tells them plainly that it is His will that they should wash one another's feet, and lays upon them the strongest possible obligation to do so. "Ye ought." These words are more forceful, more compelling than a mere command could be. "You owe it to me"—"You are indebted to me," to do this. "It is your bounden duty," or "moral obligation," He would say. And the strength of the expression is based upon His Lordship. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (v. 14). If we acknowledge Jesus as our Lord, then we ought to obey Him; the duty goes with the relationship. That lays upon us the strongest possible compulsion.

Another consideration that adds to the force of Jesus' example and His expressed will is His awareness of His approaching departure. "When Jesus knew that his hour was come, that he should depart out of this world unto the Father." Why is that brought into the picture? What does that have to do with what He is about to say and do? It indicates the seriousness of the situation. Never had He met with His disciples when conditions were so heavy with portent. The brewing storm was about to strike. These were His last hours, and He was aware of it. At such a time He was concerned about the future of His beloved disciples, for we are told in this connection, that "having loved his own, he loved them unto the end." With all that in mind He set about to wash the disciples' feet, and to tell them He would have them do the same to one another. Last hours are not spent on trifles, but on things that are vital. We cherish the last words of our friends and give great significance to them. And shall we not honor the last words of Him who is the greatest Friend of all?

Furthermore, we are told that Jesus was conscious of

His authority as He began to wash the disciples' feet. Why did He have this in mind, and why did He make it known? Was it not that He was about to institute an ordinance, and wanted these charter members of His church to know that He had authority to do so? He did a similar thing when He gave the great commission, as reported in Matthew 28:18-20. "All authority is given unto me in heaven and in earth," He said, and then charged them, "Go ye, therefore . . ." Now, on this last occasion He makes them aware of His authority, and that He "was come from God and went to God." With that fact established, He began to show and tell them what He wanted them to do. When Jesus speaks and acts in the light of His authority the church can afford to take heed.

In the face of such authority no rebellious attitude, nor pre-conceived notion as to the propriety of the act can be tolerated. Peter thinks it is not fitting nor proper for Jesus to stoop to wash his feet, and protests mildly with the question, "Dost thou wash my feet?" Jesus deals gently with him by saying, "What I do thou knowest not now, but thou shalt know hereafter." Peter is persistent in his attitude and bursts out into positive refusal. Jesus meets him in the same positive tone. Against Peter's "never wash" Jesus places his "no part." That applies not only to Peter, but to all who deliberately set up their will or opinion against a definite requirement of our Lord. He will deal gently with our lack of understanding, but He will not tolerate point blank refusal, or open rebellion.

Neither is pride to be allowed to interfere with obedience to the words of our Lord. That is the tendency of our human nature, as we very well know. Jesus understood, too, and foresaw what pride would do, and met it in advance by saying, "Ye call me Master and Lord," and you are right, but remember, "the servant is not greater than his Lord." If the Lord has stooped in humility, the servant should not allow himself to be exalted in pride and miss the blessing of cleansing and fellowship. Out of His infinite wisdom He brought forth the very kind of object lesson that our selfish souls need.

And in case the question should be raised, it should be said that Jesus makes it plain that it is not the customary footwashing that He is belatedly applying to their sandaled feet, for He says, "What I do thou knowest not now, but thou shalt know hereafter." Besides the disciples were surprised and puzzled about what He did. They were perfectly familiar with the customary footwashing, and had likely performed it at the door. The only explanation is that Jesus was engaged in a special act for a special purpose.

The purpose of Jesus is made plain. He was establishing an ordinance that set forth in vivid form the need of spiritual cleansing in the church down through the years to come. "If I wash thee not . . ." These words are more than a rebuke to Peter's rebelliousness. They reveal what Jesus had in mind to do, as he began to be conscious of His approaching end and of the authority which He had from the Father—to make provision for their spiritual welfare. These words dovetail into the statement of the Apostle John (1 John 1:9), "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." By this means Jesus is pointing out to His disciples their need of coming often before the throne of grace for cleansing, because of the sins accumulated along the roadway of life—not to be baptized all over again, as Peter suggests, but only to have their feet washed, signifying the washing away of sins. That is a wonderful provision; it meets the deepest needs of the human soul. There is no more satisfying blessing than that of daily cleansing and renewal, symbolized by the washing of the saints' feet.

"If ye know these things . . ." Did the disciples seem slow in learning them? Yet slower still are we—slow to realize our need, slow to yield full obedience, slow indeed to learn the way to nobler fellowship with God. But the doing brings blessing. Obedience always does. It exalts us in the eyes of God, brings us closer to His loving heart and into closer alignment with His blessed purpose. Yes, "happy are ye if ye do them."

"Jesus Christ the same yesterday, today and forever."
Heb. 13:8.

WE NOTE that the writer here ascribes to Christ a divine quality, changelessness or immutability. The thought is most impressive. Christ is placed among the great and abiding things.

I. Let us consider, first, the meaning of the Changeless Christ

There are many false views here. Men think of the Changeless Christ as living a detached life. He hovers about the world separated from it like the dot above the i, without interest in it. Or that He sits upon the circle of the heavens gazing down with interest upon human affairs, but without taking part in them. Or that He is a capricious God who forever plays with the world.

Now, all these are false views of God and of Christ. The unchangeable Christ does not mean an absent Christ, for He said, "I am with you always" (all the days). It does not mean that He is an indifferent Christ, careless of human suffering. For He says, "Come unto me all ye that labor."



The Changeless Christ

Rev. Percy C. Miller

What, then, does the Changeless Christ mean? It means a consistent Christ. It means a Christ ever living, ever present in human life, ever sympathizing and helping in human struggle, ever kind, ever patient, ever loving; but it means also a Christ ever selfconsistent in His purpose and plan for each of us and the world. So that there will be many outward changes, but one inner movement," the same yesterday, today and forever."

The Changeless Christ is one who constantly changes His method, but never changes His purpose. This leads to the next point:

II. The methods of the Changeless Christ.

It is because Christ is changeless that He frequently changes His method. It is because men change that He seems to change.

Sometimes Christ works gradually and sometimes suddenly. Men have debated the question here. Some say Christ works only by evolution. Others hold that He works only by revolution. The pre-millennarian says history moves towards a climax—the second coming of Christ. Nothing can be accomplished until He comes and sets up His throne. Post-millennarians say He works by gradual processes only, and that we must expect no very great sudden changes. The truth is that the unchangeable Christ works both ways. He is ever coming, ever leavening the world with his truth and influence. But He also comes in great catastrophes.

So also Christ works in the individual life and in the community or national life. When you look through a telescope at the order and beauty of a solar system, you are struck with God's power on a grand scale. When you look at a snowflake or an insect's wing through a microscope you are impressed with His capacity for details. So when the smallness of our individual life comes home to us; when we feel lonely or weak or deserted; it is a good time to remember that He that sitteth upon the circle of the heavens also dwells in the lowly and the contrite heart. It is a good time to remember the gracious words: "He knoweth our frame."

So also the Changeless Christ works by the method of law and the method of love. The law of penalty holds. The wages of sin is death. You cannot sow evil and reap good. You cannot sow discontent and reap inner tranquility of soul. You cannot sow unbelief and reap faith. You cannot sow selfishness and reap the admiration and appreciation of your fellows. You cannot sow ill will and reap friendship. You cannot sow to the flesh and reap of the spirit. You cannot sow cruelty and reap kindness. A nation cannot sow ruthlessness and reap easy peace terms. When a man pronounces a curse, if he looks up he will see a curse descending upon his head.

Thus it is clear that the Unchangeable Christ works by changeable methods. He works suddenly and He works gradually by slow preparations and grand climaxes. He works by ordinary means and by extraordinary. He works through the individual and through the nation. He works by law and He works by love.

III. This leads me to say, What is the purpose of the Changeless Christ?

The answer is, to make men worthy sons of God in a perfect moral kingdom. "Through the ages one increasing

purpose runs," says Tennyson. What is that purpose? What is the meaning of history, with its wars and pestilence, its rise and fall of nations?

If we had as many golden dollars as there are grains in the Egyptian sands, they alone could not make you happy, because you have more than a stomach to feed and a body to clothe. You have a soul.

This Changeless Christ makes a mighty appeal to men if men would only hear it. He loves the bad men with an infinite love. But unless the bad man repents, His changeless love has no way of bestowing forgiveness. Men may and do sink so low in the moral scale as to refuse to repent. But He cannot sink so low as to refuse forgiveness whenever they repent. The Changeless Christ cannot compel the prodigal to leave the swine and the husks and the filth. But He has ready the gold ring and the costly robe and the fatted calf for every returning prodigal.

But, mark this, whatever men may or may not do His purpose does not fail. He passes by one Christian with position and wealth and standing who refuses to consecrate his life to the Kingdom and chooses another who responds. One becomes a mighty power for blessing, the other remains unfruitful. So also he passes by one Christian Church or denomination and chooses another for world redemption, because it offers itself gladly for the service of mankind.

The Changeless Christ is calling men today as never before. He needs willing servants who offer themselves freely for service. But men must choose for themselves

—Vandergrift, Pennsylvania.

Editorial Comment

Dr. Charles A. Bame

LAST DAYS—PERILOUS TIMES

Part Two

ONE HATES to be pessimistic and preachers, warning their people, are often accused of pessimism. I heard one this morning (radio) who was simply rehearsing the pronounced woes of the Scriptures. Really, it did not enlighten nor inspire one. So, here I record other than preachers who tell the truth, or at least some of it.

One of the signs of the last days is lawlessness and disobedience. As Moffatt translates: "Lawless, rebellious, irreligious, sinful, godless and profane." 1 Timothy 1:9 There is more to this category than I have quoted. Paul says the law is made for such. But despite laws from Moses to now, ever increasing in our land where law is said to be King, violations march on apace and crime does not diminish. Perils to time-proven ideals, maxims and precepts grow more apparent, violations more reckless and the experience of those who must deal with these law breakers warn and warn, while preachers hedge and fear too often. It is time for something eventful to happen, and I am sure that only those who remain loyal to God and His Word will come out safe and saved.

It was not only yesterday that Chicagoans were treated to this sorry mess in our papers, but the dates are ver-

recent. Despite all preachers, judges, courts and clubs with high ideals can do, each day brings to front pages messes like these, filling one with disgust, horror and resentment, while we keep praying for a day to come when "righteousness shall cover the earth," as promised—after the Last Days.

Liquors

Arguing against the return of prohibition which many believe is gaining favor again, Jack McPhaul, a columnist makes these startling admissions and revelations. "Liquor drinking is a controversial matter, but there are at least a couple of points of agreement in Chicago. Everyone agrees the problem of the excessive drinker is a serious one here. And all agree community action on an enlightened plane is imperative.

"Men and women are still being tossed into the bride-well for five or ten days to 'sober up.' That's not the answer, say medical scientists, and, they add, neither is the indiscriminate confinement of aggravated cases in mental hospitals."

"Municipal Judge George L. Quilici says alcohol is a factor in from 50 to 90 per cent of cases in the police and domestic relations courts. Judge Jay Schiller, sixteen years on the municipal bench, considers the unwise use of liquor the most important single element in crime. Circuit Judge Robert J. Dunne and Cornelius Harrington describe intoxication as one of the main contributing factors to divorce."

"Science has demonstrated there are many and varied causes for a man or woman becoming an alcoholic. One may require institutional confinement and another need no more than the help of a group such as Alcoholics Anonymous."

Cost of Drink

The cost of permitting alcoholism to go unchecked has been estimated by the research council of the American Association for the Advancement of Science as follows: The cost of maintaining drunken persons in jails is about \$25,000,000 per year. The cost to society of crime, associated with habitual excessive drinking, is estimated to be over \$175,000,000 per year. The estimated total cost to society, and to individuals and their relatives and friends, of habitual excessive drinking and of disease, crime, poverty and other conditions associated with such drinking, including potential wage losses, is approximately \$750,000,000.

Divorce and Broken Homes

One of the many freak cases and ridiculous excuses for divorce was dragged through a long trial here recently, A very rich man who would not be what he promised at the marriage altar with a wife no less wicked perhaps, sued each other for divorce, each accusing the other of adultery. I presume there was plenty of conviction with the jury that each was as guilty as the other charged; but to prove it was another thing and it brought a verdict of "not guilty." I do not know what the husband and wife will do now. Perhaps keep on as formerly.

Jesus and Divorce

Jesus recognized but one cause for divorce—adultery. He says Moses allowed other excuses "because of the hardness of their hearts." Matt. 19:7-9. Paul, in his category

of "last time" characterizations lists "men who make their way into private houses and captivate weak women—women who, weighed down by the burden of their own sins, are led by ever-changing caprice." 2 Tim. 3:5 (Moffatt).

Now see how silly it all looks when people discard the Word of God. The following are listed in "This Month" magazine as grounds upon which divorces were granted: "Instead of bringing her roses, her husband pushed her into a whole bush of them; a deaf mute was nagged by his wife in sign language; husband could not support both his wife and a race horse; husband beat his wife to the tune of radio music." Many other ridiculous grounds were cited.

Do we need more signs? "Therefore watch and be ready."

Western Springs, Illinois.

(To be continued)

The National Sunday School Association

WHAT A WEEK-END!

THE DATES of February 13 to 16 were about the most strenuous and enjoyable of any spent so far in church service. It was my privilege to be present at the Southeastern District Sunday School Institutes held at Hagerstown, Md. and Bethlehem (Harrisonburg), Va. churches. Together with other things which the Brethren found for me to do, which included the Sunday night service at St. James, the time was all used. The catalogue of activities would be as follows:—About nine hundred miles of traveling, taking almost two whole nights; four Sunday School Institute discussions; address at the banquet of the Men's Bible class entertaining their wives at Hagerstown; two talks in Hagerstown Sunday School; sermon in Hagerstown morning service; C. E. talk, evening sermon and help in ordaining two deacons and five deaconesses at Saint James. The strenuous nature of this trip was partly due to the travel. Bus trip to Hagerstown got me in bed at 5:00 A. M., Thursday. Then Brother Leatherman got me out of bed at 5:00 A. M., Friday to start for Harrisonburg.

Saturday was the day of rest, but included the enjoyment of being entertained by some of the Hagerstown Brethren. Sunday night I enjoyed the midnight feed with the Bloom's and Bates' at Saint James, which I had developed as a habit during the Revival earlier in the year. The rest of the night and the following morning was spent on the bus coming home.

Thus a large trip and a schedule of service could be fulfilled without missing much school work. My classes always say they work harder meeting my assignments when I'm away than when I'm here. That's the way to be missed. Such service is always enjoyed, and we'll be willing to do as much as the flesh will stand,

L. E. Lindower, Educational Director.

A News Letter From The Brethren's Home



Dear Friends:

It is time once again to tell you something of our activities during the past year. It has been a good year with every available room occupied. At present we have nine women and four men. Three were lost during the year: Lurton "Dad" Focht, Gratis, Ohio; W. O. Scott, Milford, Indiana; and Lincoln Allabaugh, Flora, Indiana.

We have our new frozen food locker all installed, and our thanks to the Board for this fine improvement. It is filled to capacity with our year's supply of meat, fruit and vegetables. Two mangles were received, one from Rev. R. R. Tetter of Ashland, Ohio, and one from the W. M. S. of Johnstown, Pennsylvania. These greatly help with our increased laundry. We have also complete attic insulation, which is a comfort as well as a coal saver.

As in previous years, we had a joyous Christmas with a tree and gifts for all. Gifts for the occasion were received from the following: The W. M. S. of Burlington, Indiana, which donates money each year for our turkey; the churches at Goshen, Indiana, and Washington, D. C.; the True Blue Class of Milford, Indiana; Mr. and Mrs. Roland Obenchain of South Bend, Indiana; the W. M. S. of Flora, Indiana, and Mr. and Mrs. Elmer Kuns, of Flora, Indiana.

On the farm a good oats and corn crop was harvested; seventeen hogs were fed out last year, six of which have recently been butchered for Home use. Also we have butchered a nine hundred pound beef. At present we have six cows and twenty-four hogs which will be ready for market in the spring.

To the following we wish to express sincere appreciation for donations and lovely gifts: Welcome Class, Milledgeville, Illinois; W. M. S. of the Second Brethren Church, Uniontown, Pennsylvania; Senior W. M. S. of Canton, Ohio; W. M. S. of Waynesboro, Pennsylvania; W. M. S. of Johnstown, Pennsylvania; Senior W. M. S. of Hagerstown, Maryland; Good Will Circle Class of Johnstown, Pennsylvania; Home Builders Class of Waterloo, Iowa; The Brethren Church of LaVerne, California; W. M. S. of Lanark, Illinois, and the Senior Sisterhood of New Lebanon, Ohio.

Again we want to thank the Board for their help and

cooperation, and to all of you, our friends, always feel welcome to stop and visit us whenever possible.

Striving to please Him,
Mr. and Mrs. James E. Scott,
Superintendent and Matron.

» » » » Our Poet's Corner « « « «

GOD'S BAPTISTRY

I've often stopped and wondered
Just why God made it so,
That rocks and reefs make shallow pools
O'er which the streams must flow.

And why the sound of water
That falls from cleft to cleft,
Makes music as it passes
That lingers on though left.

I think I've found an answer,
Perhaps there's more than one,
I saw two people baptized,
A father and his son.

And God had made the setting,
A cold and sparkling pool,
The murmuring of the water,
The air so fresh and cool.

The works of God bore witness,
As far as eye could see,
For God Himself had fashioned
This outdoor baptistry.

Tw'as then I knew the reason,
My heart rejoiced within,
To see these precious persons
Washed free from every sin.

Who else but God could cleanse them,
Who else but God could mold
The beauties of all nature
That I did there behold.

—Leila Elliott, 6/46.

ANTIDOTE

By Bertha Flora Burkhart

When I am overburdened with many cares
That fill a mother's waking hours, I find
That there is one sure way to ease the load
And leave the little worries all behind.

I find a quiet corner in a room
And sit awhile and meditate on Him,
Who always strengthens those in need of it,
And purifies our lives and frees from sin.

Then all the ugly thoughts are brushed away,
And I am ready once again to go
"Beyond the call of duty" in my home—
I thank my God who always makes it so.

—Mineral Point, Pennsylvania.

National Goals Program

Rev. J. G. Dodds, Chairman

THE SISTERHOOD OF MARY AND MARTHA AND THE NATIONAL GOALS PROGRAM

By Ruth Clapper, National S. M. M. President

THE SISTERHOOD of Mary and Martha is an active organization for girls of the Brethren Church, ranging in ages from 9 to 14 in the Junior group, and 14 to 30 in the Senior group. The purpose of this organization is to help the girls find Christ as their personal Savior, deepen their spiritual lives, and instill a missionary spirit into each life.

We have been organized for thirty-three years, and in that time much good has been accomplished and progress made.

It is the desire of the organization to have a Sisterhood in every church in the denomination, with both a Junior and a Senior group active in the larger churches. However, this cannot always be possible, for circumstances alter cases.

The Sisterhood has two sets of goals, namely, local and district. The local goals are set up by the National Board of the S. M. M. and the district goals by the district officers.

We have twelve goals in our local program, and this program seeks to use every girl in her organization. We meet once a month for a devotional program, and to take care of the business of the society. Every year a mission study book is used for each group. This is to enlighten the girls concerning the people of other lands, their needs and customs, and to create within their hearts a desire to help make Christ known to these people through their prayers, gifts, and the dedication of their own lives for full time service wherever God calls them to serve.

We have had a number of Sisterhood girls go as missionaries to Africa and to South America, as well as to our Home Mission field in Kentucky. Many Sisterhood girls have become wives of ministers, while others are teachers, nurses, and secretaries, with a large army of them working in their home churches, and being of vital aid in the local work there.

Our National Board selects portions of the Bible to be read each year by the girls. This year the Seniors are asked to read Genesis, Exodus, Ruth and Esther, or a chapter a day. Some groups are dramatizing the books to create renewed interest in the reading of the Bible. The Juniors are to read John and the Acts of the Apostles, or a chapter a day.

Another goal is the rolling of bandages by each society. These are to be used in medical missionary work in foreign countries. We also do benevolent work, such as sending clothing to relief centers for war victims and sufferers. Many times local families have been helped by Sisterhood girls in various ways. We have our dues and thank offerings which help our National treasury.

For several years the girls have had their own missionary in the person of Miss Louisa Kugler in South

America, who works with pastors there in children's and youth work in different churches. Her salary is entirely provided by the National Sisterhood. The S. M. M. has also sent money to the Kentucky mission work for a number of years.

At our last conference we had sixty-three societies enrolled, a number of them being banner or honor by their fulfilling of the various goals. We added four new societies to our list also.

During the National Conference in August at Ashland, the Sisterhood organization united with the other youth groups of the church in a devotional program each day to combine our efforts and to correlate the work. Each group keeps its own identity, but their vision is enlarged and opportunities are used in a much greater way. We are endeavoring to work to this end in a more intensified way for the National Youth Conference to be held August 18-24, 1947. Many societies and districts are combining their efforts in Youth Rallies during this year with the one aim in mind to glorify the Christ and to make Him known to others. The Sisterhood of Mary and Martha is wholeheartedly behind this work, also.

—Louisville, Ohio.

Spiritual Meditations

Rev. Dyoll Belote

LAST-EDITION GIDEONITES

"Moreover it is required of stewards that a man be found faithful." I Corinthians 4:2.

PERHAPS some, at least, of you will remember the old song entitled, "Only An Armourbearer," in the course of which this line occurs: "Surely the Captain may depend on me." Now it may sound a bit presumptuous to make such an allegation, but we must admit that rightly meant it is a noble self commitment. Dependable people! Their price is above rubies. The world would be a dreary place if there were not some Christians who need no prodding nor watching, who can be told and then trusted. A wise old Roman general once said, "I do not like a soldier who moves his hands in marching and his feet in battle."

Gideon's first enlistment was not worth much, but there were at least three hundred (kernels of wheat in the chaff!) dependable men. To be a last-edition Gideonite is an ambition worth having and worth realizing! To be dependable, faithful, may seem a homely, but it is a very high virtue.

It has occurred to me to wonder if we Sunday School, or Bible School, workers are always as honest about our faithfulness to our tasks in the School as we might—AND OUGHT—to be? Stories appear of bank presidents who have defaulted and betrayed the trusts placed in their care. They tell of the break-down of honored names, of trusts of all sorts that are recklessly betrayed, until men exclaim in dismay, "Who can be trusted? Where is there any faithful steward to whom people can commit their interests and not be betrayed?" Both the lack of fidelity

and the distrust that follows its lack tell us of its exceeding worth.

The importance of this virtue is seen by realizing what an exceedingly valuable and satisfactory thing it is when found. Faithfulness is a foundation virtue. Phillips Brooks once said to a group of New Haven divinity students: "The first necessity of the preacher and the hod-carrier is the same—be faithful. The first necessity for us all is that we come to recognize our stewardship for God, and that every relation in which we stand in life is a trust committed.

The individual who is not punctual in keeping engagements, who says "could not" when he means "did not want to"; the man who accepts a superintendency without superintending; the person who accepts a position of teacher of a class and then makes no attempt to be faithful, neither remembers to notify the superintendent when knowing he is going to be absent; and both superintendents and teachers who do not take time to make preparation for their tasks for the school, who are satisfied with slipshod methods, are as dishonest as the man who would borrow a thousand dollars which he did not intend to repay, or had no prospect of being able to repay.

It is because so many fail in being faithful in that which is least that they fail also in that which is much. The man who fails to meet an engagement punctually is a man who is careless as to the binding obligation of his word. You had better not make such a man the executor of your estate or put your business in his hands when you want to take a trip abroad, or put him in charge of a Sunday School class, or trust him to mend your shoes before Sunday.

There is a need for toning up the standards of fidelity. It used to be considered a mark of honor to have men say of a man, "His word is as good as his bond." Too many times today neither Word or Bond would pass current on the Market. Shall we not give common faithfulness the high estimate it deserves? It is indeed a choice virtue.

CAN THE CAPTAIN DEPEND ON YOU?

—Uniontown, Pennsylvania.

Business Manager's Corner

(Continued from page 3)

Sergeantsville, N. J., Church Offering	10.00
Canton, Ohio, Church Offering	33.13
J. W. Miller, Davenport, Iowa	3.00
College Corner, Ind., Church Offering	11.00
Elkhart, Ind., Church Offering	205.00
Mr. and Mrs. Fred Humbarger, Delphi, Ind.	1.00
Gretna, Ohio, Church Offering	74.50
Hagerstown, Md., Church Offering	259.25
Mrs. E. B. Hart, Johnstown, Pa.	1.00
Johnstown, Pa., 2nd Church	14.50
Mrs. Harvey Snavelly, Lanark, Ill.	5.00
Masontown, Pa., Church Offering	104.25
Maurertown, Va., Church Offering	30.00
Meyersdale, Pa., as follows:	
Mrs. Mary O. Cook	25.00
Miss Miriam Bird	15.00
Mrs. Laura E. Bird	10.00

Miss Mabel Baer	5.00
Mrs. E. M. Bowser	1.00
Miss Naomi Lenhart	5.00
Miss Sydney Lenhart	5.00
Irene Lenhart	5.00
Mrs. H. F. Staub	5.00
Mrs. Earl M. Walker	3.00
Milledgeville, Ill., as follows:	
Richard Graehling	5.00
Mr. and Mrs. P. H. Knox	5.00
Mr. and Mrs. C. A. Livengood	5.00
Samuel Livengood	10.00
Mary Jane Wallace	1.00
Mrs. D. C. White	5.00
Miscellaneous	8.00
Christian Endeavor	2.00
Class No. 10	2.00
Kum Join Us Class	16.25
Sr. W. M. S.	10.00
Udell, Iowa, Church Offering	14.00
Mr. and Mrs. Chas. E. Rose, Brownsville, Pa.	5.00
Louisville, Ohio, Church Offering	54.00
Oakville, Ind., Church Offering	36.00
Peru, Ind., Church Offering	26.00
Smithville, Ohio, Church Offering as follows:	
Elaine Botazer, Rittman .....	.50
Mr. and Mrs. Andy Blatter, Rittman ..	5.00
Mr. and Mrs. Albert Curie, Orrville ..	10.00
Mr. and Mrs. Harry Ebersole, Rittman	10.00
Mr. and Mrs. Elmer Franks, Rittman ..	20.00
Mr. and Mrs. Christie Graber, Rittman	2.00
Mrs. Don Hostetler, Wooster	2.00
Mr. and Mrs. Harry Hartzler, Smithville	20.00
Mr. and Mrs. Boyd Hostetler, Wooster	5.00
Mrs. Della Lehman, Marshallville	5.00
Mrs. Melinda King, Sterling	10.00
Hazel Mast, Sterling	5.00
Mr. and Mrs. Noah Musser,	
Marshallville	5.00
Mr. and Mrs. D. L. Miller, Smithville	25.00
Albert Neuffer, Smithville	5.00
Maude Rutt, Smithville	25.00
Mr. and Mrs. Edwin Steiner, Wooster..	10.00
Mrs. Nora Swinehart, Wooster	25.00
Mr. and Mrs. Myron Stenier, Sterling ..	5.00
Mr. and Mrs. J. C. Weigley, Smithville	5.00
Mr. and Mrs. E. J. Woods, Wooster	10.00

Smithville's Press Fund Offering will be reported later.

Here is the greatest secret of success: work with all your might but trust not in your own power to achieve. Pray with all your might for God's guidance and blessing. Pray, then work, work and pray; and again pray and work. Whether you see much fruit or little fruit, remember that God delights to bestow real blessing; this comes generally in answer to earnest, believing prayer.—George Muller.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—R. L. Stevenson.

A Literary-Rhetorical Analysis of the Best Loved Chapter of the New Testament

by L. L. Garber, Litt. D.

This beloved chapter, First Corinthians 13, is a superb masterpiece of lucid, effective, powerful literature. Few masterpieces in any tongue equal its superb embodiment of the highest qualities of great and perfect style. Here are deftly employed those rhetorical devices that most pleasingly, painlessly, and perfectly yield up the meaning, sentiment, and inspiration intended to be conveyed. Here are utilized and illustrated, in remarkable degree, Spencer's world-famous principles of great and effective writing. Here is periodic structure in form perfection a plenty. Here is parallel structure galore, Here is climax and more climax. Here are contrast and balance, suggestion and analogy, alliteration and figures of speech, all contributing to the matchless glorification of "The Greatest Thing in the World — L O V E ! ' ' "

In this analytic-schematic structure, the paragraph divisions are those of Tyndale, one of the earliest and most scholarly of the Protestant martyrs; while the phraseology is that of the latest and best modern translations.

1. The core-idea of the first paragraph may be stated thus: without love, every great capacity, every superior power, every moral attitude, is valueless.

*Tho I speak with the tongues of men and of
angels, but have not love,*

I am a noisy gong or a clanging cymbal.

*Tho I have prophetic powers and understand all
mysteries, and all knowledge, and tho
I have all faith so as to remove mountains,
but have not love,*

I am nothing.

*Tho I give all I have to feed the poor, and tho
I give my body to be burned, but have not
love,*

It profits me nothing.

2. Core-idea: Love embodies an imposing number of splendidly worthwhile characteristics.

Love suffereth long and is kind.

*Love knows no jealousy; does not brag; is not
conceited.*

*Love is not unmannerly, nor selfish, nor irritable,
nor mindful of wrong.*

*Love does not rejoice in injustice, but joyfully
sides with the truth.*

*Love is slow to expose; eager to believe the best;
is full of trust, full of hope, full of endurance.*

3. Core-idea: Love is the eternal, expanding, fadeless, perfect quality in comparison with which all else is incomplete, imperfect, vanishing. Love never fails.

*As for prophecy,
it will pass away;*

*As for tongues,
they will cease;*

As for knowledge,

It will come to an end.

For our knowledge is imperfect,

And our prophecy is imperfect;

But when the perfect comes,

All that was imperfect will pass away.

When I was a child, I spoke like a child,

I thought like a child, I reasoned like a child;

But When I became a man, I put away childish ways.

Now we see in a mirror dimly, but then face to face.

Now I know in part, then I shall understand fully, even as I have fully understood.

Thus there remaineth, Faith, Hope, Love, these three,

But the greatest of these is L O V E .



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 16, 1947

WITNESSING FOR CHRIST BY CHRISTIAN SERVICE

Scripture: Rom. 1:1; James 2:20, 24, 26

For The Leader

WHAT ARE you doing for Christ? To make it more personal, what did you do for Christ today? Never a day should pass but what some specific work should be done for Him. We care not what it is, but that it be done. If some soul is not drawn closer to Christ because you have lived this day, then you have lived the day in vain. You may stand on the house top, or church steeple, for that matter, and shout to the world how much you believe in Christ. But unless your life touches those in need, you are as "sounding brass or a tinkling cymbal." Witnessing for Christ means serving Him. Down into the highways and byways of life we must go with the gospel. We must help those who are soul sick. Every sincere Christian will ever be desirous of doing all he can for his Lord. Are you open to suggestions on how you can serve Him better?

DISCUSSION

1. ORGANIZATION WITHOUT RESULTS. Can you imagine a great business firm complete with a factory, officers, business office, salesmen, and workers, yet doing nothing. They have all the equipment and organization for doing a great work, yet nothing is done. We say that would be very foolish. We'd think it would be a waste of time and money to maintain a factory, pay out salaries, and print advertising, if there was nothing produced by the company. But think how that relates to our churches. Isn't it foolish to think that we can keep up our churches, and talk about Christian service, and yet do so little actual good? James sums it up in a few words when he says, "Faith without works, is dead." That's just what we mean, too. Any church, or individual, which has all the facilities for doing Christian service, and then does it not, falls in this group.

2. WITNESSING THROUGH SEPARATION. Paul tells us that he was a servant of Jesus Christ, and thus was separated unto the gospel of God. One of the highest peaks of Christian experience comes when we have "separated ourselves unto God." Entanglements of the world keep us from witnessing as we should. No runner in a race would try to run with barbed wire tangled around his feet. Yet many Christians are trying to "witness" for Christ while their lives are entangled with the things of the world. So, if we are to really witness, we must "set ourselves apart." That is, to live the separated life. But forever, we must warn of the danger of getting an opinion of ourselves that we feel we are better than other people. A separated life for Christ does not include that. The truly separated people today, are the ones the Lord loves. He has no good for people who have set themselves

up as judges of everybody else. Nor do we love them either. If we, in our humble way, are willing to yield ourselves unto Christ, and truly try to live the separated life, we shall be rewarded. Yes, rewards shall come, for we shall see souls saved because of our humble efforts.

3. PRODUCING FOR CHRIST. Suppose you were running a business or a factory. And suppose you had a person on the pay roll who was not doing any work. What would you do? You would fire him. Even poultry raisers are smart enough to get rid of non-producers. Somehow or other, they are able to keep a check on each hen, and when that fowl ceases to lay a certain number of eggs, it goes to the boiling kettle. Why? Because there is no use keeping a hen that doesn't produce results. Its feed and keep are wasted.

How merciful God is towards us in that He keeps Christians on the "pay roll" of blessings when they are such poor producers of fruit. And note also, it isn't always the cackling hen that laid the egg. Nor is it always the loudest bragger in a church that is doing the most for Christ. Whenever we hear someone telling about how much they have done for the church we mark them down as a non-producer. Why? Simply because the real worker does not need to tell how much he has done. His works speak for themselves. All braggards, please note!

4. DOES YOUR LIFE TELL FOR CHRIST? A song most of us know goes something like this, "I want my life to tell for Jesus." We should not sing this song unless we really want it to tell for Jesus. To sing it, and not mean it, is hypocrisy. And hypocrisy is sin. Sin in our personal lives, evil habits, wrong practices in the presence of other young people, all go to spoil our influence for Christ. We must be clean! No one wants to eat food from a dish that is dirty. No one wants to hear about the gospel from a person whose life is full of lies, sins, and evil habits. We must mirror the life of Christ if we are to win men to Christ.

QUESTIONS

1. What is the best way to win men to Christ?
2. Suggest ten ways in which we can improve our lives as witnesses for Christ.
3. What is the penalty for failing to witness for Christ?

SUGGESTED PROGRAM FOR THE EVENING

Prelude

Gospel choruses

Scripture Lesson and sentence prayers

Topics and Questions.

Business, offering and benediction.

Note: What are your suggestions for programs for C. E. meetings? Send your "examples" to the Topic Editor, Box 152, Conemaugh, Pa., R. D. 1. We will give honorable mention to any individual or society sending us their ideas for these Sunday evening C. E. programs.

There may be as many shades of Christians as there are colors in Joseph's coat; but the sleeve can not say to the collar, "I have no need of thee."

Silence is a friend who never betrays.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

GOD'S LAMB

Scripture: Genesis 22:1-8

Hymns on the Sacrifice of Christ

Leader's Petition

Seed Thought Provokers:

COMING events in Scripture cast their shadows in advance. In our Scripture lesson we find prefigured the tragedy and triumph of the Cross (V. 8). In Abraham we have a prophetic light on God the Father "Who spared not his own Son, but delivered Him up for us all." In Isaac we see Christ who willingly laid down His life and "became obedient unto death." It is twice stated in the lesson, "And they went both of them together." This shows the mutual willingness and harmony of God and Christ in carrying out the Divine plan of redemption (Heb. 10: 7, 9). Abraham saw the Cross nineteen centuries in advance. But God knew of it before all time (1 Peter 1:18-20). For God had His believing children in mind before all time (Eph. 1:4).

The Lamb is of God's merciful provision (John 1:29, 30). All sins are primarily against God (Psa. 51:4). Therefore God alone can forgive sin as far as His condemnation of it is concerned (Mark 2:7). That He might freely forgive man He alone could sustain the price of man's sin. We, too, must pay the price for a Christian forgiving spirit or else cancel God's forgiveness for us (Matt. 6:12, 14, 15, 26; 28:35; Luke 6:37). Christ paid the price for sin that we might be free of its penalty. He sustained the full loss incurred by our sins. He went further for us by making it as though we had never sinned (Doctrine of Justification—Rom. 3:24, 26; 4:25; 5:9, 16, 18; Titus 3:7). Justification is received by us by faith and MANIFESTED by good works (James 2:21, 24, 25).

Calvary shows that real forgiveness has to come the hard way. And yet it is so freely given (2 Cor. 5:19; John 3:16). Our Lamb had to be infinite and sinless. He had to be more than that for no being in Heaven save One had the infinite capacity for sin bearing (Rev. 5:2-5). The Lamb had to be of God's provision (Isa. 53:4-7), and punished in our stead. God gave the Lamb, not to be the martyr of a good cause, but to be a willing sacrifice (John 10:17, 18; Phil. 2:5-8).

Every Old Testament lamb sacrificed pointed to Calvary (Heb. 10:1-4). But the Fulfillment of those sacrifices is final (Heb. 10:12, 26).

"Tis finished—Aaron now no more
Must stain his robes with purple gore;
The sacred veil is rent in twain,
And Jewish rites no more remain—
'Tis finished—yes, the work is done,
The battle fought, the victory won;

Millions shall be redeemed from death;
By this, my last expiring breath."

* * *

"I bend my ear to the Book, and listen,
And back across the centuries I hear
The tramping of a million little hoofs of lambs
To slaughter led.
As in the night when I would sleep and dream,
I hear them, one by one, approach the place of sacrifice;
Sweet, gentle, unresisting things,
So pure and white.
And then I turn the Book and hold it near my heart.
The little lambs all quiet now, but, oh, I feel
The even tread of One who walked alone—
God's perfect Lamb.
The footsteps cease—somewhere beyond the city's walls—
My heart picks up the surging of a wondrous flow
That started from His broken heart that day
And reached my own."

Those who dodge God's Lamb today will face the wrath of that Lamb in another setting (Rev. 6:12-17).

Lenten Prayers

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 16, 1947

INTIMATE FELLOWSHIP WITH CHRIST

Lesson: John 14:1-6, 12-18; 15:1-6

THE FIRST six verses of our lesson are reserved far too many times for reading on funeral occasions. The thought embodied in these verses is one that is applicable from the cradle to the grave. The matter of preparing a place to live, not merely through this earthly life, but throughout all eternity, is one which should have our constant thought.

Our lesson deals in the realm of the intimate—intimate relationship with Christ. This might be called a "comfort lesson." Note that in it is found—preparation for the future; the promise of answering our prayers; the promise of the coming of the Holy Spirit, the Comforter; the promise of a sustaining presence and power.

First of all it might help us to observe the many appearances of that little word "if" in our texts. "If I go," "If ye ask," "If ye love me," "If a man abide not in me." Suffice to say that every promise of the Father is conditional. Every phase of the intimate relationship between man and the Master hinges on certain conditions that are set forth in the Word. God's covenants were conditional; His presence is conditional; His intimacy is conditional—all depending on how we, as individuals, conduct ourselves relative to His commands and His purposes.

Belief in Christ is necessary in order to be assured a constant abiding place; belief in Christ is absolutely essential to answered prayer; keeping His commandments

is vital to the presence of the Holy Spirit; abiding in Christ is essential to fruit bearing.

Our Golden Text says, "Ye are my friends, if ye do the things which I command you." Friendship is not something that is picked up on one moment and cast aside another. Intimate friendship requires long periods of time and very close association. It requires a true understanding of each other, an earnest effort to see the viewpoint of each.

Jesus always sees our viewpoint; do we always seek to see His?

Ashland College News Letter

By Arthur Petit

THE ASHLAND College Basketball team finished its season in a blaze of glory last week when they very unexpectedly defeated Kent State University by a single point. The Intra-mural tournament is now in progress and will determine the best organization team in the school. About 15 teams are competing for this honor.

The Veterans' Organization of the college is planning a tournament for independent teams in the Gymnasium for late this month.

The commencement speaker has been announced as Dr. Clyde Hissong, Director of Education for the State of Ohio. Commencement this year will be May 29. Summer school will open June 9 and close August 8.

Plans for May Day are progressing rapidly. Queen Pegge Shively has selected her court. This will be announced in the Collegian and in this column at approximately the same time. May Day, you are reminded, will be May 17.

Sixteen baseball games are scheduled this spring. The Eagles will meet Wooster, Muskingum, Mt. Union, Wittenberg, Findlay, Kenyon, Heidelberg, Fenn, and Baldwin-Wallace. Most of these will be played twice. Heidelberg will be the opposition on May Day.

A camera to make photostatic copies of the credits of graduates and former students of the college has been placed in the Physics Department. This will simplify matters very greatly in the matter of furnishing transcripts of credits. Miss Martha Holmes, the college recorder, has had to make these by hand. Sometimes such a large number are requested that the work becomes burdensome. This will relieve the pressure somewhat in that office.

Richard Wolford of Hagerstown, Maryland and Gloria Allman of Dayton were chosen King and Queen of the Valentine Skate, an all school function. Both are Freshmen.

It is as hard for the good to suspect evil as it is for the bad to suspect good.—Cicero.

It is so easy for us to substitute the silly distinctions which men make for the standard which Jesus set.—John L. Hill in Training Union Magazine.

Young Men and Boys' Brotherhood

ACHIEVING FOR CHRIST THROUGH STEWARDSHIP

By Joseph R. Shultz, Pre-seminary student from Berlin, Pa.

(Given at the Youth Conference, Berlin, Pa.)

THE FUNDAMENTAL element in "achieving for Christ through stewardship" is the giving of your soul unto God. There is nothing more important. We have the scripture emphasizing it, "What profiteth it man if he gain the whole world and lose his own soul?" All other things will either rust or decay, but the soul liveth on.

We read in Second Corinthians 8:5 that the early Christians gave themselves unto God first, and then they gave their gifts. Note that they gave themselves unto God, not to an idea, preacher or evangelist. As in the early church, true Christian giving must be preceded by the gift of our souls, and if we do become true Christians, we will render unto God that which is His.

Second, give of your service. We read in Lamentations 3:27, "It is good for a man that he bear the yoke in his youth." We have the example of Timothy who gave of his service as a preacher, or evangelist and faithful worker with Paul. Use the talent that God has given you unto His glory and honor. Use that talent in thy youth that you may not only retain it, but that you may add other talents. Peter and John, at the Temple Gate, had neither silver nor gold, but they gave what they had. Give of your service in your youth. Christ's chosen apostles were not old men. The youth of today will be the leaders of tomorrow, so why not have the best of leaders equipped with the talents from God.

Third. In "achieving for Christ through Stewardship" is the giving of tithes. In our Brotherhood Manual we have the scripture, Mal. 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A tithe is a tenth of our entire income, given for the honor and glory of our Lord. How can Christian people decline such a stupendous blessing? We, as young people with smaller incomes, may feel that our small amount does not mean much. But we have the choicest example of the poor widow who, after the rich men placed their riches in the treasury, gave her two mites and Jesus called the disciples aside and declared unto them that the widow had given more than all they which had cast into the treasury. We are also to give willingly and joyfully for the gift is void without the love of the giver.

Summarizing, I wish that you would be receptive to these three points: first and most important, the giving of yourself; second, the giving of your service; and third, the giving of your tithes.

Interesting Items

(Continued from Page 2)

sanctuary. We believe this will complete the entire task of redecoration of the church.

Johnstown, Pennsylvania (Third). Brother Chester F. Zimmerman says, "Our organ fund is gaining momentum with each passing service."

On Sunday, February 23, a devotional program was sponsored by the Lookout Bible Class of the Sunday School. Brother Zimmerman spoke on the subject, "Men and Boys—Seeing and Serving."

Their Father and Son Banquet was held on Friday, February 28.

St. James, Maryland. The newly organized Laymen of the St. James church are really getting right down to business. Their Bible study hour which is conducted in connection with their Laymen's meetings, is a vital part and the questions raised are worth while. The pastor, Brother Henry Bates, is using a short time at each evening service to answer some of these questions.

Ashland, Ohio. Plans are advancing for a time of Personal Evangelism in the Ashland Church, beginning the week of March 16 and continuing through Palm Sunday. Brother W. C. Benshoff, the pastor, is still confined to his bed, but we are hoping that he will soon be recovered.

The College Class of the Sunday School put on a fine program at the evening services on Sunday evening, March 28. More space will be given to reporting this next week. Dr. W. D. Furry preached at the morning hour.

Wedding Announcement

TENNANT-LEIGHTY. Walter J. Tennant and Veta L. Leighty were united in marriage at the South Bend Parsonage on December 7, 1946. They are at home to their friends at 139 East Pennsylvania Avenue.

SHOLLY-SHARP. Elmer Eugene Sholly and Lea Beth Sharp were united in marriage on December 21, 1946, at the parsonage in South Bend, Indiana. Brother Sholly is a member of the First Brethren Church of South Bend, and a son of Mr. and Mrs. Elmer Sholly, Route 3, Bremen, Indiana.

WEBSTER-SPROULL. Harry Webster and Alma G. Sproull were united in marriage at the South Bend parsonage on December 21, 1946. They are at home to their friends at 309 East Ohio Street.

TROYER-CLEMENS. Donald E. Troyer and Mary A. Clemens were united in marriage on December 24, 1946, at the South Bend parsonage. She is a member of the Brethren Church of Loree, Indiana.

We most heartily congratulate these splendid couples and wish for them the best of life and the rich blessings of God's Grace.

Claud Studebaker.

If we would think more of the work to which God has called us, each one, and less of ourselves, if we would remember that God's work can be done only through that willing self-sacrifice which is the very seal of the Christian life, then indeed would we be in the way of hastening the Kingdom of God.—Bishop Bernard.

Travel Flashes

Preachers

I HAVE been traveling for some months now, from one church to another, not by choice, but mainly by necessity. I have been trying too, to be considerate of my Brethren of the "high calling" in Christ Jesus—a term used much in the prayers listened to in my boyhood. There are preachers and preachers. They win—or lose—too, by many and diverse methods. But two things impress me in the main, as I go to these different churches in the great cities of our wonderful America: 1. the surprisingly large audiences that attend the services of the church, and 2. the coldness and indifference to the presence of strangers attending, or even between the members themselves.

One Preacher

We entered the church for a Men's dinner-meeting. We arrived in ample time to meet people and did meet a few of the more than a hundred men. We came face to face with the preacher at the door; he was busy talking, and we waited a bit I presumed, to "meet the preacher." But he made no move to speak and we passed on in without even a handshake or a passing acquaintance. It did him no good thus to avoid or neglect or miss us. I'll not try to judge him nor to condemn him; but he missed an opportunity for friendship that might cost him in days to come, had I been a man unattached to a church. Besides, it would not accure to the benefit of the church-at-large; for one, even my host who was not a member, might back off from such conduct and say, "Ah, and is that the way preachers are?"

Another Preacher

My next door neighbor was the chief usher at the door of another church I visited. He was most cordial, of course, and led me to his pastor, and introduced me as another preacher. The pastor shook hands and made a very nice bow and said not a word. Maybe he grunted a bit, but who cares for a grunt? I'm sure he "muffed the ball," for I liked his usher, my neighbor.

Still Another

I attended his church several times. Only once did I miss being drafted into his pulpit to assist in some form, in the services. Not that I coveted that. It may be the policy of some groups to demand of their pastor that he be not promiscuous in his invitations, and rightly so. But I was more or less known here and he was "to the good," I presume he knew, thus to use me, even against my protests. On one occasion, at least, I never got to sit down in the pew, for he just stood up and called, "Come on up, Brother Charlie," and insisted until I went forward rather than be embarrassed or to embarrass him by my refusal. Of course, he was a Brethren!

A Methodist Preacher

One of the most unexpected and challenging experiences was with a Methodist pastor in whose church I worshipped a number of times. It was Communion Sunday. Here I may surprise some of my Brethren by telling them that I never avoid the Communion service if it is given to "all Christians." I am sincere in my conviction that to "sit back" on such occasions is to reflect a self-righteousness that subtracts from the total good one may do among people whose teachings have been adverse to our form of Communion. It may surprise some of my Brethren even more to tell them that twice I have communed at a Brethren Communion where Feetwashing and Supper was omitted. I did it on the same grounds, and with a further conviction that "a half a loaf is better than none." Anyway, what commandment do we fully obey? We are admonished to "be perfect even as your Father in heaven is perfect"; but who is: "It does not yet appear" on the horizon of any character I have seen. Too bad!

The Methodist

It was Communion Sunday here also, and this preacher asked me to assist. I did. What else could I do? I read the Ritual repeatedly as the groups came to the altar and he gave them the emblems of the shed blood and the broken body. He used me in his services usually, of whatever nature. He is just one of those pastors who never neglects to offer the glad hand—a commendable trait of Methodists. As one preacher put it: "Methodism means nothing until one puts something into it." "And that," he added, "is what these people have done with this word." Hope we do as well with the name Brethren.

A Brethren Preacher

He is a good speaker. In no Brethren meeting have I recently seen the house "packed to the roof" so often as in this. He is good also with his hands—he shakes hands. He is exceptionally quiet and nonchalant in his manner in the pulpit. He cannot be characterized as "loud" though he knows how to emphasize. Neither is he "profound or "deep." Yet his house is always crowded. He is like Zachaeus, "small of stature." Yet he attracts and holds a class of people far beyond the average city crowd in intelligence.

The Whole Gospel

Well, that's my point. He is not slow to profess that he loves The Book. He makes me believe that he does. He packs his sermons full of experience valuable to people trying to live like Jesus in a great city. That too, is laudable. But on one occasion he preached far less than the whole gospel. That is the reason I am referring to him. I do not accuse him of any base motives. But he did about as good a service to a half-gospel as any I have ever heard. He preached very plainly against the rude fashions of the women of today because he got his text out of 1 Peter 3:1. (Moffatt translation). His subject was "Won Without a Word." His emphasis was entirely on living right. My contention is that if this were the only sermon I was ever to hear, I would have needed more of the Word than his text. He stressed over-strongly, the need of living so good that no more is needed than just living right. One would never have guessed that Jesus ever said, "Go ye therefore . . . preach the gospel to every creature." Mark 16:15. Or that Paul ever had any urge to go any-

where to preach. Acts 28:30, 31. Or that Jesus ever indicated that we are to "compel them to come in." Luke 14: 23; John 10:16. This preacher did testify that a survey of the neighborhood contiguous to their church, had been made by the school teachers and that it revealed that only 5% of the children had any connection with religion: Catholic, Protestant, or Jewish. Of course, I did not ask this preacher if he believed that they would be won for the churches "without a word." I am convinced that he did not, himself, believe so.

Why Do I Write This?

My purpose in this message is not to castigate my fellow-preachers. It is to try to help us to a careful presentation of a balanced sermon. Not to present a part truth as if it were the whole. We need right-living Christians more than anything; but they will be conquestors and never forget that it is by the "foolishness of preaching" that the saved believe. 1 Cor. 1:21. If wives are able to win their husbands to Christianity "apart from the word," it is never hinted that the world of people can. It is the gospel that is the power of God unto salvation. Romans 1:16, 17. It is to be preached as well as lived.

My contention is that he missed his mark, not in that he did not preach the truth, but that he preached a part truth as if it were all of it. He missed the mark in an emphasis that sounded as if a part of the gospel were the whole of it. And I wonder if it has not happened too often? I confess I may have been guilty. It seems a tragedy that such a good sermon should contradict itself by strongly stressing winning them "without a word" and then confessing that only one school child in twenty in the immediate vicinity of that church has any contact with religion.

A preacher can be top-heavy on the theological side as well as on the social side; on the "live-right" idea as well as the "go ye" idea; on the "grace alone side" as well as on the "works" side. It sure is wonderful to "win them without a word," but if that formula fails, there are other ways; and by using all we know, even then the whole world is groping and confused. What a problem and responsibility one has to represent the Whole Gospel, anyway! Maybe we boast too much about the wholeness of our message.

Charles A. Bame.

NOTICE TO MINISTERS

Ministers planning to attend the Pastors' Institute at Ashland immediately after Easter—Monday evening to Thursday—desiring entertainment, will please write or call R. A. Hazen, 1106 Graft street, Ashland, O. (Will you also inform him as to where you were entertained at a previous institute). It has been the custom to provide the room and breakfast without charge, except in cases where those entertaining find it impossible to serve breakfast. Please make arrangements and if it is impossible to be present, then also inform Mr. Hazen. Give due consideration NOW.

E. M. Riddle.

The Brethren Evangelist

Official Organ of the Brethren Church

If Jesus took time to Meditate,



—Bida

We, too, should "Think on These Things."

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INTERESTING ITEMS

Sympathy. We are very sorry to have to report the passing of Mrs. John Dintaman of Smithville, Ohio, on Sunday night, March 2. She was the mother of Mrs. Marjorie Grisso, wife of our Dayton pastor. Our sympathy goes out to the bereaved family.

Berlin, Pennsylvania. The Men's Bible Class of the Berlin Sunday School were the guests of the Berlin Woman's Missionary Society at a six o'clock supper at the church on Thursday evening, March 6. The women met for their meeting at four o'clock and the class held their meeting following the supper, with a program, and with Rev. Roy S. Forney as their guest speaker.

We note that Brother and Sister Whetstone left for a visit "back home in Indiana" on March 10.

Milledgeville, Illinois. We note that a "Family Night

"Get-together" sponsored by the Men's Bible Class of the Sunday School, was held on Friday evening, March 14.

The Daily Vacation Bible School Committee of Milledgeville has already formulated plans for a Community school to be held June 16-27. The sessions will be held in our church, with Brother D. C. White as the Director of the school.

By the way, Brother White, thanks for your fine words concerning a recent Editorial. We appreciate the comment.

Winter Young People's Camp. Announcement is made concerning the "Winter Camp" (Brother Lindower suggests that it should be called a Spring Camp, since it comes in with the opening of spring) which is to be held at Lanark, Illinois, in our church, March 21-23.

Gratis, Ohio. Brother C. C. Grisso of Mexico, Indiana, is conducting an evangelistic meeting at the Gratis Brethren Church, same having begun on March 2. Brother Edgar Berkshire is the Gratis pastor.

Dayton, Ohio. The Laymen of the Dayton Church have their Annual Laymen's Breakfast scheduled for Sunday morning, March 16. Dr. Coleman is the speaker.

Brother Vernon Grisso, Dayton pastor, reports three accessions to the church on Sunday, February 23—one by letter and two by confession and baptism.

A class in Church instruction is being conducted on Sunday afternoon, March 16, for all who have united with the Dayton Church during the past year, or who expect to unite with the church in the near future. It is for the purpose of instruction on doctrine and polity.

Canton, Ohio. Word from Brother E. J. Beekley tells us that seventeen boys from Dayton are to come to Canton for a basketball game with the local church boys. The women of the church plan to feed them, but they will be housed in the Belden Hotel while in Canton. The Louisville boys won from the Canton boys recently, but the Canton girls in turn won from the Louisville girls.

Word has just been received that Brother Beekley is "papa" again—another boy. Congratulations, Eugene and Peggy.

Goshen, Indiana. The editor is in receipt of a copy of "The Inquiring Reporter," a little one page paper, literally filled with news concerning the activities of the Goshen church. A fine list of improvements and material additions is listed in this little informative paper. Let's hear more about that "Six-acre recreational ground," Brother Rowsey.

We note that Dr. W. I. Duker is to be the speaker at Special services to be held in the Goshen Church March 23-30.

Cerro Gordo, Illinois. We are glad to hear that Brother C. E. Johnson, genial pastor of the Cerro Gordo Church, is gradually gaining strength and he says, "Personally I am feeling better today (March 2) than I have for months, but it will be some time yet before I can return to the pulpit." Brother Johnson wishes to thank all who sent cards and letters to him while he was in the hospital. It won't hurt a bit for a few to go to him now that he is at home. We are still praying for you, Brother Johnson.

Johnstown, Pennsylvania, Third. A fine Christian En-
(Continued on page 14)

Business Manager's Corner

George S. Baer

Publication Day Offerings Still Coming

Keep Them Coming

WHILE some churches are still reporting their Publication Day Offerings, and doubtless others who have not yet reported are intending to do so, we want to say we are hoping for a 100% response this year. We appreciate greatly what has been given, for the need was never greater, and we trust that those who have not yet made their gift, will do so at their earliest opportunity. As you know, the regular offering is to make up the loss that is sustained in the printing of our church publications, such as *The Evangelist* and the Sunday School quar-terlies. The loss this year will be greater than ever because of the steeply mounting cost of paper. The price on magazine paper has increased 58% since last National Conference time. Every church should have a share in making good this extra loss. And all should seek to do more than last year, instead of less. If there are any who can yet increase their gifts, this emergency justifies it. Don't let your gifts to the Press Fund decrease your regular offering.

"His Days and Ours"

A new book just off the press, by that outstanding leader of conservative Dunker scholarship, Dr. Charles C. Ellis, former president of Juniata College. It is a discussion of Christ's days preceding Easter designed to help us to live with greater strength and truer testimony in these days of stress and turmoil. \$1.00 per copy postpaid.

"Christ in Far Countries"

A brand new book of Missionary Stories for Juniors by Esther Miller Payler. Fifty missionary stories that vividly dramatize the effect of Christ's influence in far countries, from the frozen northlands to the wilds of Borneo; from the pampas of Argentine to the heart of turbulent India. Every story thrilling in adventure. \$1.75 postpaid.

Two New Bibles

For the Bride or Graduate—White gift Bible, bound in fine, white washable fabrikoid, size 3¾ x 5½, padded sides and gold stamped, containing marriage certificate, illustrations and maps. An appropriate gift from the groom to the bride to carry to the altar. No. NIX, Price \$6.25 postpaid.

For Ministers, Teachers and Bible Students—A Loose-leaf Bible, King James version—the Old and New Testaments and loose-leaf pages for notes that can be inserted between any pages of the Bible. No outside metal parts to mar desk or table. No rings or springs to get out of order. Binding device is invisible. 60,000 center column references, giving variant readings; include Dedication, History of the Apostles, Calendar of Daily Readings, Prayers for all Occasions, 125 sheets of super-quality note-

paper, red under gold edges to match the printed pages. (Extra Notepaper in packages of 50 sheets for 50c) Gen-

(Continued on Page 11)

The Editor Thinks Aloud

Fred C. Vanator

ABOUT LENT

WE ARE in the midst of that season of doing without, Lent. To some churches and denominations this season means real sacrifice and time of abstinence. To others it is just another series of dates on the Ecclesiastical calendar. To still others it is a meaningless term, seen in church announcements and grocery advertisements.

We remember a sign that graced (?) a large arcade market in a city of our residence a number of years ago, that read something like this, "Easter Dance—Now that Lent is over, let us eat, drink and be merry." What a travesty on both the thought of Easter and the Lenten Season.

Lent bears the idea of sacrifice. The idea of doing without for a purpose. It is a time of remembrance of the coming ordeal in the passion of our Lord. The mere keeping of a religious season is less than meaningful—it is almost sacrilege. Far better not to keep or mention it than to use it as a mere cloak for religious fervor. The Word says it is not what a man does or does not eat that defiles the man, but that which comes from his heart and his mouth.

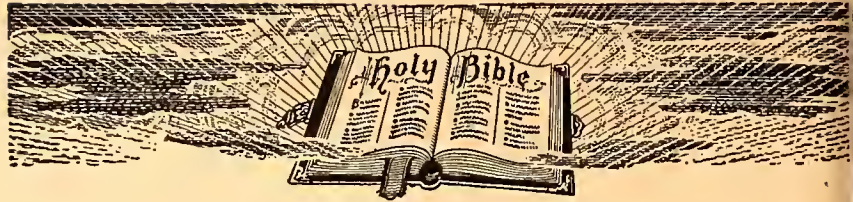
Hear what the Lord says, as recorded in Chapter seven of the Gospel according to Mark: "There is nothing from without a man, that entering into a man can defile him: but the things which come out of him, those are they that defile the man . . . Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, because it entereth not into his heart, but into the belly, and goeth out into the draught . . . And he said, That which cometh out of the man, that defileth the man."

Therefore, if one abstains from food and entertainment in order that he may give himself to prayer and meditation, it is well. Then Lent becomes meaningful. But if, on the other hand, one only does it to satisfy a mere religious (?) attitude and churchly sense, such observance becomes meaningless. The mere failure to eat, the abstinence from luxuries, without thoughtful consideration of the main objective of the season, is worse than no observance at all.

Lent can and should be a profitable time of self-examination and self-abnegation—a time of sacrifice. Lent can become a vital part of worship to the believer, IF the believer permits the time spent to become a vitalizing agent.

Think it over!

The Bible Speaks



"The Bible Speaks About The Lord's Supper"

Rev. Charles E. Johnson

OF THE various ordinances of the church, the one dealing with the Lord's Supper is the least understood, and one which many Christians of today do not know exists. In our discussions of this subject I want first to look into the writings of Paul. He is the only New Testament writer who mentions the ordinance by name. You will find this in the 20th verse of 1 Corinthians, chapter 11. I wish to begin my investigation with Paul because he comes upon the scene after the resurrection of Christ. Many times those too close to the scene of action get false concepts of what is actually taking place. Paul is miraculously converted, and after his conversion spends at least three years in Arabia, receiving his instructions for his missionary work.

In 1 Corinthians 11:1-2 we read: "Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that ye remember me in all things, and KEEP THE ORDINANCES, as I delivered them to you." In verse 23 we read: "FOR I HAVE RECEIVED OF THE LORD THAT WHICH ALSO I DELIVERED UNTO YOU . . ."

Paul was not carried away by the wonderful life and work of Christ, but in the quiet moments of meditation and instruction came to know and to understand the ordinances which Christ had given. With this understanding he goes forth to organize new churches and to fully instruct them. He had so instructed the church at Corinth, but false teachers had brought about a misunderstanding of the teaching. Instead of being a means of help to the church it had become a scandal. He finds it necessary to correct the abuse. He does not do away with the teaching, but corrects it that it may become the means of strength and help that Christ intended.

If we had no other evidence than that which is given by Paul, that should be sufficient. But let us now look into the Gospels and see the teaching as given by Christ to His disciples.

The time of the giving of the ordinance is in the closing moments of Christ's life. In a few hours the Jewish Passover will be held. The disciples ask for instruction. They are told where to go to find the necessary room. We next find them gathered together in the upper room, but we know they did not eat the Passover, because the time for eating had not yet fully come. Nevertheless in Matt. 26:26 we find them eating a meal. At that meal Jesus took the bread and the cup and gave them to His disciples. In Mark 14:22 we read: "And as they did eat." In Luke 22:20 we read: "Likewise also the cup AFTER SUPPER." Again in John 13:2, Revised Edition, we read: "And dur-

ing supper." Here in each of the four gospels we find the writers mentioning the instituting of the Communion Service.

This was a three fold service and one part of it was the eating of a supper. Paul calls it the LORD'S SUPPER. In Jude 12 we read: "These are spots in your feasts of charity." In other words, your love feasts, or your Communion services. The Greek is very emphatic on this word, "charity." It is the very highest type of love. The supper which the writers of the gospels mention is the "Lord's Supper" or "Love Feast," in which is expressed the very highest type of Christian Love.

Let us now look at the value of the ordinance. It is for the Lord's people. Unbelievers had no part in it. In 1 Corinthians 11 we are clearly taught that it is a unifying service. Rightly understood, rich and poor, strong and weak, gather together on a common level, and waiting one for the other, ate together. It is not a meal for the satisfying of hunger. It is a preparatory meal for that which is to follow. A unifying in brotherly love and equality of all God's children. There must be complete harmony before the bread and the cup could be distributed. We need that lesson today.

Then there is the teaching of the Great Marriage Feast in Heaven. The Lord's Supper is but a type or foretaste of that great event. Each time as we surround the tables of the Lord we look forward to that day. What a wonderful time that will be when all God's people gather together in eternity.

But how can we enjoy the blessings of heaven until we have first learned the lessons of love on earth? If the service would have been of no value certainly Christ never would have given it as one of His closing teachings and then perpetuate it in the teachings of Paul.

As we go into early Church History we find that the Lord's Supper was understood and practiced as an ordinance by the early church. In fact it had a very important part in their church worship. Let us continue it, for in it we receive a blessing such as can come from no other source.

—Cerro Gordo, Illinois.

The trouble with the man who never makes a mistake is that he doesn't know a mistake when he makes one.

If a man cannot be a Christian in the place where he is, it is quite certain that he cannot be a Christian in the place where he is not.—Exchange.



Rev. Ralph M. Singer

WHEN OUR Lord founded His church, He had a definite work for the church to perform. As He established the church He, therefore, has a perfect right to tell the members of His body (the church) what they shall do. In the sixteenth chapter of Matthew, when Jesus asked Peter, "Whom do ye say that I am?" He expected a definite answer. When Peter answered, "Thou art the Christ," He immediately said, "Blessed art thou." Christ is the Master Builder and the Corner Stone, the Foundation Rock. The church is, or should be, built upon Christ.

Christ expected His church to be evangelistic; He expected His church to spread the gospel, the glad tidings of the good news of salvation.

After founding the church, we find in the twenty-eighth chapter of Matthew, that Jesus gave His disciples the Great Commission for the church, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world."

We, as the Brethren Church, have been giving ourselves a lot of self-pity, and using the excuse that we are small—too small to accomplish very much. Brethren, this is only an excuse that the devil has devised to get our eyes off of Christ. This great commission was given to eleven disciples—just eleven men—to "GO teach all nations." If Christ expected eleven men to carry the gospel to all nations, what, then, must He expect from us, His church, a great multitude?

This same Jesus said, "I am the way." Could there not be a possibility that we, like Peter when walking on the water, have taken our eyes off of Christ, our leader? Every year seemingly finds us as a church becoming less evangelistic in our work. I am led to believe that we are relying on our own strength too much, and adopting too many newfangled ideas and trying to keep up with the times, when we should be following the leader, Jesus Christ. Sometimes I believe we are like Thomas—we are doubters. When Jesus was talking to His disciples, they worshipped Him, but still there were those who doubted. Then again, Jesus spoke to them and said, "All power is given unto me in heaven and in earth. Go teach all nations," and His power is no less today. He is speaking to every individual, and to the church as a body, "Go carry this message of salvation to all the world—to every creature."

The greatest opportunity of all time presents itself for the spreading of the gospel. When the whole world is

grasping for something solid on which to plant its feet, we have it to give. Are we going to miss this great opportunity?

Turn to Isaiah 40:9, "O Zion, that bringest good tidings." That is almost a description of the church. At any rate it is a description of her office and function. Translate that into the New Testament, and it just comes to this—that which makes the church the evangelist of the world is the possession of Christ. Whoever has Christ has power to impart Him.

We, as a church, have the remedy for all sin. What would you think of a man who had the remedy to heal a certain disease but withheld it from suffering humanity and let them die? We have Christ, the remedy for ALL SIN. We have Him that we may impart Him to others. It is an obligation that arises from our very calling. We, as His followers, have been called out of the darkness into His marvelous light. We have been saved for service. If we, as the Brethren Church, are going to advance, we must proclaim this Gospel of Jesus Christ. He says, "Lift up thy voice with strength." We, as a church, have the whole gospel. All we need is the Faith in Jesus Christ and a willingness to get down on our knees and seek God's will and be willing to follow where He leads.

Over forty years ago I was baptized and taken into the Brethren Church, and if statistics mean anything we are smaller than we were then. There must be a reason for this. The Gospel has not lost its power, it is us to whom it has been entrusted. We have lost that zeal for lost souls and for our work for the Master. If we are going to go forward and advance in our work, we must go back where we left Christ, and let Him lead us.

We hear on every hand that we just cannot get the unsaved into the services. We realize that to a certain extent this is true, but Jesus said, "Go out into the highways and compel them to come in." Are we going out after the unsaved, armed with the Sword of the Spirit and inviting them to come in? Jesus said, "If I be lifted up I will draw all men unto me." Are we holding Jesus up to a world that is black with sin? We must as a body of His children, live so that those around us can say, as they said of the disciples, "Surely they have been with Jesus."

If we are going to increase and grow, each individual church must examine itself and see if it is in a position where God can use it for the saving of souls, for if not, the outside world can point its finger at the church and say that there is no difference between the world and the church.

Brethren, if we believe in the Christ which we preach, and whose we are, it is up to us to launch out into a campaign of Old Fashioned Revival, and evangelistic services. I say REVIVAL because I believe we need to be revived and awakened to the great responsibility that rests upon each and everyone of us. As I am writing this I hear a knock at my door and as I open the door there is a woman standing on the threshold. I ask her to step in and she hands me a card. I know who she is—she is a Jehovah's Witness. Brethren, I marvel at how well she is

indoctrinated with the false teachings of that sect. But she is not discouraged and she goes from door to door. With so much false teaching in the world today to draw people away from Christ, surely we have a great work ahead of us as a church with a whole gospel to preach.

Brethren, we have the Christ; we have the church; we have the gospel. All we need is the faith and the willingness to go forward. Let us pray that our faith may increase and our eyes be opened to see our every opportunity.

—Vincennes, Pennsylvania.

Annual District Conference, Northern California Churches

To be held at the

First Brethren Church, Stockton, California, March 27-30

CONFERENCE PROGRAM

Thursday morning, March 27

- 10:00 Opening session, Prayer, Hymn and Scripture
In charge of Conference Board of Directors.
Words of Welcome—Harold M. Wolfe, Moderator,
Stockton Brethren Church
Response—Lathrop, Manteca, Turlock, and other
guests
Special Music
- 10:30 Program presented by the Stockton Church
- 11:00 Special Music and Prayer
- 11:15 Studies in Evangelism, directed by Rev. J. Wesley
Platt

Thursday afternoon

- 2:00 Prayer and Hymn
- 2:15 "Missions Hour" under direction of Dr. C. F. Yoder
- 3:00 Business session

Thursday evening

- 7:30 Devotional, Tesibel Frey—Song service
- 7:45 Special Music, Ladies Trio, Manteca Brethren
Church
- 8:00 Moderator's Address, "Do We Dare?"—Virgil In-
graham

Friday morning, March 28

- 10:00 Prayer, Devotional, Rev. and Mrs. Melvin Palmer
- 10:30 Program presented by the Lathrop Brethren Church
- 11:00 Special Music and Prayer
- 11:15 Studies in Evangelism, directed by Rev. J. Wesley
Platt

Friday afternoon

- 2:00 Prayer and Hymn
- 2:15 "Missions Hour" under direction of Dr. C. F. Yoder
- 3:00 District Woman's Missionary Society session,
Alice Ingraham, District President, presiding

Friday evening

- 7:30 Devotional, Peter Tacata
- 7:45 Song service and Special music
- 8:00 Evangelistic message, Rev. James Teel

Saturday, March 29

- 10:00 Prayer. Devotional Message, Rev. Milton Robinson
- 10:30 Business Session

Saturday afternoon

- 2:00 Prayer
"Missions Hour" under direction of Dr. C. F. Yoder
- 2:30 Brethren Berean Band Session,
Alvin Mathews, Vice President, presiding
- 3:30 Message—"Challenge to Brethren Youth,"
Rev. Roger Darling, Guest B. B. B. Speaker

Saturday evening

- 7:30 Prayer
Song and Testimonial Service under direction
Bereans
- 8:00 Evangelistic Message, Rev. James Teel

Sunday morning, March 30

- 9:45 Bible School—Harold M. Wolfe, Superintendent
- 11:00 Message, Rev. Roger Darling

Sunday afternoon

- 2:30 Devotional, Rev. and Mrs. Melvin Palmer
- 2:45 District Mission Board Session
Unfinished Business

Sunday evening

- 6:30 Christian Endeavor
- 7:30 Song Service and Special Music
- 8:00 Closing Evangelistic Message, Rev. James Teel

National Goals Program

Rev. J. G. Dodds, Chairman

LAYMEN AND THE NATIONAL GOALS PROGRAM

Prof. Glenn L. Clayton, National Laymen President

JESUS HIMSELF established the first and greatest goal for His church when He commanded His people to "go" and "teach" and pictured the evangelizing of the entire world. All other objectives of our work are significant only as they relate in one manner or another to that supreme one. By the same token, any aim is worthwhile if its achievement will aid in some way the completion of the Great Commission.

The Brethren Church was founded by people who professed a simple belief in the teachings recorded in the Scriptures as the words of the Savior and who, thereby, hoped to expedite the effective witnessing which Christ requires of His own. As the Brethren Church has grown, her history has been rich in such work, as can easily be shown by a referral to the long list of faithful servants, both lay and clergy, who have belonged to this denomination.

There have been times, perhaps, when our fathers have accomplished less than the maximum for the Lord, but the sincerity of purpose and the faithful adherence to the simple goals of the Church have remained to make their work and ours unique among our fellow Christians.

It is well that we should have goals to aid us in our service today. The challenge is possibly greater than ever before to stand forth as a true witness and we tend to be fortified in the reassuring knowledge of united activity. This, the National Goals program is doing for our churches with the result that Brethren everywhere are awakening to new responsibilities and new opportunities for genuine Christian work.

The Laymen of the church are now organized in a common cause. The hesitant though well-meaning men of our churches are throwing aside their reserved attitude and are asserting themselves in newly realized power. The result is a blessing to them and multiplied benefits for the whole work of the Church.

To this end the National Laymen's Organization has set up special goals for its members, goals which aim at the encouragement of the religious life experience of the layman himself and at the coordination of such new activity into the organic whole which is the Brethren Church.

Systematic Bible reading, participation in public worship services, distribution of tracts, and an active interest in local and national church problems are among the objectives of the goals which guide the Laymen's organization. Such goals, when they are taken seriously, as they are being taken by hundreds of our men, cannot fail to presage a more effective ministry on the part of the Brethren Church in the future.

That Brethren laymen are awakening is evident everywhere. Every district has held a meeting or meetings to consider how best it can be of service. Our Midwest and

Central Brethren, although living far apart, are none the less organized and giving a good account of themselves. Indiana and Ohio have divided into Northern and Southern areas which meet frequently for inspiration, reports, and further planning and the record of their work can be seen in the progress and growth of many of these churches. Pennsylvania is busy, too, and at this writing I have word that a survey of the work of the various Laymen's groups is under way by the District officers. The Southeastern Brethren have met and are arranging to extend their work to churches not yet organized.

With this kind of activity, the Brethren Church will grow to new heights of spiritual endeavor, for increased Layman activity will have a beneficial effect upon all branches of our work. Goals will be achieved and new and higher ones set as we move forward together. Above all, as we work together more closely we shall learn a new love and respect which is born of Christian endeavor and was the essence of Christ's own ideal for His Church. The goals for 1947 can be achieved and it is my prediction that they will be achieved more generally than those of the past.

—Columbus, Ohio.

The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or not.—Cudworth.

Announcement

To the Ohio Churches

The Ohio District Conference will convene at New Lebanon, Ohio, June 16-19, 1947.

The program is well on its way to completion, the Executive committee having met at Ashland on February 13. Speakers and organizations have been duly notified by the Conference Secretary, C. Y. Gilmer, who urges immediate acceptance by the chosen speakers, and an early action on the programs of the various organizations.

Please be prompt in notifying Brother Gilmer, at 109 East Wilson Street, Bryan, Ohio, so that the program may be definitely completed and printed in ample time for the conference.

The Conference Theme is: "A Year of Stewardship." The Conference Text is: John 15:16. How about every delegate memorizing this text?

Concerning stewardship the United Stewardship Council says, "Christian Stewardship is the practice of systematic and proportionate giving of Time, Abilities and Material Possessions, based upon the conviction that these are a Trust from God to be used in His service for the benefit of all mankind."

The Ohio District Executive Board:

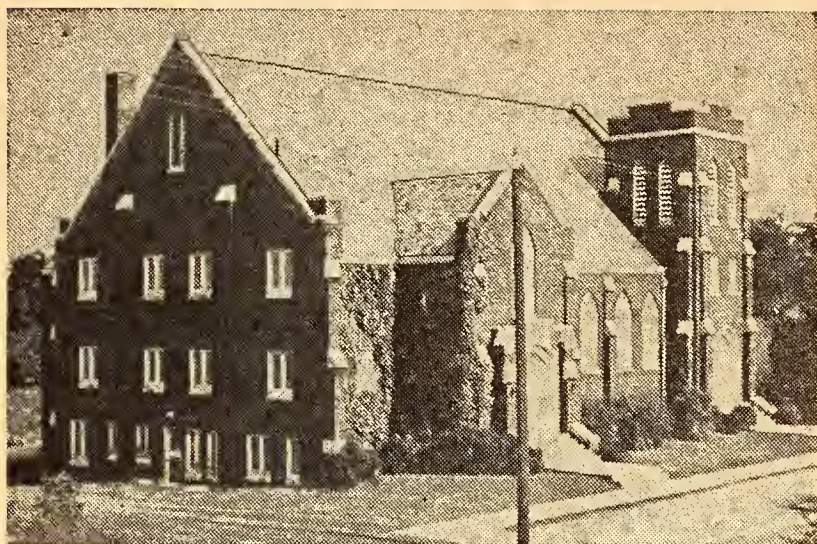
Vernon D. Grisso, Moderator

J. G. Dodds, Vice Moderator

C. Y. Gilmer, Secretary

F. C. Vanator, Asst. Secretary

W. C. Berkshire, Entertaining Pastor.



The Ashland Brethren Church

They Have A Worthy Project

THE COLLEGE Class of the Park Street Brethren Sunday School of Ashland, Ohio, has decided, as their project, to purchase for the church an outside bulletin board. To let the church know about this project, and also to give every member in the church a chance to contribute to this cause, the College Class was in charge of the evening church service on Sunday, March 2, 1947.

The program for the evening was as follows: The organist for the evening was Miss Joan Riddle of Ashland, Ohio. She is a junior in the College, and her major is Music. She is the daughter of our own Rev. E. M. Riddle. The song-leader was Alvin Grumbling of Johnstown, Pennsylvania. He is a pre-seminary student, and a sophomore in the college. Spencer Gentle, of Fort Scott, Kansas, presided over the service. He is a senior in the college, and also a pre-seminary student. He will enter the Seminary next fall.

The program began with an organ prelude: "Meditation from Thais" by Massenet. The male quartet then sang, "My Anchor Holds" by D. B. Towner. This quartet was composed of Francis Berkshire of Masontown, Pennsylvania who is a pre-seminary student, also. He is a sophomore in the college. Dorman Ronk of Manteca, California, who is a freshman in the college, and a pre-seminary student. Jack Clapper hails from Canton, Ohio, he is a sophomore in college and is majoring in mathematics. Paul Clapper from Louisville, Ohio, who is a junior and is majoring in music.

Miss Mary Elizabeth Gilmer, daughter of Rev. C. Y. Gilmer of Bryan, Ohio, played a piano solo. She played "First Movement of the Sonata on A Flat Major," by Beethoven. Mary Elizabeth is a sophomore in college, and is taking pre-seminary work. An electric guitar solo was played by Richard Leidy of Conemaugh, Pennsylvania. He is a special student, and is majoring in music.

The invocation was given by Clarence Stogsdill of Cerro Gordo, Illinois. He is also a pre-seminary student, being a freshman in college.

After the invocation, a surprise skit was given to present the purpose of the service to the audience. A stranger came in from the back, wondering if he was in the Park Street Brethren Church. He had been sent up the hill

by a service station attendant, but he was unable to find the church because there was no sign of any kind out in front. He was advised by the presiding officer that he was in the church in question, and was invited upon the platform. After proper introduction had been made, the stranger was informed about the College Class. The officers of this class are: Mrs. M. A. Stuckey, teacher; Robert Bischof, a pre-seminary student who is a sophomore in the college is the president, he is from Johnstown, Pennsylvania; Dorman Ronk is the vice-president; Alvin Grumbling is the Secretary-treasurer. There are over 70 enrolled in class, but the average attendance is from 35 to 45. The reason for such a low average is because many of the students are in active Christian work in Ashland and surrounding territory. For instance, Charles Munson preaches at Gretna and Williamstown, Ohio; Richard Wolfe preaches at Greenwich, Ohio; Glenn Shank preaches at Glenford, Ohio; some teach Sunday School classes in different churches in Ashland; some teach classes at the County Children's Home; some go out on Gospel Team Work; and many other duties are explained. The bulletin-board which the class wants to purchase was described, the cost being between \$200 and \$300. The class took a special offering during Sunday School one Sunday, and they received over \$50.00 in cash and pledges. The stranger then gave \$1.00 to start the offering for the evening.

This skit was very effective, and direct to the point. The stranger was played by Tommie Shannon, of Hiawatha, Kansas. He is a junior in the Seminary, and is preaching at Fairhaven Brethren Church at present. Spencer Gentle played the role of presiding officer.

After a hymn was sung, a vocal duet was given by Paul Clapper and Shirley Sword. They sang "Calm as the Night" by Carl Gotze. Shirley is from Milledgeville, Illinois. She is a freshman in college, and her major is music.

The scripture was read by Lois Coleman, who also hails from Milledgeville, Illinois. She, too, is a freshman in the college and her major is Elementary Education. Evening prayer was offered by Spencer Gentle.

The College Class Choir sang the anthem entitled "Sanctus" by Charles Gounod.

The sermon was preached by Charles Munson of Johnstown, Pennsylvania. He is a senior in the college, and expects to enter the Seminary next fall. His sermon was entitled "Cast Your Net on the Other Side." He challenged us to make our Christian Lives an adventure. We can

do this by seeking God in worship. We can make the Christian experience an adventure by making things happen, we don't have to wait for them. We should make Christ real to us by connecting Him with every experience of life. We can make our Christian life an adventure by being different and by believing in the seemingly impossible in ourselves and in others.

After the sermon, the mixed quartet sang the lovely old hymn, "Peace Be Still." The quartet was composed of Jeannette DeLozier of Ashland. She is a freshman in college and her major is Business; Virginia Patton is also from Ashland, a freshman in college, and her major is Music; Dorman Ronk, Joe Shultz from Berlin, Pennsylvania. He is a pre-seminary student.

Miss Beatrice Stuckey of Alliance, Ohio, sang "Hear Our Prayer." She is a junior in college, and majoring in History and English.

The offering was in charge of William Fells of Manteca, California, who is a pre-seminary student and a sophomore in college. He explained more fully the purpose of the meeting. Miss Riddle played "Rustic Idyl" by Nagle. The offering received was \$54.05.

After the singing of a hymn, Ralph Mills of Hagerstown, Maryland, gave the benediction. Ralph is also a pre-seminary student, and is a junior in the college.

The ushers were: Horace Huse of California, a pre-seminary student, and a freshman in the college; Thomas Queer, who hails from Berlin, Pennsylvania, and is also a pre-seminary student and also a freshman; Robert Hoffman of Berlin, Pennsylvania, a pre-seminary student and also a freshman; Ralph Dozenberger who just entered the college this semester as a freshman.

The program was very well planned by the Program Committee of the College Class. This committee consists of Dorman Ronk, Joan Riddle, and Shirley Sword.

The College Class wishes to thank every one who took a part in the program, thus making it a success. Also, they wish to thank the Church for the opportunity of presenting the service. To every person who contributed to the fund, we wish to say "Thank You."

Submitted by Spencer Gentle.

Wedding Announcement

DERRER-WENZEL. At a beautiful candlelight service at the First Brethren Church, Lanark, Illinois, Sunday afternoon, November 17, 1946, Carson Derrer and Ardis Wenzel were united in marriage in the presence of more than 100 friends and relatives. Both are members of the First Brethren Church, and the ceremony was performed by their pastor, the undersigned, using the double ring service. Mrs. Max Sisler played a prelude of nuptial music, and Harry Tallman sang "I Love Thee," and "The Lord's Prayer," while Betty Martin lighted the altar candles. Lowell Toepfer, was best man; Lloyd Martin and James Miller were the ushers. Bernice Derrer, sister of the groom was maid of honor. After the service the bride and groom left for an extended honeymoon through several southern states. They will reside on the Earl Derrer farm near Lanark.

L. O. McCartneysmith.

Editorial Comment

Dr. R. F. Porte

PRACTICAL CHRISTIANITY

IN ONE of the first church papers of the Brethren Church called the *Progressive Christian*, in the issue of July 29, 1881, is this significant statement from A. J. Sterling: "Beyond doubt we must know that ever a pure stream has been flowing. The pure in heart ever refreshing themselves at the fountain of God's love are being bourne steadily on into the embrace of the loving, 'I Am'; while thousands and tens of thousands are daily being dashed to pieces on the breakers of their own follies." Every student of the development of Christianity and the church cannot help being impressed by the truth of the above quotation when the record of the years reveals to us the noble army of devout Christians striving through hindrances and dangers to maintain the message of the pure Gospel of God revealed in the Lord Jesus. Pietism, under the sponsorship of Philip Jacob Spener and others appears most significant to us because it arose after the Reformation when religious liberty was more effective and because out of Pietism has come living evidences of its purpose and work in more than one modern religious group of which the Brethren is one. We dare not pass Pietism carelessly without failing to understand the price paid to maintain for us individual Christian liberty and freedom of thought which scholastics would destroy by bugaboos and threats of "Heretic" then and "Modernist" now.

The Pietistic movement is criticised even today by those who are at heart its friends because of certain objectionable elements found in the writing of those called, "Pietists." When we appreciate the situation of Christianity in the days of the Protestant Reformation we will be more tolerant of the general Pietistic movement. This effort was much like an "infant crying in the night, whose only language is a cry." So the Pietists were infants struggling in darkness and weakness to bring into the light individual Christian liberty and individual testimony for Christ and the Gospel. Pietism was a layman's effort to understand and to live the way of Christ and to escape from abstract and impractical ecclesiasticism. I think the group of Peace Churches today are the fruits of what Pietists were endeavoring to accomplish. I am interested in comparing what I believe to be the main objectives of Pietists with our own Brethren program in the world.

The opening chapter of Holsinger's *History of the Brethren Church* is supported by the facts revealed in the history of the period when Pietism was progressing. "A clergy ruled church subservient to the state more than to Christ," as Holsinger puts it, "the pastors, as leeches, feeding upon the blood of the common people." Holsinger insists that the church be established on the truth, the Word of God. Religious freedom is always based on free and unhindered reading and study of the Bible and in this atmosphere Protestantism grew and flourished. We find Spener deploring the unspiritual, unregenerate church leadership resulting in a worldly people. He says, "The

pastors were more concerned with ability to answer subtle questions and to spin out fine arguments than in presenting the riches of Divine Grace." Pietists emphasized the sanctity of the home, spoke against drunkenness, the sin of going to law, conducting business for selfish profit, and the right of the community in the goods possessed by the community. These pioneers in religious liberty found their footings in God's Word. This is a historical fact in every and all efforts toward freedom.

Christianity must be lived to become effective in the world. Spener stated, "We are saved through faith, and works do not bring salvation, works ought to be a fruit of faith and show gratitude to God." "It is not enough to hear the Word of God," said Spener, "it must be brought inwardly to your heart." The need for a practical application of Christianity is indicated in this statement, "If we whom God has blessed with the blessed light of the Gospel, neglect to do that which is our duty, then God will secure help from some other side, but we will have to acknowledge that we brought a sad condition upon ourselves through neglect."

Pietism was aggressive but not militaristic in character. The effort was carried on largely through lay effort to bring a moral change in the life of the people.

The Pietists, Spener in particular, laid great stress upon the importance of the Word of God. He went further in insisting that more than the Gospel for the day should be heard by the people, rather larger portions of the Bible should become familiar to the people. The importance of the people reading the Bible for themselves was new to the laity of the seventeenth century. Spener insists on family Bible reading, and more than this, that at certain times entire books of the Bible should be read. The Pietists insisted that the laity gifted with reading ability, should stand up to read the Scriptures. This marks the beginning of lay leadership and ministry in the Word of God for the church. This procedure is familiar to Brethren people. We do not confine the presentation of God's Word to the ministry alone. This example of the Pietists is generally practiced among Brethren.

Another important practice of the Pietists which has come down to us is the insistence upon a spiritual leadership rather than a mere educated ministry. Spener insisted that a spiritual ministry of an enlightened laity would not bring harm to the church. He believed that the strength of the church lay in an enlightened, spiritual laity. It is not difficult to observe in denominations today with some Pietistic relation, this freedom of lay ministry. This idea was first encouraged by the Pietists. This ministry begins with teaching the Word of God and practicing it with good will and brotherly kindness toward all even the erring. Spener believed that truth would be best encouraged by presenting the Word of God rather than disputations. The purpose of the sermon should be directed toward the development of faith and good works. Spener objected strongly to the use of language beyond the range of the people's understanding. The service rendered to God in the temple of our own body is a living service. The test of the church is the knowledge and living of the people.

Briefly I have endeavored to find evidence of the development of the Brethren belief and practice. Truly there appears to be evidence that a pure stream of apostolic faith and practice has persisted through difficult times

and in spite of enemies cherished by people of prophetic faith and insight who dauntlessly defended and preached their faith to all who would hear. It becomes the solemn duty of all who love the truth to defend it today by living it fearlessly in these days. This is the task of those who inherit the Pietistic tradition.

—Warsaw, Indiana.

Spiritual Meditations

Rev. Dyoll Belote

THE CHRISTIAN'S SOURCE OF POWER

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

"... All power is given unto me in heaven and in earth." Matt. 28:18.

HERE ARE two vital verses. Jesus calls men to become like Himself, and yet He knows how utterly impossible it is for a man to shape himself, by his own efforts, into likeness to the Son of God. So He provides a way whereby men may attain to the desired end. Christ Jesus came into the world to help men become something which otherwise they never could have become. Through faith in Christ men become Christlike.

It must be remembered however that Jesus never relinquished that power into the care of any other, and the power which was delegated to Him by the Father is still His to bestow as suits the eternal plan of the Father. And it is the Heavenly Father's desire that all men may come into possession of the saving grace which is to be had through faith in His Son, the Lord Jesus Christ.

The consideration of these verses presents again the challenge of our faith. Are we trusting in our own power, are we trying to fight the battles against sin and Satan in our own strength, or are we trusting in Him whom we have put our confidence? It is belief in the name of the only begotten Son of God that is the act that places at our disposal all the resources of heaven to assist us in our conflicts—and that assures us of victory. "We are more than conquerors through Him that loved us," and "... there is none other name under heaven, given among men, whereby we may be saved."

Salvation we crave, strength to be and to become all that our best moments and highest aspirations can yearn after. Why shall we be weak, or fail of attainment when with us is the limitless power of the Son of God to sustain our courage, to nerve our arm, to fit us with all the accouterments of battle? His is the only name in which there is promise, and what He did for Peter, and Paul, and Zachaeus, and Luther, and the Wesleys, and the saints of all ages, He stands ready to perform for those who believe on His name.

—Uniontown, Pa.

"A man may give without loving, but he cannot love without giving."

Business Manager's Corner

(Continued from page 3)

uine leather, divinity circuit. Looks like any other beautiful Bible. Price \$11.75 postpaid.

Two More Honor Roll Churches

Milledgeville, Illinois, sends in a list of 77 Evangelist subscribers and a check to cover the amount, and Ardmore church in South Bend sends 49 subscribers with a covering check. We appreciate greatly these loyal churches and we know their loyalty will be rewarded in a continued zeal for the Lord's work as a result of their faithful reading of the church paper. We congratulate both Milledgeville and Ardmore.

PUBLICATION DAY OFFERING

(Continued)

B. F. Zercher, Ashland, Ohio (Ashland Ch.)....\$	10.00
Corinth Church, Ind.	38.25
Fair Haven Church, Ohio (Add'l)	5.00
Flora, Ind., church offering	78.71
Mrs. Wm. H. Beachler, Ashland, O. (Meyersdale Church)	10.00
Mansfield, Ohio, Church as follows:	
Rev. H. E. Eppley	2.00
Mr. and Mrs. H. H. Keil	2.00
Mr. and Mrs. Ralph Miles	2.00
Mrs. Dan Henney	1.00
Mr. Olive Church, Virginia, as follows:	
Mrs. Mollie Baker	2.00
Mrs. Lois Byrd	5.00
Mr. and Mrs. V. W. Echard	2.00
Mr. and Mrs. J. G. Harman	2.00
Mr. and Mrs. E. H. Michael	10.00
Mrs. I. A. Powell	5.00
B. V. Racey	2.00
Miss Lettie Rodgers	1.00
Mrs. Maggie Smith	10.00
Miscellaneous	25.46
North Georgetown Church, Ohio, as follows:	
J. R. Mountz	5.00
Levina Stoffer	10.00
Forest Albright	5.00
Ralph J. Schneider	10.00
Miscellaneous	12.60
Mrs. Mary D. Collett, Pittsburgh, Pa....	15.00
Cameron, West Va., Church, as follows:	
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Mr. and Mrs. Floyd Strait	2.00
Mr. and Mrs. Stanley Strait	10.00
Mrs. Walter Anderson	2.00
Mrs. Orpha Strait	1.00
Burl Mackey	1.00

Total Publication Day Offering to
date (3-4-47)\$3,457.32

Press and Equipment Fund

(Cash and Pledges)

Annabelle Merrifield, Winnetka, Ill.\$ 7.00

Mr. and Mrs. I. V. Kime, Rittman, Ohio	20.00
Ora Abshire, Wabash, Indiana	10.00
Ida Wakeman, Arlington, Va.	1.00
Mr. and Mrs. Harry Helser, Warsaw, Ind.	5.00
Viola Knoll, Warren, Ohio	30.00
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Wooster, W. M. S., Ohio	5.00
Miscellaneous Church Offering	57.50
Rev. and Mrs. M. V. Garrison, Fayette, Ohio	10.00
Second Brethren S. S., Uniontown, Pa.	150.00
Calvin S. Teeter, Louisville, Ohio	50.00

(Above included in the total in block, page 16)

NOTICE TO THE BOYS BROTHERHOOD

A notice from Gil Dodds through C. Y. Gilmer suggests a new book for the Boys Brotherhood, "The Life of John and Betty Stam," and it is to be secured through your own Publishing House. The price is 75c per copy. Send your orders and we will have the books forwarded to you as soon as the shipment arrives.

- Junior Worship Materials, 36 Completely Planned Worship Services, by Nellie V. Burgess, \$1.50, postpaid.
- Stories for Junior Worship, by Alice Geer Kelsey, \$1.00.
- Christian Girl's Problems, by Bertrand Williams, 75c, postpaid.
- Let's Go Camping, by Raymond R. Peters, \$1.50, postpaid.

THE BRETHREN PUBLISHING COMPANY
524 College Avenue, Ashland, Ohio.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 23, 1947

LET'S MAKE OUR COMMUNITY CHRISTIAN

Scripture: Acts 13:44-49; II Cor. 5:20

For The Leader

THE IDEALISM of our topic tonight is nice to think about. Somewhere, somebody got the idea of an all-Christian community. One can almost be convinced of the impossibility of such an accomplishment when one considers the nature of the people who make up our community. If such were a possibility, it would come only after the Christians themselves have cleaned house in their personal lives. Ministers well know that the reason more people do not come into the church is that so called Christians make themselves stumbling blocks. We would be doing a wonderful thing if we could get all Christians to live a consistent, Christ-like life. Then we could talk about making our "Community Christian." Although we do know something of the impossibility of an all-Christian community, yet we are to strive in that direction. At any rate, we should be making constant efforts to win the unsaved to Christ.

DISCUSSION

1. THE FIRST THING TO DO. To enlarge our influence for Christ in our community, we must first look to ourselves. If you had your choice of buying at two stores, one which was clean and neat, the other dirty and dark, in which one would you buy? Why the clean one, of course. It may not just look that way, but too often our lives appear dirty and foul to the unchristian people of our community. And they are not going to "buy" our religion if we present ourselves in an offensive way. More damage has been done to people's hearts in communities by the wrong acts of Christians, than a dozen preachers can right in a generation. So, the first thing to do is to clean our own lives up. Then we can go to others.

2. A WELL ROUNDED PROGRAM TO ATTRACT. There are still some people who think all you have to do to win men to Christ is to build a church, hang up a sign, and expect them to flock in. Perhaps it used to be that way. Then the church was the only interest and place of assembly in a community. Now it is different. A person or family can find plenty of things to keep them busy day and night, every day of the week, without giving one minute to the church. And how could we expect unchurched people to give up their activities to come to a service in which they haven't the slightest interest? As a medical missionary must first heal the bodies of the heathen before he can heal their souls, so must we first supply an appealing program to our neighbors before we can reach their souls. Relief programs of the church appeal first to the hungry stomachs of the sufferers, and then reach for their souls. We must do the same in our community.

Young people can be won by having youth gatherings sponsored by the church. In these, the Pastor or workers can talk informally with young people who haven't given their hearts to the Lord. See how it works?

3. INFLUENCE COUNTS. When people, through a program of fellowship in the church have learned to know church people, and associate with them, then they are ready to be won to Christ. This is the way that men and women are to be won today, if they are won at all. Merely having a meeting with lots of singing, advertising and preaching isn't going to do it, unless a lot of ground work has been done in the past. Most of our converts today got started in the church through some extra program or activity. In such cases our influence counts for much. For these new attendants see Christ as we live Him in our lives. We must reach out with our influence into the remote corners of our community, and invite the unchurched to our class meetings, socials, parties, etc. There, under Christian influences, we can invite them to accept Christ.

4. PEOPLE ARE DOING SOMETHING. It is a clear statement that people are doing something with their time, all of the time. Always, people are on the go. Certainly, don't you think the church should have its rightful share of their time? The thing we must do is sell them on the church, its program, its services, and its message. If we are convincing enough, and our program appealing enough, we shall get them to devote a little of their time to a church event. In due course of time, more or less, they will be giving more and more time and work to the church. Let us be awake to the great opportunities of Christian witnessing in our community. Let's talk about making our community Christian, but let's talk common sense, too. The church that is going to be out front tomorrow, is the gospel preaching church that has made a real effort to supply all of the needs of the people. Remember, people are doing something with their time. Let's win them over to doing things in the church with their time. The church can satisfy the spiritual, the social and fellowship, and the activity side of our people. Let's not miss our great chance with young people—and others.

QUESTIONS

1. How can we best meet the needs of the people in our community, as a church?

2. Are you proud of what your church is doing to provide extra things for people to do? If not, what can we do about it?

3. What are other churches around you doing to win the people you should be winning?

PROGRAM

Sentence prayers, closed by the leader

Songs:

Scripture and leader's talk

Discussion and questions

Special music

Business

Offering

Song

Benediction

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

THE GARDEN OF GOD'S WILL

Why did He choose a garden fair,
When bowed in agony?
Would not a hillside, barren, cold,
Be more in harmony?

Ah, no! The gracious Lord of love
Would have His children know
That in their dark Gethsemane
The fragrant flowers grow.

That there amid the sharpest thorns
The rarest roses bloom,
And there the richness of His grace
Dispels the deepest gloom.

His anguished heart was torn with pain;
None else could suffer so;
Yet in our deepest agony
This much our hearts can know—

That in our own Gethsemane
The vict'ry can be won
If we will say as He once said:
"Thy will, Thy will be done."

What though tomorrow has its cross?
Naught can His love e'er dim.
From out the depths of deepest woe
We gladly walk with Him.

Then to the Garden let us go—
The Garden of God's Will.
Content to know, where'er He leads
That we can trust Him still.

—Albert Simpson Reitz.

"NOT AS I WILL, BUT AS THOU WILT"

Scripture: Matt. 26:36-46; Mark 14:32-42

Suggested Hymns: "Tis Midnight; and on Olive's Brow,"
"Lead Me to Calvary," "Ivory Palaces"

Leader's Petition

Seed Thought Provokers:

GOD HEARD and answered every prayer the Saviour prayed (John 11:42) except the prayer He prayed when He died in the sinner's place (Psa. 22:1, 2; Matt. 27:46). When Christ stood in the sinner's place and suffered his Hell for him God forsook Him because in Hell the sinner is God-forsaken. All other prayers of Christ were answered because He prayed in the will of God.

In Gethsemane Jesus is our Example of surrender to God's will (Matt. 26:38, 39, 42). His agony is further described in Luke 22:44. Christ was never reluctant to en-

dure the cross. He was not there begging to escape that cross! Hebrews 5:7 tells us what He prayed for here and His prayer here was ANSWERED! Christ was here praying to be saved from a premature death that very night. Satan was trying to kill Him before Passover Day so that He would die before God's appointment and without fulfilling prophecy (Isa. 53:7, 8, 12; 1 Cor. 15:3, 4). Had Satan triumphed that night the death of Christ would have had no efficacy for salvation. But Jesus prayed through, the cup passed from Him until the morrow, and an angel was sent to minister to Him for "strengthening Him" (Luke 22:43). So His prayer was answered in that He was spared to die on the morrow according to the Scriptures!

It was not a matter, then, of Christ becoming resigned to the cross for He was always resigned to that even before He came to this world (Heb. 10:7, 9). While on earth He was fully surrendered to the cross (Luke 12:50; John 10:17, 18). In Gethsemane Christ did ask for one thing and consent to another. He prayed there IN the will of God. If we, too, pray in the sweet will of God, we shall have answer to prayer (1 John 5:14, 15; Psa. 37:4; John 15:7). We come to know the will of God largely through the Scripture. Bible reading should precede praying. To pray "in Jesus' name" (John 14:13, 13; 16:24) is to pray for what Jesus wants (John 5:14, 15). Like children, we often ask according to our wants and wishes, but He is able to answer according to our needs (Rom. 8:32). Also we can find His will through prayer with the Holy Spirit as our prayer-helper (Rom. 8:26, 27). While praying in His will we get faith (Mark 9:23; 11:22-24; Matt. 21:22; 1 Cor. 12:9). If we do not know the will of God, we are to surrender to His will yet unknown and will to do what He pleases to reveal.

Hymn: "Have Thine Own Way, Lord."

General prayers

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 23, 1947

PRAYER FOR CHRISTIAN BROTHERHOOD

Lesson: John 17:1-11, 20-23

IT SEEMS to me that a much more satisfying title to this lesson would be, "The Interceding Christ," for He is seeking more than merely Christian brotherhood—He is seeking oneness with Himself. Surrounded as He is by His disciples there in the upper room, He realizes what a mixture of power and impotency is wrapped up in the lives of these eleven men who now are left to Him. He senses His own inability to escape the coming ordeal of the cross, for He could not escape it and still remain the self-same Son of God. In this realization He is also conscious of the fact that if the task before Him be a difficult one, how many times multiplied are the pitfalls and temp-

tations that will beset His followers in days and years to come?

We are struck with the frequent use Jesus makes of the personal pronoun "I" in this prayer. Note the number in the printed text: "I have glorified thee on the earth"; "I have finished the work which thou gavest me to do"; "I have manifested thy name unto the men which thou gavest me"; "I have given them the words which thou gavest me"; "I came out from thee"; "I pray for them"; "I pray not for the world"; "Neither pray I for these alone"; "I in them and thou in me." What a summation of those things which Jesus came to do and had done here on the earth.

There is a great satisfaction in knowing that Jesus, in this hour of stress, thought on and on through the centuries ahead and prayed for you and for me, for He said, "I pray not for these alone (the eleven then with Him), but for them also which shall believe on me through their word." That prayer began to be answered when the group surrounded Peter and the rest of the apostles on the Day of Pentecost, and, under the emphatic preaching of Peter, were caused to say, "Men and brethren, what shall we do?" It is also being answered each time a wondering child, through belief in the Word, comes to the side of the Father.

Jesus prays for a oneness of thought and action, for all individuals, in their relation to Him and to each other. It is not a particular prayer for the union of all denominations, as wonderful as that might be. It is rather a union of souls, knit and bound together by the cords of love, through Him who loved us and gave Himself for us.

Interesting Items

(Continued from Page 2)

deavor Birthday party was observed on Sunday, February 2, with a "good turnout and a nice plate of refreshments."

The Father and Son Banquet was served on Friday, 28.

Brother and Sister Zimmerman were signally honored by a fine writeup in the Saturday morning Johnstown "Democrat," issue of February 8, a copy of which found its way to the editor's desk. Five pictures showed a cross section of the minister's busy life and the writeup was by a reporter for the paper.

Linwood, Maryland. "Snowed under." That is the way the Linwood Brethren felt on Sunday, February 23. There were no services on that day, for Brother Keck says, "The drifts were too deep (biggest snow in twenty-eight years) to get to church; piled up from eight to ten feet north of the church."

Nappanee, Indiana. Dr. Russel Bollinger, formerly of the Ashland College faculty, but now a member of the faculty of North Manchester College, was guest speaker for the young people of the Nappanee church on Sunday evening, March 2.

He who never makes a mistake never makes anything.

The National Sunday School Association

CAMP LEADERS' CAMP IS BEING PLANNED THIS YEAR

THE OFFICERS of the Indiana District Conference have asked that our Leaders' Camp again follow immediately after the Indiana District Conference at Shipshewana Lake. Accordingly, we are setting the dates of June 11 to 14 for this now established institution of the National Sunday School Association. We will begin with the young people's rally on Thursday evening, the closing session of Indiana Conference. We will follow this with an inspirational camp-fire service for everyone.

Friday and Saturday will be days of discussion and fellowship for all camp leaders who can be with us from all of our Brethren Camps. We are sorry that the dates of the Southeastern Conference will conflict with this, but we hope that at least, there may be some discussion of Camp leading for the benefit of Camp Peniel in connection with their District Conference.

We will again offer a certificate of teacher training credit in Camp methods for those who can be present for all the discussion periods. The training of children and young people is so important that it would be well for all of us to sacrifice some valuable time in order to prepare ourselves to do it to the best of our ability. Camp leadership is dangerous when it is done in a haphazard way. We are not willing that Camp leaders should attempt their work without having some preparation, even though it is brief.

Do not understand this to mean that Camp leaders are not badly needed. We need some new volunteers. Too many Christians are not willing to set aside time which they want for their own selfish interests to help in this work. We hope that many will make themselves available to be prepared for this big job in our young people's training program.

Indiana and Ohio Pastors have been supplied with blanks for the offering of their Camp services, and for the services of any of their willing members. Camp staffs must be appointed very shortly. May we have a lot of willing workers. If you are interested in Camp Leaders' training, notify your educational Director.

L. E. Lindower, Ashland College,
Ashland, Ohio.

"A person who is ungrateful to God for the blessings of life will be ungrateful to man, no matter how much may be done for him."

The church must so order itself that the kingdom of God may be seen to be the first and foremost of our concern.

The normal temperature of The Church is a white-heated love.

"Those of us who have traveled any distance on the road of life know that some of the best prayers ever prayed were never uttered."—Dr. William Ward Ayer, Calvary Baptist Church, New York City.



News From Our Churches

NORTH LIBERTY, INDIANA

Just want you to know that we are still on the map and trying to carry on the work of our Lord under the leadership of our pastor, Rev. George C. Pontius.

We are planning two weeks of revival beginning on Monday evening, April 7. Rev. W. I. Duker will bring us the message each night. He will be assisted in these meetings by Mr. Charles Tramer of Mishawaka, Indiana, who will conduct the song services.

I think no one in the brotherhood needs an introduction to Rev. Duker as he is known and loved by all. Mr. Tramer is a capable leader of group singing, as well as a splendid soloist, and will be sure to add much to the interest of the meetings. He is a member of the Gideon Society and very active in that work.

Both of these men are worth hearing and this is a special invitation to all who can, to come and enjoy these meetings with us.

We also wish to report that we have installed a new heating system in the church, complete with stoker. We are also making some much needed changes in the basement which will add much to its attractiveness and convenience.

We ask an interest in your prayers, especially for our revival. May we ever be faithful.

Yours in His service,
Mrs. Ernest Schrader, Cor. Sec.

Laid to Rest

LOWER. Rilla Suders, daughter of George and Mary Suders was born at Chambersburg, Pennsylvania, November 28, 1867 and passed away, after a lingering illness, at her home on South Broad Street, Lanark, Illinois, November 2, 1946.

On December 6, 1896 she was united in marriage with Eli L. Lower, who preceded her in death December 26, 1923.

For many years she was an active member of the First Brethren Church of Lanark, Illinois, in which church her funeral was conducted by the writer on November 4th, with interment in the Lanark cemetery.

L. O. McCartneysmith.

GAUL. Addie Kathryn, daughter of Philip and Elizabeth Ripper, was born March 28, 1874, in Cherry Grove Township, Illinois, where at an early age she united with the Cherry Grove Church of the Brethren where her membership remained throughout her lifetime.

On January 4, 1899 she was united in marriage with Charles Gaul, and to this union was born one son, Emerson Wales.

On Sunday evening, December 15, she passed from this life to be with her Lord at the age of 72 years, leaving her devoted husband, her only son, Emerson, one sister, two brothers, and numerous friends, to mourn her sudden departure.

Interment was made in the Lanark cemetery, with funeral at the First Brethren Church. Her minister, Rev. Merle Hawbecker, assisted by the writer, conducted the service.

L. O. McCartneysmith.



RONK. Rua Olivette Wolfe, daughter of Rev. John Wolfe, and granddaughter of Rev. George Wolfe, the first Brethren minister on the Pacific Coast, was born March 12, 1879 at Lathrop, California, and passed out of this life of a heart attack in downtown Cedar Rapids, Iowa, while shopping February 3, 1947.

On February 21, 1903 she was united in marriage to Rev. George T. Ronk. She became a member of the Brethren Church at a very early age and remained a constant member throughout her lifetime. At the time of her death her membership was with the First Brethren Church at Lanark, Illinois.

Mrs. Ronk has always been deeply interested in church work, particularly with young people; the Sisterhood of Mary and Martha, an auxiliary organization of the Brethren Church being one of the many societies in which she was so greatly interested. Soon after this work was organized by Miss Mary Maude Billman in 1913, she became its President, and organized Sisterhoods throughout the Brethren Church. As the work progressed and younger women were chosen for official positions, Mrs. Ronk then became National Patroness, and after some twenty years service in this capacity, she surrendered the office to a younger woman and was made Honorary Patroness for life, continuing in this capacity with the organization, giving advice and direction as long as she lived.

Surviving her besides her husband, Dr. George T. Ronk, and a son, Walter G. Ronk, of Cedar Rapids, Iowa, are: a sister, Mrs. Elliott Closon, Covina, California; a brother, Dr. H. H. Wolfe, Ft. Bragg, California, and a granddaughter, Linda Sue Ronk, Cedar Rapids, Iowa.

Funeral services were conducted by the writer, assisted by Rev. D. C. White, minister of the First Brethren Church of Milledgeville, Illinois, at the First Brethren Church, Lanark, Illinois, and interment was made in the beautiful Lanark cemetery.

L. O. McCartneysmith.

ECKMAN. J. T. Eckman was the last of a family of eight children born to Mr. and Mrs. Daniel Eckman in Lancaster County, Pennsylvania, on September 16, 1858. After an extended illness he passed from this life on January 4, 1947.

While a young man he came to Carroll County, Illinois, where he married Mollie Dubbel, to which union three children were born, Eva, who preceded her parents in death; Mrs. Scott Nichols, and Dan Eckman of Racine, Wisconsin. Mrs. Eckman preceded her husband in death fourteen years ago.

Brother Eckman was a member as well as a Deacon in the First Brethren Church of Lanark, and was a regular attendant when his health permitted. He was always willing to express his testimony as to the saving grace of his Lord.

He was interested in many business enterprises, including the presidency of the Mutual Fire Insurance Company, Director of the Exchange Bank, a coal and feed business, and a large hardware store.

Funeral services were conducted by Rev. Merle Hawbecker, a close friend of the deceased, assisted by the writer. Burial in the Lanark cemetery.

L. O. McCartneysmith.

CLARK. Cora, wife of Newton Clark, passed away at her home in Masontown, Pennsylvania, February 11, 1947. She was aged 75 years and 3 days.

Besides her husband she is survived by one son, James, of Palmer; two daughters, Mrs. Ralph Haney of Masontown, and Mrs. Joseph Miller of Martin; also a number of grandchildren and great grandchildren.

On August 5, 1906 she was baptized by the late Rev. J. B. Wampler and united with the Masontown Brethren Church.

Though in ill health for several months previous to her death, she was ever faithful to her church and her regrets were that she was unable to attend its services in her last days. Funeral services in the Masontown Brethren Church. Burial in the nearby cemetery. Services in charge of the writer.

Freeman Ankrum.

HELMICK. Mrs. Ira Helmick died at her Masontown, Pennsylvania, home on February 14, 1947, following an illness of several years. She is survived by her husband

and the following children: Francis of Searight, Charles of Ronco, Louis of Masontown, Mrs. Inzia Collins of Cardale and Osie of the home. There are 17 grandchildren and two great grandchildren.

At the time of her death she was aged 73 years, 11 months and 28 days. Services were conducted in the Masontown Brethren Church and burial was made in the nearby cemetery.

She had been a faithful member of the church for nearly thirty years. The services were in charge of the writer.

Freeman Ankrum.

HANEY. Mrs. Milton Haney died at her Luzerne Township home, Fayette County, Pennsylvania, on February 18, 1947, at the age of 74 years, 3 months and 1 day. She had been a member of the Masontown Brethren Church for nearly fifty-nine years, having transferred from Middle Run. She had been baptized by the late Rev. G. W. DeBolt.

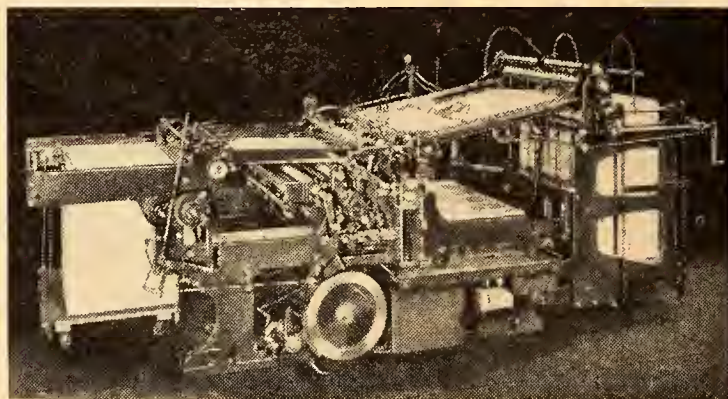
She is survived by her husband, a daughter Adelaide, a granddaughter Mrs. Scott Marshall of Waynesburg, Pennsylvania, and a brother, Edward Harn of Warren, Ohio.

Services were held in the home and burial was in Redstone Cemetery at Brownsville, Pennsylvania. Services were in charge of the writer.

Freeman Ankrum.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Previously reported	\$5,513.48
Cash and pledges to date	5,898.48
Yet to be raised, not less than	9,101.52

**A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH**

**We can have it, if we want it;
If we want it hard enough.**

The Brethren Evangelist

At Easter Time - - - -

We Remember



Foreign Missions

Vol LXIX, No 12 March 22, 1947

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Pastors' Institute

Speakers and Subjects

MONDAY EVENING, APRIL 7

8:00 P. M.

(Place of Meeting: Ashland College Music Conservatory)

Speaker Dr. Harold Lentz
Subject: "All This and Heaven, Too."
(A social hour will follow the program.)

TUESDAY, APRIL 8

9:40 A. M.

Speaker Dr. Grover E. Swoyer
Subject: "God and Yourself"

11:00 A. M.

Speaker Dr. Robert B. Whyte
Subject: "The Grand 'Amen'"

2:15 P. M.

Speaker Dr. Robert Whyte
Subject: "Two Great Preachers—One a Miserable Success and the Other a Glorious Failure"

4:00 P. M.

Speaker Rev. Claud Studebaker
Subject: "Brethren Missions Up-to-Date"

7:45 P. M.

Speaker Dr. Robert Whyte
Subject: "The Easter Logic"

WEDNESDAY, APRIL 9

9:40 A. M.

Speaker Dr. Grover E. Swoyer
Subject: "When a Nickle Beats a Dime"

11:00 A. M.

Speaker Dr. J. R. Mulder
Subject: "Irresistible Love"

2:15 P. M.

Speaker Dr. J. R. Mulder
Subject: "The Deity of Christ"

4:00 P. M.

Speaker Dr. C. L. Anspach
Subject: "How Can a Minister be More Helpful to His Laymen?"

7:45 P. M.

Speaker Dr. J. R. Mulder
Subject: "Love Divinely Proved"
(Dr. C. L. Anspach will speak during the first part of this hour.)

THURSDAY, APRIL 10

9:40 A. M.

Speaker Dr. Grover E. Swoyer
Subject: "The Eternal Christ"

11:00 A. M.

Speaker Dr. Paul H. Salest
Subject: "What Has Christianity to Offer?"

2:15 P. M.

Speaker Dr. H. A. Bosle
Subject: "Observations of a Medical Doctor in Africa"
(A discussion period will follow.)

7:45 P. M.

Speaker Dr. Paul H. Salest
Subject: "The Helping Hand"

Go and Tell

by Claud Studebaker

News that is extremely important is to be broadcast. All channels must be cleared at once. Announcers speak out in a forthright manner in language that can be understood by all people. It is GOOD NEWS which is of interest to every person in all the world. It was first spoken by the angel who first told of the RESURRECTION of Christ: "Fear not ye: for I know that ye seek Jesus, which was crucified, He is not here: for He is risen as He said, Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." Matt. 28:5, 6, 7.

No victory in war, no triumph in peace, no discovery or invention, not even the exploding of the atom and all the possibilities for good or ill to individuals and nations, can in any way compare in importance to the news of the resurrection of Christ. Man may discover ingenious ways to kill and in a limited degree find means to save life, but to bring glorious life out of the corruption of death is only found in Christ and His resurrection. There is no news quite so important as the good news of the gospel: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1:10. We have this news which we are to GO and TELL to all people. The Christ himself com-

mands us: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16. This is our task as a church and as individuals. All other things must contribute to the great missionary program of going into all the world and preaching the gospel.

THE WORK OF THE BRETHREN CHURCH

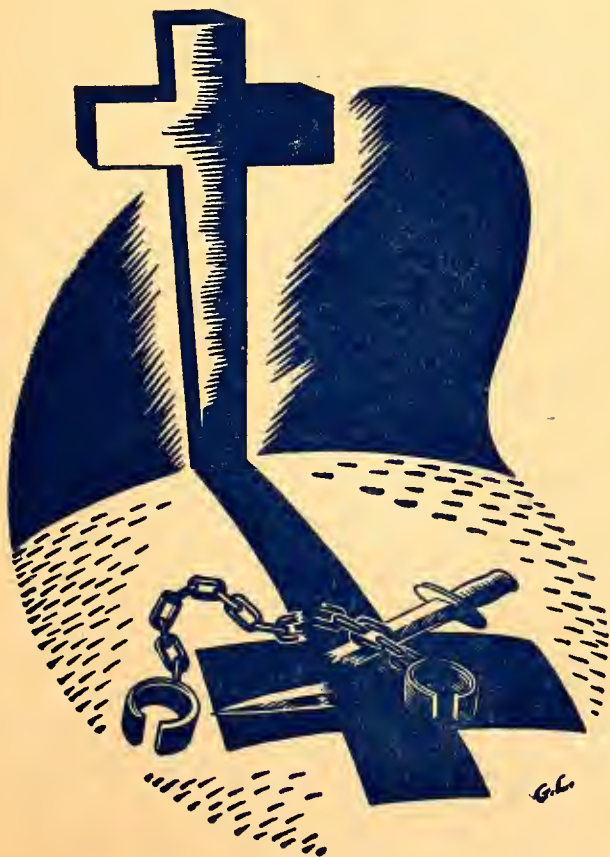
The Easter time has been the time set by our church to receive from our people an offering for foreign missions. The Thanksgiving time we send out the call for home missions. We do have certain commitments to missions already established. We also have certain responsibilities in fields that need the gospel and have no missionary and no church and want the gospel of Christ. In Argentina the field is as large as our resources will extend. In Africa there seems no limit to the need for the tender ministry of the gospel, to minister to the festering sores of human suffering and to the languishing souls of lost men. Other great fields of need are scattered over this whole world and we can do as much missionary work as we have workers and money to accomplish it.

WE NEED WORKERS

There is no work quite so important and quite as rich in rewards of genuine satisfaction of life as ministering the gospel of Christ. It is the common fault of men to allow the charm of earthly things to enter into their choice of life work, and ignore the real spiritual values which after all is said and done, are the only eternal values. We need men and women of talent and personal charm (every offering was to be without blemish) typical of the Christ, and His followers are to be like Him and to minister in His holy name. There will always be a need for ministers who will go to a field and build a church. We need missionaries who will equip themselves to go to the various parts of the world and there tell the story of Christ and His gospel and live the life—"Unto the measure of the stature of the fullness of Christ." This is a fitting Easter offering of life for service.

WE NEED MONEY.

The Missionary Board has been chosen by our conference to administer funds for missionary work. We seek to do so wisely, that the money you give for the Lord's work shall be invested to produce fruit unto life eternal. We are aware of many problems involved, we do have disappointments and also glad surprises. When Christ gave the parable of the sower: the seed was broadcast, and much of it was disappointing at harvest time, but there was some seed which brought forth an hundred fold. So it shall always be. We know not whether this or that, but



we are told to sow in the morning and in the evening we are not to withhold. "If we sow sparingly we can surely expect to reap sparingly and if we sow bountifully we may confidently expect to reap bountifully."

Brethren people have not been taught to give as generously as we should. Our background of history is a free ministry. We were not keenly awake to the great task of giving the gospel to the whole world. We have not yet reached the saturation point of giving. When every member of every church gives as the Lord has prospered, then we shall have reached our fulness of service to Christ. There are few people, who are members of the church but can give something and should, to foreign missions. There are very few children, but have funds for candy, gum, ice cream cones, and whatever they desire. We have comparatively few who give the tithe of their income, and still less who tithe and also give offerings besides. We call on every member of every church to do the very best in giving for missions in an Easter Offering.

FEED THE HUNGRY.

Followers of Christ cannot turn aside from human need. Christ gave the parable of the "Good Samaritan" that we might not "Pass by on the other side" and neglect, in our spiritual ecstasy, those who need our sympathy and ministry to their human needs. "Give ye them to eat," still has significance or it never would have been recorded in God's book. When He shall come in His glory and all nations are gathered before Him and He separates them as a shepherd divides the sheep from the goats, the separation is an eternal one, and is on the basis of "Feeding the hungry, clothing the naked"—etc. However you may interpret this scripture, the point you cannot escape; those who were not loving and kind in their ministry to the human needs of life have no right to expect to inherit the kingdom prepared from the foundation of the world. You just cannot live a Christian life apart from the need of others. "He that seeth His brother hath need and shut up his bowels of compassion from him, how dwelleth the love of God in Him?"

Our Missionary Board has been the agent to collect some thousands of dollars for war relief in foreign countries. We believe it is good missionary work. The Church of the Brethren is doing a very commendable work in ministering to the human needs as well as to the spiritual needs. They have kindly administered our funds on the field. We have Mr. Charles Webb, of our church, and his wife, of the Church of the Brethren, working with them in France and we urge our people to continue to give generously for this work.

The Church of the Brethren is doing a great missionary work in many parts of the world and has taken the lead of all churches in ministering to the hungry and naked and distressed peoples of many nations. We are co-operating in a way too meager for us to boast but we get credit as we are Brethren. Will you respond generously for missions and relief? You may designate your gift. Thank you in advance.

—South Bend, Indiana.

The Resurrection Hope

by Rev. Clayton Berkshire

There is a spirit of optimism and hope in the hearts of men and women today. It is believed that by man's mind, man's will and his general ability to achieve, all things become possible. This is not true and the hope of such is false. Eventually it will lead to disappointment. However, beyond the foggy limitations of humanity and out of the perfection of the Eternal, there shines a real triumphant ray for which we exclaim, thank God for the Resurrection Day which crowned the Son of God with victory. "He was declared to be the Son of God with power by the resurrection from the dead."

We are fully aware that many today refuse to accept the Easter proclamation. Some because it is too wonderful—too extravagant in its claims and in its promises. How often we have heard men say "It is too good to be true."

It is evident from 1 Cor. 15:12 that the Apostle Paul met some who were doubters of the doctrine of the Resurrection. It is with deep interest that we note his argument in the 15th chapter. The approach is negative, "If there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen"—well, life has lost its purpose, its power, and man is left to find satisfaction in the desires of the flesh. For first of all "If Christ be not risen, then our preaching is vain." It is all for nought and will come to no good end. It is then, indeed, foolishness of the highest sort.

In the second place, "Our faith is vain." We might just as well have no faith. It can avail us nothing. Disappointment and sorrow become life's logical conclusion.

In the third place, "We are found false witnesses." We become guilty of spreading false propaganda. We bear testimony to that which is not true "if there be no resurrection."

In the fourth place, "We are yet in our sins." The death of our Lord on Calvary means nothing. The occasion of the cross must be declared a pure tragedy. That leaves us without a way of escape from eternal death, the just wages of sin. "If Christ be not risen" we are then of all men most foolish and are still in our sins.

In the fifth place, "those who are fallen asleep in Christ are perished." They are doomed. There is no hope for them either. Nor is there any hope that we shall ever see them again. They are gone down to destruction "If Christ be not risen." But will you note the sudden turn in this bit of reasoning as the Apostle burst forth with the great affirmation, "But now is Christ risen from the

dead." He is also become "the first fruits of them that slept." "Up from the grave He arose." This marks the beginning of the heavenly harvest.

The resurrection of Jesus and the empty grave give us the one great comforting assurance that we need. It is embodied in those immortal words of Jesus himself, "Because I live, ye shall live also."

The question is asked, "What is the hope of resurrection for me?" To those who believe, it is the promise of life eternal, forever. It has been said that with the soul divided, torn by sin, man lives by the day. With the soul made one by the power of Christ, man lives in the "forever."

Again, the "hope of the resurrection" offers the assurance that sin and evil, death and Hell, are defeated. Therefore sin no longer has dominion over us if we accept the fact that Christ lives.

It is also true that because Christ lives, life on earth for those who believe is a happier life. The resurrection of Christ is a pattern of the life of Christians. To be risen with Him is not simply a metaphor. It is a reality of spiritual quality. For by faith we enter into that vital relationship with the Saviour so that the strength of the life which is Christ's own, enters into our hearts, and "we live with Him who having risen from the dead, dieth no more, and over whom death had no dominion."

Someone has well said, "In every grave on earth's

greensward there is a tiny seed of the resurrection life. That seed does not and cannot perish. It lies waiting for that hour when the warm sunshine of Christ's return brings back the springtime to this old earth of ours, and they who have been placed in their graves in faith, and we who shall lie down in ours, will feel in our mortal bodies the power of His Resurrection, and we will come forth to life everlasting, eternal and immortal."

Truly, the resurrection hope is not an iridescent dream. It is not wishful thinking. It is not too good to be true. It is for us a star of hope. Take that away and we have remaining only the impenetrable gloom of the grave. Take the resurrection of Christ out of our plan of salvation and the Church builded for Him must collapse.

"He is arisen! Glorious word!
Now reconciled is God, my Lord;
The gates of Heaven are open.
My Jesus died triumphantly
And Satan's arrows broken lie,
Destroyed hell's direst weapon.
Oh, hear! What cheer!
Christ victorious riseth glorious,
Life He giveth—
He was dead, but see, He liveth."

—Traditional Easter Song.

—New Lebanon, Ohio.

Report from Akron, Ohio

By April first, six months will have become history since we moved to this field as the first pastor. The church was organized August 4th as a Brethren Church operating under the original Charter of Brethren Churches with headquarters at Ashland, Ohio. As such, it is the only Brethren Church in the city of Akron, Ohio. All loyal Brethren in this area are invited and urged to unite with us that we may go forward together in establishing and building a large work in this city of nearly 300,000 population.

Since the time of organization our membership has increased 155%. Our present membership is 255% of the number of charter members. Two deacons and two deaconesses have been called and ordained; a constitution has been unanimously adopted, which corresponds to the Ohio District Conference constitution; in January the women organized a W. M. S. with ten charter members; and March first the men of the church met in one of the homes and organized a men's chorus.

The men's chorus anticipates the time when they will be conducting services in jails and other institutions of the city, and being invited to present programs to Laymen's Meetings and other services in neighboring Brethren Churches.

Thursday, February 27, from 3:30 P. M. to 4:15 P. M., the first session of a Bible School was held in the David Hill auditorium. During the week previous, cards had been distributed to the pupils of the school and the principal and teachers had announced the opening of the Bible School. Five of our loyal workers are conducting this new work. Brother and Sister Harlan Bowers, the supervisors,

are assisted by Miss Audrey Smith, Miss Doris Smith, Miss Idella Smith and Miss Lois Parker. There were 152 children present for the first session. On the following Sunday morning nine of these children enrolled in the Sunday School, and several others have promised to enroll.

In the Sunday School three new classes have been organized—two in the children's department and one in the adult division. The new Young Adult Class is taking a course in Leadership Training under the direction of the pastor. Sunday School and church attendance is steadily increasing. The average Sunday School attendance for January was 43 and for February 47. The mark of 60 has been set for March. The Sunday evening average attendance during January and February was 38.

The church owns three fine lots at the corner of Archwood and Virginia Avenues. They are located in Firestone Park, a restricted residential section in south central Akron. As soon as possible we hope to be worshipping in a new church building to be located on these lots. The deed was recorded in February and the lots are free from all indebtedness.

The Firestone Park Brethren Church thank the Ohio District Mission Board, the Missionary Board of the Brethren Church and individuals for their interest, assistance, and prayers for the work of the Brethren Church in this city. Any Brethren who may be in Akron over week ends are invited to worship with us in the David Hill School near intersection of S. Arlington and Archwood. Sunday School at 10:00 A. M., and Worship Service at 11:00 A. M., and again at 7:30 P. M. Pray for us.

J. G. Dodds.

We Help In This Field

by Dr. Howard Bosler, M.D.

It was a thrill and an adventure to arrive in Northern Nigeria, West Africa, in 1931. This mission work had been in my dreams and plans during my medical training. I enjoyed the rugged trip of four hundred miles from the end of the railroad to the Garkida Leper Colony over a road of rocks, washouts and mud which took a week to travel. But my first big slump came when I visited the Garkida Leper Colony, which had been established two years before. This was the first leper colony to be opened in Northern Nigeria, a territory with a population of fourteen million. The British government had just sent in a group of advanced cases of leprosy to the colony. Very few early and hopeful cases had been admitted. I was to be the doctor-in-charge of this miserable group. My enthusiasm for pioneering and my inexperience carried me through the first year.

The medical work for the ninety-five leper patients was done in a small two-room building with a grass roof, clay walls and dirt floors. The school classes and religious services were conducted under a grass roof which had blown off the walls of a building and rested on the dusty ground. However, funds were adequate and the colony was located in a fertile river valley. It consisted of a 500 acre tract which the government had set aside for this purpose.

Now the colony is a very different place. During the past fifteen years it has become a prospering community of one thousand one hundred lepers living happily together. On the two thousand five hundred acres are ten different villages, each with its own local government, dispensary, and chapel with resident medical helpers and Christian leaders. More than seven hundred of the patients have their own farms and contribute to the well-being of the group. All roads, wells, and buildings are constructed by the lepers with but two non-lepers supervising. The medical work is done by forty young people who are either clear of all symptoms of leprosy or nearly so. In six well-constructed medical buildings, those who have been helped are helping their sick neighbors by taking temperatures, doing treatments, bacteriological work, blood sedimentations, and injections. On injection days, under the doctor's supervision, more than one hundred patients are injected an hour.

The school system has three hundred fifty under instruction. Two-thirds of this number are children taking the elementary course of instruction and the remainder are adults learning to read their Bibles. At religious services, by using open windows, doors and aisles, five hundred crowd in regularly. A new church seating one thousand is to be built soon. Religious life both in the individual villages and in the colony as a whole is a most vital force. Lepers who have been brought out of the depths of misery into the heights of God's love are truly religious. They enjoy and practice Christianity in a commendable way.

Mrs. Bosler and I have grown up with the colony. We started in this new work with no experience. As the patients came one by one we learned to know them by name. Having lived with them over a period of time we have also learned to know each one's finer qualities as well as his weaknesses. We have seen hungry, social outcasts become happy and capable medical-school and church leaders. Inadequate facilities have become well-equipped plants. Since all lepers are under treatment for at least two years, their progress and development, whether medical, educational, social, or religious, can be observed and appreciated. They call Mrs. Bosler and me their mother and father and they do truly seem like our children. When we left them to return to visit America, they prayed that God would "sweep the path clean before us as we traveled and bring us back quickly."

To serve in the Garkida Leper Colony is the greatest privilege we have ever had. No work could be more interesting or give us greater satisfaction. To give one's all to the lepers is not a sacrifice, for it pays big dividends in the joy one gets in seeing them grow from diseased pagans to healthy, happy Christian leaders of the church of Christ in Africa. There was Jedera, a small leper child in her Mohammedan mother's arms in 1931 when I first went to Garkida. Today she is the leading Christian young lady in the colony. She has been transformed physically, mentally and spiritually. Jedera is doing a great work for Christ among the pagan and Mohammedan women of the Garkida Leper Colony. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40b).

Africa

*I slept. I dreamed. I seemed to climb a hard, ascending track
And just behind me labored one whose face was black.
I pitied him, but hour by hour he gained upon my path.
He stood beside me, stood upright, and then I turned in wrath;*

*"Go back," I cried, "what right have you to stand behind me here?"
I paused, struck dumb with fear, for lo! the black man was not there—
But Christ stood in his place!—
And oh! the pain, the pain that looked from that dear face.*

—Author unknown



Argentine

Mission Needs

by Dr. C. F. Yoder

One notable feature of Argentine mission work of the Brethren Church is the fact that all the paid workers are Nationals. The Christian Alliance some years ago decided to have only a North American superintendent, with the helpers all Nationals. Thus far the plan has been working well for us and we already have eleven (probably 12 by now) different preaching places and have not been obliged to close any.

However, it is not so easy for the national workers to use the English language to tell us of their needs, and I therefore feel it my duty to write from my long experience concerning these needs.

Missionary Boards must do things in a business like way with budgets within the limits of their funds. These needs are generally lumped under as few heads as possible, such as salaries and rents or furloughs. These are covered by the budget, but sufficient allowance is not always made for other needs, which are also important. Of these I wish to speak.

1. **The preparation of workers.** Missionaries from the homeland have the advantages of our College and Seminary, and energetic candidates can work their way through both. We also have schools and seminaries in Argentina but it is not easy to pay expenses by working during preparation. The seminaries also are not of our own faith and therefore cannot indoctrinate their students as loyal Brethren.

However, a good general education can be gotten in the cities where our work is located, and gotten much cheaper than in the United States, on account of the lower cost of living in Argentina. Brethren doctrine can be supplied by means of literature with required examinations. There are the additional advantages of the opportunities to do actual missionary work in our own missions while making the preparation.

Some years ago we started a Bible Institute in Río Cuarto and enrolled a large number of young people in it. Our Sunday School teachers also completed the teacher's course and received diplomas from the world Sunday School officers. If we cannot establish a regular seminary with several teachers we can at least have some one in charge of the selection and preparation of the most promising candidates. The Easter Offering should be large enough to include this item of preparation of workers.

2. The equipment of workers.

An old saying is that "It pays to grind your ax before you begin to chop wood." That can apply to the prepara-

tion of workers, but when it comes to equipment it may be better to remember one of Spurgeon's wise sayings, "A handsaw is a good thing, but not to shave with." In these days of improved methods in Sunday Schools as well as day schools we have new and better equipment as well.

When I was a boy I attended a country school in which all the grades were combined in one room. The results were not bad, but the method would not do for our city schools. Our Sunday Schools in the home land have nice class rooms while our mission schools, for the most part, are crowded into one small room. We should have also a suitable musical instrument. Most of our missions have folding organs but some of them must get along with an accordion or nothing. Workers should be enabled to have black-boards, flannelgraphs, balopticons or other projectors for pictures, libraries and funds for an abundance of tracts. We can profitably use thousands of tracts every month.

Our standard books and tracts should be translated and published in Spanish for use in our Spanish work. The doctrinal book which we used for more than twenty years is yellow with age and we need a new publication.

3. "Testigo Fiel."

We have been publishing a church paper which is a credit to our work and is being read by subscribers in other denominations as well, but the cost has gone up and subscriptions cannot meet all expenses. If we find it necessary to support our publishing house in the home land we should also remember the needs of our literature department on the foreign field. The work of editing is being cheerfully donated but the cost of printing must be shared by others. A literature item in the budget would serve the purpose.

There are something like ten thousand Jews in Cordoba, twice as many in Rosario and four times as many in Buenos Aires. A Jewish business man, converted in Cordoba, built for us the hall which we use there at a nominal rental, and has now moved to a town twelve miles away where he opens his home for meetings and we have a thriving mission there. We should buy or publish some special literature for the Jews.

A hundred dollars for our church paper and the same amount for other doctrinal literature is badly needed.

4. Social Work.

Then, while our work is new and the members are few and poor, it is not easy to finance the picnics for the chil-

dren and the eats for women's meetings and church socials. Yet these things are effective means of making friends and getting new people to come to our meetings. It is poor policy to limit support to salaries and rents when by adding a little more we can double the success of the work. Once we have a trained membership, then outside help will no longer be needed, but we are opening new missions right along and these will always need some help.

5. Camps and Vacation Bible Schools.

In addition we have the summer vacation Bible schools and the summer camps which all require the outlay of considerable money as well as labor to make them a success. Our members are generous and willing, but our missions are far apart and to get together for summer camps and for annual conferences, means an expense too great for many of the believers.

New workers or candidates must also be given some kind of trial work. Sometimes we have tried them with colportage work, sometimes as assistants to the pastors. If there are no reserve or emergency funds provided by the Board it is difficult to make these trials which are necessary, before recommending candidates to the Board for support.

6. Emergency Fund.

We have to be on the lookout for good locations for new missions and need a scout to visit new towns with tent and colportage work, and when a work is started be on the lookout for the purchase of a suitable site for a permanent work. Often a property is offered for sale at a bargain, but there is no time to consult with the Mission Board. Somebody must take the risk and have funds for the small down payment required in such emergencies.

All these and other needs which might be mentioned may appeal to those who like to specify their gifts for some special purpose. Some sponsor some special worker, and we have very promising young people coming on. Some like to give an organ or help some work which no one else is helping. The Mission Board kindly allows givers to specify the object or project they prefer to support and there should be many such gifts in order to provide for the needs I have mentioned. Letters from the field relate the very encouraging progress being made and the time is near when some of our missions may be self supporting.

7. Cooperation from pastors and churches in the home land.

Compared with amounts given to foreign missions only a few years ago the present offerings show commendable progress; and when added to the amounts given to the many other departments of church work, these offerings should inspire appreciation and gratitude to all concerned.

However, there is a temptation to say: "The cost of living has increased so much that I cannot give as much as formerly to foreign missions." Let those who are so tempted to shirk please answer the following questions:

Have not incomes increased, more or less, as much as expenses?

Has not the cost of living increased for our missionaries as much as for the helpers at home?

Are not the people in the United States spending much more for unnecessary things than ever before? I am not speaking of the unconverted world which squanders millions and billions for liquor, tobacco, immorality, gambling, shows, joy riding, cosmetics, etc., but I am thinking of church members, whose children are not being taught to limit their spending for ice cream and gum and other things that might be limited, in order to share in bringing to Christ the children in mission lands.

I am thinking of parents who might economize by choosing wholesome but less expensive foods instead of the high priced articles. With potatoes at two cents a pound and bacon at a dollar a pound why not eat more potatoes and less bacon and have the joy of giving more to missions? There are some churches that are giving four times as much per capita as others. That is also true of denominations, and the cause is not a difference in wealth either.

If the Brethren Church would give four times as much to foreign missions it would find it four times as easy to meet the needs of the home field. If the Brethren Church would only universally adopt the system of tithes as a minimum and offerings in addition as prospered, there would be an abundance for all our institutions, and happier homes and higher living for all.

Now that the end of the age is near and the coming of the Lord may startle the world at any time, why not begin to give as if we really are workers together with God? It is when we give until it does mean sacrifice that we begin to know the precious joy of giving. Just multiply your Easter offering by four and see.

Brethren Youth

FROM AUGUST 18th to the 24th THE SECOND ANNUAL BRETHREN YOUTH GENERAL CONFERENCE will be held at Ashland College, Ashland, Ohio. This conference is being planned by the BRETHREN YOUTH Board which was provided by General Conference last fall. The General Conference executive committee has allowed more time for youth activities than was used last year. The goal of the board is for a greater conference each succeeding year.

PLANS ARE NOW UNDER WAY to provide an outstanding program. The board has chosen a conference program director and with the help of the board itself a tentative program has been set up and the work of securing outstanding speakers and musical talent is nearing completion. All young people who attend this conference will receive a great spiritual feast and blessing if they come with open hearts.

EVERYONE WHO ATTENDED LAST YEAR'S YOUTH CONFERENCE felt that it was a wonderful blessing. Every one of our youth who were present at that conference should be urging the other youth of your home church to attend. Pastors should make every effort to encourage and help arrange for the youth of their churches to come. About one hundred and fifty youth attended last year. This year we should have no less than

(Continued on page 11)

Reports from Our South American Mission Field

Dear Evangelist Readers:

During the month of December the two young men, Jose Anton, Jr. and Pablo Espinosa, went to Firmat to help Brother Iztueta in a special campaign with the tent. They wrote an account of their work there for our church paper *TESTIGO FIEL*, which I have been asked to translate for the *BRETHREN EVANGELIST*. I should like to add a few items concerning this particular field, gathered from private letters of conversations.

Firmat, while strategically located and a promising field in many respects, has proven to be exceptionally unreceptive to the light of the Gospel, due to the peculiar way in which the people are dominated by the priest, who has been lord and master there for many years. I say "peculiar" because his influence is not spiritual but social. He "holds the reins" in this town and seems to know just how to make the people feel it if they don't toe the mark. One example: Brother Iztueta found it practically impossible to find a house to rent because the property owners had previously been visited by the priest. Another case: A young lady, a music teacher, came to the meetings and seemed to be much interested. Soon after she began to lose her pupils. Here is an interesting incident: A young man ventured to write a column in the local paper against compulsory religious teaching in the schools. The next morning, while walking along the street, he was grabbed by the priest and given such cuffs and blows as to leave his face bleeding and wounded. And as a final instance I will state that during the tent campaign of which Anton and Espinosa write, several young men of the "Accion Catolica" were stationed near the entrance every night during the meeting. Apparently they caused no disturbance but it is a significant fact that the crowd at the meetings was different every night. Apparently, those who came one night didn't dare to come a second time. There are sev-

eral persons, mainly business men, who come during the week to speak privately with Brother Iztueta. They are interested in the Gospel but don't dare to come to the meetings lest their business suffer.

This should not discourage us, but simply remind us that where the field is harder, the more prayer and trust in God is needed.

Grace Yoder Farre.

(Taken from *TESTIGO FIEL*.)

Jose Anton, Jr. writes:

Vacation time has come, and with it the opportunity to put into practice what I have learned during this year of seminary work.

I arrived in Firmat the 9th of December, where Don Juan awaited my arrival. The same day we went to the place chosen to erect the tent, and cleared the place of weeds. Espinosa arrived on the 11th and that day we put up the tent. In the meantime we went out with tracts and gospels. Some showed interest and others laughed when I told them that Christ was able to change their hearts.

When Brother Espinosa arrived we went out together to invite the people and give our testimony, but first we had prayer together. Some of our conversations seemed more like open air meetings, and usually took place in the central square right in front of the Catholic Church. Sometimes there were as many as forty listening and I believe that these conversations will bring forth fruit when the time comes. This is a hard field, but perhaps not harder than others, for everywhere we find the good and the bad. If we are to obey the Lord's command, we must keep on sowing and the harvest will come in due time.

Near Brother Iztueta's house there is a Gypsy camp and many people go there to see how they live, what they do, and to have their fortunes told. We were commenting one day that these Gypsies were human beings just like us and therefore just as much in need of a Saviour. Straight to their tents we went. A Gypsy woman came out and immediately took my hand and wanted to tell my fortune. I told her that my future was in God's hands and that I knew what to expect. We told them the story of Christ and His sacrifice for our sins. They asked us to sing and we did. We gave them gospels and tracts and before leaving they asked us to pray for them. On the 13th we visited them again. They invited us to one of their weddings and promised to come to the meetings.

While giving out tracts from door to door, we came across a rather strange man. When we began to talk about the gospel he shoved us into a small room, full of



A group of Sunday School children in the annex in Barrio Ingles.

saints and images. You can imagine our surprise. He said he had all power and could make the stars bow down, hypnotize animals, or tell us who we were. He showed us "signs" or marks on his hands, and told us he had the sign of the cross under his tongue. Dear brethren: many say that demon possession does not exist today. But might this man not be an example of it? He himself confessed that a spirit had entered him, and does with him what it pleases. I could write much more about the things he said and did, but will only add this, that the evil spirits of long ago as well as today, must submit to the word of Christ. This man promised to come to the meetings and we left with prayer.

Pablo Espinosa writes:

11-12-46—Just as our thoughts guide our words and actions, so the missionary tent is the practical seminary to put into practice our words and deeds.

I arrived in Firmat at 8:00, where Brother Jose Anton awaited my arrival at the bus station. We went straight to Brother Iztueta's house. That same day we put up the tent, directed by Brother Iztueta who explained to us all the details of the process. Towards evening we went out with gospels and tracts, speaking to young and old, rich and poor, about repentance and faith.

That night there were about twenty at the meeting.

12-12-46—Each morning our Brother Iztueta feeds us spiritually on the word of God, thus preparing us for better service for the Lord. In the afternoon we went out again to sow the word of God, our first target being a Gypsy camp where we sang, prayed, gave out tracts and spoke about the Lord. We congratulate ourselves on the fact that they didn't want us to leave. (Perhaps they mistook us for Gypsies.)

13-12-46—Again we went to the Gypsy tent, opened our Bibles and read and spoke about the Samaritan woman. They listened attentively and several of the young men promised to come to the meetings. Then we went to the central square where we had long conversations concerning the need of salvation.

That day it rained and was cold, but even so there were about 20 at the meeting that night.

14-12-46—After feeding our souls on the word of God each morning, we spend our time in prayer, asking the Holy Spirit to help us that we might testify of the gospel with power.

In the afternoon we went out again and had a strange experience with a man who claimed to possess certain gifts of God. He took us into a room where there was an altar covered with images. He said he was a medium and could do this and could do that. We opened the Scriptures and spoke to him with so much power and authority that he said we must be sent of God, and confessed that all his altars and images had been bought at an auction sale. He promised to come to our meetings.

We went on then, speaking at saloons, committees, omnibus stations, etc. That night we were happy to see about 35 at the meeting.

15-12-46—This was a busy day. We went early to the station to meet Brother Varela from Rosario. We were glad to see him, and especially to see that he brought



Some helpers at Cordoba having tea after Sunday School.

with him not only a projecting machine but also an organ. That morning we spoke to about fifteen persons. Some of them came to the meeting that night, among them being a boy with an amputated leg.

In the afternoon we went out again with Brother Varela to "till the soil." We stopped at a saloon where about fifteen persons listened to our discussion with an atheist. We went on and stopped to talk in a house where the family was having "mate." On we went, with tracts and gospels, ending up, as usual, at the central square. This day there were about 50 who listened attentively to our testimony.

That night there were 45 or 50 at the meeting. Our joy is great in the Lord.

Why all this enthusiasm? We are trying to live the experience of St. Paul in Romans 12:1-2. More news will follow about this hard field where we will work, not with a sword, but with the Spirit of God in our lives.

Extension Work In Cordoba

by Alberto A. Andenmatten

This past year the Lord has abundantly blessed the growth of the Cordoba church. When we remember that this is an eminently Catholic center, plagued with churches, convents and seminaries; that the present political set-up favors this element, and makes it possible to exercise pressure upon those in positions where they want people of their own caste, we realize how difficult it is to obtain any results in the spreading of the gospel.

At present the most debated problem in the country is the question of teaching the Catholic religion in the public schools. The political parties have taken the matter in hand and advocate their ideas, pro and con, in their

street publicity. In the midst of all this unrest, however, we have been able to open two annexes in this city where the word of God is sown.

In the one suburb we only have a Sunday School at present. There is a Jesuit church near by and they send their young priests just at the hour when we have Sunday School with a football, bells and banners to attract the children away from us. However, we have been able to keep a regular group of faithful children, twenty or more, and once we have a more suitable place we will have meetings for adults, too. This suburb is called Barrio Ingles.

In December we went with the tent to a district in the opposite direction, a very different place. It is called Barrio Comercial, and the people there are very different from those in Barrio Ingles. We had entrance to almost all the homes, where we were well received. The Catholics have not worked here, it seems; perhaps because the district is relatively new.

The thing against us here is the bad testimony left by a Protestant sect some years ago. I prefer trying to convince a Catholic than one who has been taught something as pure gospel which in reality was false. Knowing how the situation was out there, we prayed about trying the campaign and so far it seems to have been a success. The church at Peredo Street helped by going in groups to invite the people from house to house, and distributing tracts and Gospels. Then we set up the tent, and several of our boys played wind instruments which could be heard at a distance and attracted the people. We preached during 15 consecutive days and there were several manifestations of faith. These make us very happy, but we are now fronted with the problem of getting a suitable hall to have regular meetings. As long as the warm weather lasts we can use the tent, and meanwhile we are on the lookout.

I wish to give credit to the central church here for the



A group of young people who formed the choir for some special meetings.

spirit with which they cooperated in this last campaign. They went night after night in crowded buses that seemed would crush under the loads they carried. Many have to leave home before supper and get back home late. The last night there was no omnibus and so a group of young and old people had to walk a distance of five or six kilometers back to town. One of the boys played the piano accordion which was graciously loaned for the meetings and cheered the others on the way.

Brethren, by means of these lines I wish to thank you in the name of the Cordoba Church for your support and sympathy, which makes it possible for us to carry on the work. The Lord knows how we appreciate your help and prayers and interest in us. I know I must be brief and so I will not write more now, but I would like to tell you so much about the way the Gospel changes the lives of those with whom we deal here. May the Lord bless you according to His riches in glory in Christ Jesus.

Brethren Youth.

(Continued from page 8)

three hundred. Some folks say numbers don't count but the more who become imbued with the spirit which pervades these conferences the greater will be our national influence for Christ.

HERE ARE A FEW THINGS WHICH ARE BEING PLANNED: Each morning the youth will meet together for at least a half hour of devotions and worship. There will be a planned program of recreation, under a recreation director, each afternoon.

There will be a track meet, softball games, a swimming party, etc. In the evenings there will be a planned program every evening after the General Conference's last session. A youth banquet is being planned for one night. On Friday afternoon and all day Saturday the youth will have a conference of their own. On Saturday afternoon or morning the youth will organize so that they can henceforth take a major share in the planning of denominational youth work. On Saturday night BRETHREN YOUTH will be in charge of the General Conference Program. At this time we will have a program of the very best musical talent to be found in the Brethren Church.

SOME WONDERFUL REPORTS have been coming from the different district BRETHREN YOUTH RALLIES. One rally, that of Northern Ohio, gave a wonderful offering of \$100 for BRETHREN YOUTH WORK. This is a good start but we are going to need more help. The board already has a minimum budget of \$300 for music and speakers. That is just the beginning of what it will cost. If any of the friends of BRETHREN YOUTH would like to help out send your gift to the board treasurer, Rev. Clarence Fairbanks, 4805 Silver Hill Rd., S. E., Washington (20) D. C.

IF YOU HAVE ANY SUGGESTIONS how we might make our youth conference better or how we might improve our denominational youth work we would be very glad to hear from you.

Virgil E. Meyer,
Editor for the BRETHREN YOUTH BOARD.

We Help Dunkerque

by Virginia Bowman

Note: This report from Miss Bowman was dated December 12, 1946. You will note as you read it that the Charles Webbs, whose allowances and personal expenses are being paid by our Missionary Board, have been busy in Dunkerque since the spring of 1946. This is a very practical work and one that will have enduring value.

In May, 1940 screaming headlines proclaimed the retreat of the British from Dunkerque. Covered by fog and conveyed by all kinds of small boats sent from England for the task, the British retreated to sea while a small force held back the Germans who were pushing on with terrific losses sustained on both sides. But modern war touches with horror not only opposing armies. To the 40,000 people of Dunkerque it meant continuous bombings and shellings, loss of dear ones, homes, and means of livelihood. Then, after four years of intermittent bombings from the Allies during German occupation, the people were hurriedly evacuated from the city to the more central parts of France in preparation for the invasion, leaving their homes and most of their possessions behind. In 1945, nine months after the rest of France had been liberated, Dunkerque was again free, and people started to move toward their city in search of what might be left of their homes and businesses. Those who came back found that in the bombings of 1940 and 1944, 95 per cent of the homes were damaged, and 66 per cent completely destroyed. The port, which was the heart and life of Dunkerque, was flattened, the beaches littered with debris and the sea full of sunken ships.

Now, eighteen months after liberation, Dunkerque is busy, but life is still rough. To the casual observer hardly a building in the city seems to be untouched. The majority of the 10,000 people who have come back to Dunkerque are housed in wooden barracks or temporary pre-fabricated houses which are being built by the Ministry of Reconstruction. There is no running water, no central heating in the flimsy barracks, no inside toilet facilities. But the first ship sailed into port on August 12, the rubble is being cleared away, and some order is coming to the people who have been exhausted by war, though it will be



Ruined Dunkerque

many years before all the ruins are cleared and permanent homes will again be built.

Into such a situation came Ruth and Charles Webb, Brethren workers, to direct a community project for American Relief for France. They arrived in Paris in the spring of 1946 as envoys of the Church of the Brethren, of which Ruth is a member, and of the Brethren Church, of which Charles is a member, to work in the program of American Relief to France. (The name has now been changed to American Aid to France.) Their allowances and personal expenses are being paid by the Brethren Church, and the expense of the program and maintenance by American Relief for France.

Though their main job is the supervision of a Community Center among the barrack cities of Dunkerque, plans and construction are proceeding slowly. In the meantime they have established their own home and headquarters in the same kind of barracks in which their neighbors live and are for a time carrying on a program which consists mostly of distribution of food and clothing to the people of Dunkerque and supplying transport for people who were bombed out of Dunkerque and wish to return.

The project began in November, 1945 when the Friends Ambulance Unit, working under American Relief for France, did emergency transport work in the city—hauling food, water and other emergency necessities. In March, 1946, the AATF sent Mme. Denys to begin clothing and milk distributions in Dunkerque. On July 1, 1946, Charles and Ruth Webb became directors of the whole project. They now operate in three barracks, a warehouse and a garage, and have a fleet of eight large trucks and three small ones. Their staff is international. On it are four transport workers, three British and one American, a French social worker, a French-British secretary of the clothing room, a French woman in the clothing room, and eight German prisoners of war who have been released from a nearby camp to help in the program, especially in the garage.

While waiting for the Community Center to be built, the staff has not been idle. In addition to the clothing from American Relief to France which was left from previous distributions, over 550 bales of used clothing from the New Windsor Center and from the Boston Church World Service Center, valued at \$55,000, has been distributed to schools, orphanages, tuberculosis sanitariums, working groups and churches. This has been done on a group basis—all the children in one school, or all the workers in one establishment—to facilitate the work and to prevent one person getting more than another. Individual requests are investigated by local social workers or by the social worker attached to American Relief to France and given according to need. Cases of kitchen utensils, silverware, carpentry tools and toys from the Brethren have also been distributed, mostly to churches in the Dunkerque area. The Webbs have worked in close cooperation with the Dunkerque churches, and have found real friends among them. American Relief to France has supplied dried milk for supplementary feeding for school children, as well as dessert powders, juices, and other foods which have been distributed to children's summer vacation camps, student's soup kitchens, old folk's centers, etc.

The transport unit has filled a very definite need in moving bombed out people back to Dunkerque. They charge a nominal fee for such moving, but leave it to the individual's discretion the amount he can afford to pay. Work is done only for those who cannot afford commercial rates. Their fleet of trucks was also used during the summer to transport children to and from summer vacation camps. This gave the war-weary children a one-day or a several-week vacation away from their devastated communities, supplied them with recreation, better food and perhaps a new outlook.

Preparing the way for the Community Center which will supply some of the recreational needs of the surrounding area, a barrack was equipped as a play center and children from the immediate area were invited in three afternoons a week for supervised play and sometimes light refreshment. Since there are no real play areas in Dunkerque, this proved to be much appreciated, but the program had to be brought to an end when the barracks was dismantled to get ready for the building of the Community Center.

The time in Dunkerque is rapidly passing when distribution of clothing and gifts is of real help to the people. Though many people do not yet have adequate clothing and though food procurement takes the entire working wage, yet the immediate need has been met, and an organization must be extremely careful not to undermine the character of a people by making them dependent upon outside help. Dunkerque is now entering into the stage when American aid must be of a more permanent character.

The Community Center is designed to fill that need. This large barrack-like building is designed to be a community meeting place to try to tie together those elements which make for a friendly and useful life. It is also a gesture of American friendliness to France. It will contain community washing machines, irons and sewing machines, community showers, a library, woodworking

equipment, hobby and play equipment. In a place where modern conveniences are practically non-existent, the washing machines and showers should prove a real boost to morale. Activities planned for the Center are women's groups to make home furnishings, men's groups to make furniture, etc. for their new temporary homes, forums and discussions, recreation, child care. A committee of local people working with the group here have come to the conclusion that a very real service would be the establishment of a dispensary of sterilized milk for mothers and babies. This was a part of French life before the war which has not yet been revived because of lack of supplies. Thus the Community Center will start those things which are beyond the power of the community to supply, giving them over to community organizations as soon as they are able to assume responsibility. When the need for American aid is past, the Center will be left to the French people as a memory of America's help.

The completion of the Community Center has been promised for January 10, 1947. In the meantime, the Webbs will attempt to distribute most of their clothing and toys, so that they may concentrate their efforts on the second phase of Dunkerque reconstruction, the rebuilding of community life.

Note: The following letter was written by one of the French regional pastors who received Brethren Service Committee contributions distributed by Mr. and Mrs. Charles Webb.

Eglise Evangelique
5 bis rue Ferrand
Valenciennes (Nord)
France
February 19, 1947

Mr. and Mrs. Charles Webb
Brethren Service Committee
Dunkerque, France

Dear Monsieur and Madame:

We marvel at the generous gifts which our brothers in the United States have given through your intermediary. We have a true joy to distribute all the comforters, the clothing and the bed linen in our churches at Valenciennes, St. Amand, Lecelles, Mauberge, Denain and Quievrechain. The homes which will receive these things will be very grateful for them. All have suffered more or less from the war, of its miseries and privations, of the prolonged consequences of this great ordeal and from the hard winter through which we are now passing.

It is extremely nice to receive these evidences of the love of God and of the fraternal union of the Christians throughout the world. Be then, our interpreter to the Brethren in the United States, sending our very warm thanks to the givers and assuring them of our great thankfulness. Would that God will give them a joy to be always most ardent as messengers of His love and of His light in this world of dark shadows.

We assure you, dear brother and sister, our warm Christian affection.

A Escande, Pastor.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 30, 1947

WHAT DOES GOOD FRIDAY MEAN TO ME?

Scripture: Heb. 9:24-28

For The Leader

A GAIN we have arrived at that season of the year which is perhaps the most important from the viewpoint of the Christian church. Easter is with us again. But before Easter, comes Good Friday. There is something dark and sinister about the day. Recollections bring to mind the holding of Good Friday services, with its mysterious talks about suffering, darkness, death and sacrifice. To the enlightened person, these things all fit together to make a perfect picture. What does Good Friday mean to us? There can be no doubt but what it is the first main act of a living drama which began in Eden, and which shall conclude some day in the New Jerusalem. Good Friday, The Resurrection, Ascension, and the Rapture are all main acts in this souls saving work in which the Triune God is Supreme. It will pay us to carefully analyze the meaning of Good Friday and how it relates to our hope of eternal life.

DISCUSSION

1. **HISTORY.** There were many ages of time and many events which led up to the acts of Good Friday. The Triune God had created a man and a woman, placing them in the Garden of Eden, with the admonition not to eat of the tree of the knowledge of good and evil. The man and woman disobeyed God, and thus they sinned. Ever they should also eat of the tree of Life, and live forever in their sinful state, God cast them forth from the Garden. God's next step was to promise a Redeemer. Until His coming, a system of sacrifices was set up. Primarily, the sacrifice for sin consisted of a yearly offering of the blood of a lamb on the altar. Those Israelites who lived by this sacrifice, and died in this faith, were subsequently reached by the Savior of men. Each year, the Hebrews would kill the lamb at a certain hour on a certain day, to atone for the sins of the past year.

2. **TIME.** When Jesus came to earth, He came for the express purpose of giving His life on the Cross. As there were many who did not understand His reason for coming, He explained from time to time about how the son of Man must needs go up to Jerusalem, suffer many things, be crucified, die, and be buried, to rise the third day. As events worked out, Jesus was crucified on the day of the sacrifice of the yearly lamb by the Israelites. At the very moment that the lamb was being slain before the temple altar, Christ cried, "It is finished."

3. **MEANING.** We note in the scriptures that when Christ cried, "It is finished," and gave up the ghost, that the veil in the temple was torn from top to bottom, exposing the holy of holies to the public view. Heretofore,

only the priest could go into the holy of holies with the blood of the lamb to cover the sins of the people, in faith. Christ Himself was the sacrificial Lamb that year. He accomplished several things. The rending of the veil shows that all who have faith in Him can have free access to the God of heaven through Christ. He is our eternal High Priest. "Christ once and for all" entered the holy of holies. His one sacrifice endures for all time. Christ by His own precious blood purchased eternal redemption for us. As He suffered there on that dark day, He was suffering under the sins of man, your sin and mine. Thus "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

4. **REASONING.** It is easy to figure out that since sin is an eternal separation from God, that nothing short of an eternal sacrifice, or covering, would be sufficient. That is true. God cast Adam and Eve from the garden, thus separating them from Himself, but He did not forget them. Not at all. The gift of His Son, is God's answer to the sin of man's disobedience. Those who believe in Christ's atoning blood as an eternal covering for their sin, shall go to be with the Lord, when they die. They shall be with Him in the Rapture, and shall dwell forever in the New Jerusalem. But if we reject Him, then we shall die in our eternal sin, which includes eternal suffering in Hell. Does it not, then, seem reasonable to us, that we should be sure that we believe in Christ as our Redeemer from sin? "How shall we escape if we neglect so great a salvation?"

5. **GOOD FRIDAY.** On that day, the Son of God suffered and gave His life. No man took it. The scriptures say that He "gave up the ghost." Yes, He died of a broken heart, for you, for me. Christ had gained a victory. The world may call His death a tragedy. But the Christian sees victory there. Victory over sin and Satan. Victory which can come into our own lives. As we observe the passing of another Good Friday may we see the deeper meaning of the day. May we realize that in Christ's death, and His later resurrection, we have the only hope of eternal life.

QUESTIONS

1. What hour of the day did Christ die?
2. For how many hours did Christ suffer on the Cross?
3. Locate the seven last sayings of Jesus.
4. What did the soldiers do to Jesus after Jesus was dead?

SUGGESTED PROGRAM

Song: "When I survey the wondrous Cross"

Song: "The Old Rugged Cross"

Scripture reading and prayer

Leader's talk, Discussion, Questions

Offering

Special music

Business

Benediction.

The darkest road to hell is lighted with rejected light, which when abused, turns into darkness.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Missions)

IS IT NOTHING TO YOU?

Is it nothing to you that a sinner must die
For want of the soul-saving Word?
Can you turn a deaf ear to the heart-rending cry
Of millions that never have heard
That wonderful story of pardon and peace,
With power to revive and renew?
How can you believe it and still be at ease?
Dear Friend, is it nothing to you?

Is it nothing to you that the harvest is white
And is ready for reapers today?
It will soon be too late with the on-coming night,
Consider your fatal delay,
While the call unto service is urgent and clear,
And the workers today are so few,
As the call of the Savior reaches your ear,
Dear Friend, is it nothing to you?

Is it nothing to you as you hear from abroad,
How millions of heathens today
Are waiting to hear of the only true God
Who taketh transgression away?
If you have accepted the gift of God's love
And gladly His bidding would do,
Can you turn a deaf ear to the call from above?
Dear Friend, is it nothing to you?

Is it nothing to you that the soul-saving cause
Is neglected by those who profess
To be saved by the blood shed on Calvary Cross
And by faith eternal life possess?
When you think of the many in darkness of sin,
Must you not to the Master be true?
When He calls you to serve Him, lost sinners to win,
Dear Friend, is it nothing to you?

—Selected.

"COME SEE! GO TELL!"

Scripture: Matt. 28

Missionary Hymns

Leader's Petition

Seed Thought Provokers:

THE HOPELESS women came to finish embalming Christ's dead body. Their faith had given way but their love did not fail to bring them to His grace, and there they were enlightened! Come, feast your eyes upon the empty tomb. "Come see! Go tell" "Search the Scriptures," become informed, and then tell what you KNOW. It is one thing to know Christ historically, but a better thing to know Him as personal Saviour and Indweller. If you want to know the truth and follow it you may have

the living Christ in your heart today (John 5:39; 7:17; Hosea 6:3; James 4:8; Jer. 29:14).

The women went quickly to obey (vs. 7, 8), and they met Jesus (vs. 9). They went by faith, and saw their Lord. Suppose they had not obeyed! They worshipped Him (vs. 10), but He repeated the command of the angel, "Go tell!" "They did run . . . to bring word." As partakers of the same resurrection glory how can we be satisfied to tarry around the empty tomb or linger in awed adoration of the risen Christ? As long as there are any in this world who have not heard the message it is our bounden duty to hasten to them with the resurrection news. At the empty tomb we get the resurrection power and a throb of the missionary impulse.

Why does the church move so slowly? Why is the message so long delayed to a lost world? Why are not many converted? Because we lack burning hearts (Luke 24:32). If we have a "burning heart" we love our Lord, and we can't keep still. We shall never move another for God until we feel the current in our own lives. Our substitutes for Jesus in our hearts have made us cold, indifferent, selfish. If we do not wish to know Him as we should He will pass us by (Luke 24:28b). The MUST of the burning heart makes faithless disciples to become ardent missionaries (Luke 24:33-35). No danger, criticism or scoffing can stop that impulse (1 Cor. 9:16). If you really KNOW your Lord you can't sit still! His gospel is something to be passed to others.

Gospel means "good news." But it does not good if it is not heard. What if we had never heard the gospel? In what condition would we be? Somebody brought it to us. Until Christianity came to western Europe our ancestors were roaming barbarians. The names of the days of our week are relics of paganism to remind us of our heathen origin. On Sunnan-daeg (Sunday) our forefathers worshipped the sun; on Monan-Daeg (Monday) they worshipped the moon; on Tiwes-daeg (Tuesday) they worshipped Tyr, the god of war; on Wodens-daeg (Wednesday), Woden was worshipped; on Thunres-daeg (Thursday), Thor; on Friege-daeg (Friday), the goddess of lust; on Saturday, Saturn. Look down into the PIT from which we have so recently come (2 Tim. 1:10). What has Christ saved us from? What has He saved us to? (Acts 4:33).

CROSSES

There was a man who bore a cross
Up a hill called Calvary;
He chose that cross—for he could see
God's will oft came through pain and loss.

Today the crosses surely call
To everyone upon life's way,
And if we list, we'll hear him say,
"Take up thy cross; give God thy all."

And he has promised, if we do,
That burdens hard will disappear.
Our cross, though heavy, will bring cheer,
For God Himself will see us through.

—G. L. Messenger, Jr.

Plan To Come To

The Third Pastors' Institute

Sponsored by

The Missionary Board of the Brethren Church

in cooperation with

Ashland College and Seminary

and

The National Ministerial Association



Post Easter Week: April 7, 8, 9, 10.

Place of Meeting: Park Street Brethren Church



Speakers

Dr. Harold Lentz

Dr. Robert L. Whyte

Dr. Grover E. Swoyer

Dr. J. R. Mulder

Dr. C. L. Anspach

Dr. Paul Saleste

Dr. H. A. Bosler

Rev. Claud Studebaker

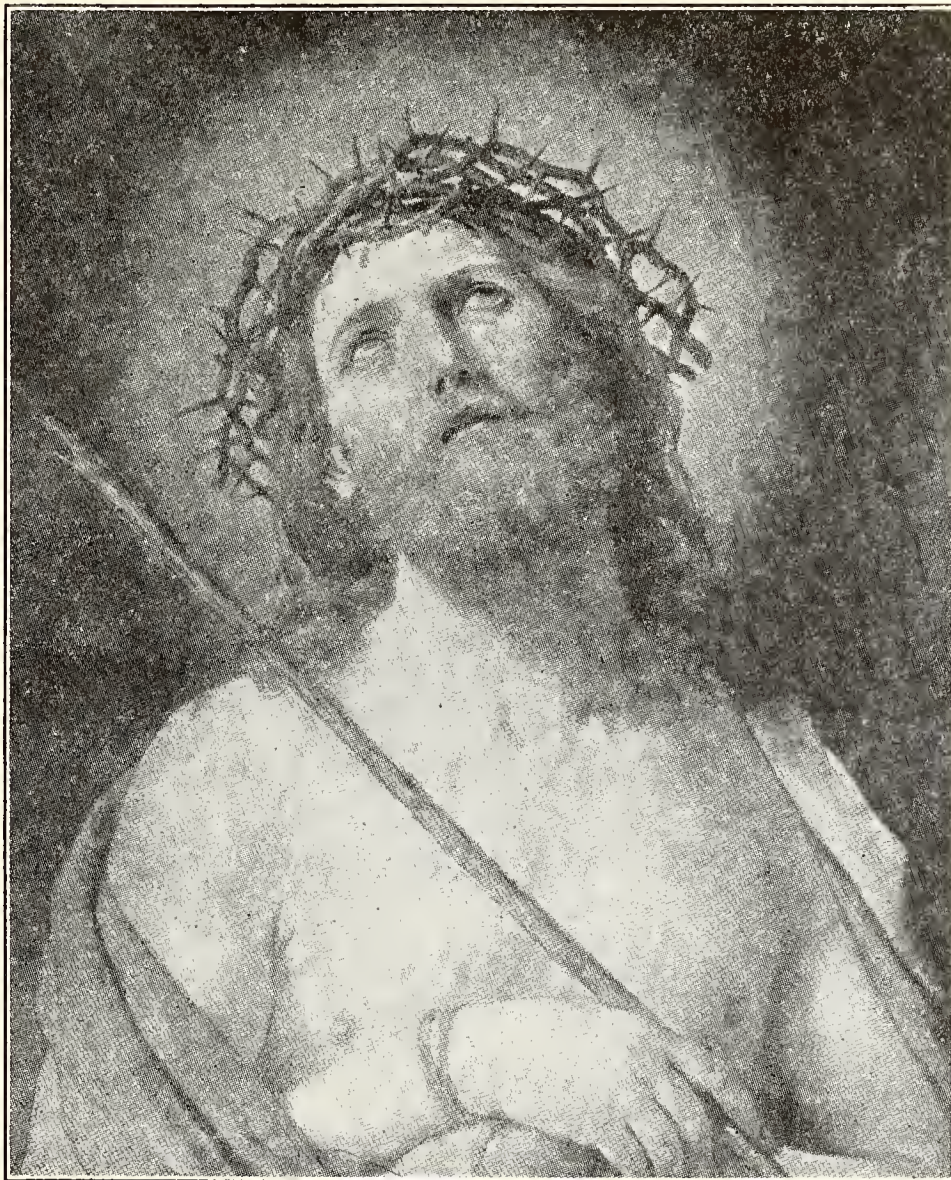
*Great Divines! Outstanding Laymen! Challenging
Messages!*

(For other details see page 2.)

The Brethren Evangelist

Official Organ of the Brethren Church

Because of Calvary



*I love my Lord: He's dear to me—
So dear—because of Calvary.
For there He suffered pain untold;
In awful anguish, died:
His life did give
That I might live:
My Lord was crucified.
My life is His—my love is His—
Because He first loved me.
I love my Lord: He's dear to me—
So dear—because of Calvary.*

Edward L. Yanchus, Chicago, Ill.

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The Brethren Evangelist

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the last week in December.

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INTERESTING ITEMS

Pittsburgh, Pennsylvania. On Friday evening, March 16, the Friendship Bible Class of the Pittsburgh Brethren Sunday School presented a playlet, "Seth Parker," which was "warmly received by the audience." The playlet was under the direction of Harold E. Davis, Vice-President of the Class. He was also responsible for the properties, among which was an old reed organ which he repaired to accompany the old fashioned hymn singing. About 100 were present and a nice offering was received.

Linwood, Maryland. The Linwood choir is preparing the "Redemption Song," an Easter Cantata by Fred Holton, to be presented on Sunday, April 6.

Hagerstown, Maryland. We learn that Mrs. Henry Bates, wife of the pastor of our St. James Maryland, Church, gave an organ recital at the Hagerstown Church on Sunday evening, March 16. We happen to know that Mrs. Bates is a very fine organist.

The Laymen's organization of the Hagerstown Church recently elected the following officers: President, Earl McCauley; Vice-President, Roger Gleasen; Secretary, John Keplinger; Treasurer, John Carnochan, Jr. The men of this organization are sponsoring an Easter Breakfast this year.

Pre-Easter services will be held in the Hagerstown church on Wednesday, Thursday and Friday nights. April 2-4.

Nappanee, Indiana. Brother J. Milton Bowman, pastor of the Nappanee Church is holding a Class of Instruction for the purpose of instructing children who accept Christ during the Lenten, Pre-Easter season, and for others who are contemplating becoming church members in the near future.

South Bend, Indiana. Brother Claud Studebaker, pastor of the South Bend Church, reports that thirty-four of their men were in attendance at the Elkhart Men's meeting recently. He reports a good meal, a fine fellowship and a well received address by Mr. Gill, a teacher in the high school.

Washington, D. C. We note from Brother Fairbanks' bulletin that he was the guest speaker at the Fifteenth Street Christian Church for a Community Lenten service on Thursday evening, March 20.

On March 30 special Easter pictures will be shown by the pastor.

The Washington Communion service will be held on April 2, at the Washington City Church of the Brethren.

Cerro Gordo, Illinois. The editor received a card from Brother Charles E. Johnson, pastor of the Cerro Gordo Church which says, "It is a hard, slow process getting back to normal after my recent hospitalization. I will not attempt to preach until March 30—maybe." We trust that that "maybe" meant that he was able to get to work even sooner.

Ashland, Ohio. We are glad to report that Brother W. C. Benshoff is somewhat improved and hopes to soon be able to resume his place in the Ashland pulpit. Brother Baer and the Editor had the privilege of helping out on March 23, Brother Baer preaching in the morning and the Editor at the evening hour.

Sunday, March 23, was "All-Out-For-Sunday School" in the Ashland Church. It was a success in spite of the great number of "regulars" who were kept at home on account of the "flu" which is still raging here in Ashland. Sunday March 30, has been designated as "All-Out-For-Church Sunday." It is a part of our intensive "contact" program which is being carried out as a pre-Easter program. Revival services which were to have been conducted by the pastor have been postponed to a later date, because of Brother Benshoff's illness.

Vinco, Pennsylvania. Brother W. S. Benshoff, pastor of the Vinco Church is holding a week of revival beginning Sunday, March 30 and Closing Sunday, April 6.

We note that three were recently received by letter at the Vinco Church, coming from the First Church of Johnstown.

The Editor Thinks Aloud

Fred C. Vanator

BOYS OR BREWERS, WHICH SHALL WE PROTECT?

THE EDITOR came across the following comment, which he deems so important that he is perfectly willing to let another to "Think Aloud" for him this week. He urges that the Evangelist readers do a great deal of "thinking" after having read the message contained therein.

"Great efforts are being made just now for the passage by Congress of a Peacetime Conscription bill to force our boys 18 years old into military service in preparation for war. We are absolutely and unequivocally opposed to any such proposition even being considered, until our Government and Congress first shall have sense and conscience enough to protect these young boys from the brutality of liquor being given or sold to them in army camps, on battlefields, battleships or elsewhere, thus encouraging them to become drunkards.

"Many horrible stories are coming out of the last war of fine young men who never drank liquor before they went to war, having cold beer showed before them in hot climates; and in many such places no cold temperance drinks of any kind were provided for them. They were practically forced, when burning with thirst, to drink the brewers' cold brew instead of the warm, insipid and often impure water in the South Sea Islands where many of them were. They began on beer and ended on whiskey, and many murders were committed by soldiers so drunk they had no recollection whatever of having committed the crime charged against them.

"We say that any Congressman or U. S. Senator who votes for passage of a bill to conscript and force into the army or navy under any military conscription plan, 18 year old boys without first protecting them against the liquor traffic, should be defeated for re-nomination and re-election to Congress.

"The moral protection of the boys is much more important than the protection of the financial interests of the brutal brewers who have done more to demoralize this Country than any other evil force. Thousands of boys in the army and navy took their first drink and acquired the drinking habit by the failure of Congress and the War Department to protect them by war prohibition, as was done in the First World War under President Woodrow Wilson.

"For many years we had a dry navy, at least in so far as the sailors were concerned, even if not for the officers, but recently our Navy Department, to its great discredit, removed that protection from the sailors on our battleships. A Government which thus deliberately demoralizes its young defenders does not deserve to be defended or to win its battle. We repeat, the moral protection of the boys is more important than the financial protection of the brewers."

Business Manager's Corner

George S. Baer

Vinco, Pa Stays 100% for Evangelist

A list of 102 subscriptions and a check to cover the amount was received several weeks ago, and due to an error the Ardmore church was given credit. The second report for the Ardmore church was correct, but the Vinco church failed to get into print. We are sorry for this, but they are a fine, considerate people and accepted our correction by mail. Brother W. S. Benshoff is pastor at Vinco and under his leadership these good people are continuing their loyalty and aggressiveness that have characterized them in recent years.

More Publication Offering Reports

Mr. and Mrs. Harance H. Merritt, Roann, Ind. . .	5.00
Ashland, Ohio, Add'l Church Offering	32.00
Cameron, W. Va. Church Offering	14.00
Conemaugh, Pa. as follows:	
Mr. and Mrs. W. G. Knavel	10.00
Mrs. Sadie Oaks	1.00
W. M. S. (By Mrs. Geo. Dick)	6.00
Mr. and Mrs. Walter C. Wertz	15.00
Cooperative Brethren Church, Columbus, Ohio . .	5.00
Cumberland, Md., Church Offering	16.00
Glenford, Ohio, Church Offering	7.00
Gratis, Ohio, Church Offering	33.00
Carrie M. Stoffer, Haddix, Ky.	2.00
Morrill, Kans., Church Offering	8.75
New Lebanon, Ohio, Church Offering	152.55
Pleasant Hill, Ohio, Church Offering	20.25
Mr. and Mrs. B. H. Showalter, Palestine,	
W. Va. (Prosperity)	10.00
Roann, Ind., Church Offering	62.15
Mr. and Mrs. Lloyd Miller, Roann, Ind.	6.00
Mr. and Mrs. Geo. Giltner, Roann, Ind.	2.00
Home Department, Roann S. S.	1.00
Mr. and Mrs. Willis Flora, Roann, Ind.	5.00
Mrs. Anna Beam, Roann, Ind.	1.00
Mrs. Birdie Leslie, Roann, Ind.	5.00
Mr. and Mrs. Robt. Miller, Roann, Ind.	2.00
Mr. and Mrs. C. R. Kindley, Roann, Ind.	5.00
H J. Amstutz, Smithville, Ohio	30.00
Jr. C. E. (By Mrs. Dwight Miller), Smithville, O. .	25.00
Mrs. L. H. Coffey, Orrville, Ohio (Smithville, Ch.)	5.00
Summit Mills, Pa., Church Offering	27.00
Mrs. L. E. Hutcheson, Osceola, Iowa (Udell Ch.)	1.00
Vinco, Pa., Church Offering	103.17
Mrs. Earl Curtis Howe, Ind. (Brighton Ch.) . .	2.00
Akron, Ohio, Firestone Park Church	15.00
Dutchtown, Indiana	18.00

Total Publication Offering to date 3-21-47 ..\$4,110.19

Press and Equipment Fund

Mr. and Mrs. John Leckey, Johnstown, Pa. 10.00

(Continued on Page 11)



No Harvest Without Seed Time

Dr. L. O. McCartneysmith

"Let us not be weary in well doing: for in due season we shall reap if we faint not" (Galatians 6:9).

MUCH HAS been said in God's word about seedtime and harvest. Both are in fulfillment of God's covenant with man: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22). Each is of tremendous importance; each is dependent upon the other: we cannot have a harvest without seedtime; neither can we have seedtime without harvesting.

Our Lord often taught the people great lessons about nature. Spiritual applications were made, particularly relating to both seedtime and harvest. The apostles frequently did the same; we too, should find our place in His plans by taking a "birdseye view" of the panorama of seedtime and harvest, which includes:

1. *The Field.*
2. *The Soil.*
3. *The Seed.*
4. *The Sowers.*
5. *The Harvest and Laborers.*

1. "*The field is the world,*" said Jesus (Matthew 13:38), which must be both seeded and harvested. "Behold, I say unto you, lift up your eyes, and look upon the fields; for they are white already to harvest; and he that reapeth receiveth wages, and gathers fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:35-36). God does send the angels down to earth to sow the good seed among worldly men. He has two agencies here to carry on the work He instituted: the Spirit, and the Bride. The Spirit will do His part, and unless

the Bride cooperates, the harvest will fail. There is no other way.

Harvest suggests preparation of the field first. Then the seed must be sowed, and the growing result watched and cared for. Jesus reminds us of these duties in the Great Commission: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world" (Matthew 28:20). Here we have the logical procedure set down to follow in the winning of souls: Preparation of the field, sowing the seed; then harvesting. Preaching God's Word is the only way of converting sinful men; because: "It pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1:21). This the apostles obeyed, beginning at Jerusalem and carrying the Gospel to all parts of the then known world.

2. *The Soil.* The soil is the mind, heart, and its associated functions. Man hears the Word, meditates upon it, and either accepts with both mind and heart, or rejects in the same manner. Reason acts upon the will of man and he either responds by accepting or rejecting the Saviour of men. The Holy Spirit convicts men of the truthfulness of preaching, and of the certainty of judgment.

Our Lord describes four kinds of soil: (a) *That of the wayside*, hardened by contact of men and sins, in which the good seed cannot find sufficient nourishment to germinate. Here Satan takes the seed away, which has not even penetrated the soul of hearers.

(b) *The Stony Soil*. This is the second type of men Christian sowers of the Good Seed will find; folk who are just hard in spots, yet may be reached for certain avenues. Here the seed germinated, growth sprung up and remained for a short time, but soon withered, because of insufficient nourishment. In such cases we must remove the stones or stumbling blocks, and watch carefully over them and assist in every possible manner to aid in a successful harvest. This is a part of the Commission: "Teaching them to observe all things whatsoever I have commanded."

(c) *Thorny Soil*. Thorns! Things that are offensive and often wound the sowers and caretakers! Pleasures and riches! How often unsaved men harshly condemn the Church and its membership, in comparison with themselves, claiming their own superiority. This soil must be prepared and the thorns removed in God's own way, remembering the words of Jesus as we patiently work with them: "And, lo, I am with you alway."

(d) *Good Soil*. Soil that has been carefully broken, the seed bed well prepared to the correct depth and abundantly enriched for a great harvest. This represents young men, women, and children who have been brought up in the way our Saviour desired, and therefore do not possess the hardness, unreceptiveness described in other types.

When we understand that only one out of every three Protestant children attend Sunday School, and that only one of every ten adults regularly attend Church services, these types of people are easily comprehended.

3. *The Seed*. "The Seed is the Word of God" (Luke 8:11). The same kind of seed was sowed into the hearts of all. There was not failure of the seed. Lack of proper preparation, care and attention caused failure. If we are to anticipate a splendid harvest, we must work hard in making preparation for sowing the seed, and give our attention to sowing Good Seed. Evil seed is being sowed daily. Seed with just enough of the Word in it to hide the evil portion. Unscriptural doctrines. Half doctrines. Also great pressure is being exerted by certain organizations to have the churches support a program of "lobbying" at Washington, organizing labor unions, picketing, meddling into politics, etc., all of which may have good points; but at the same time is not the work of the Church.

No directions for such program is found in the Word! God calls men to "Preach the Word; be

instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine . . . meditate upon *these things*; give thyself wholly to them." (2 Tim. 4:2; 1 Tim. 4:15). Too many are easily satisfied with just any kind of program. Just a few days ago I listened to a radio broadcast announced as representing 21 Protestant Churches. Hymns were sung. Scripture from the Psalms, I believe it was, was read. A poem was read. Then a political review relating to the appointment of a man to a certain committee was made, after which the announcer introduced a Jewish Rabbi, to deliver the sermon! That is one kind of "seed" that is being sowed today.

4. *The Sowers*. Jesus speaks of the Sowers as laborers sent into the fields. These should be men of prayer: "Pray ye therefore the Lord of the Harvest, that He will send forth laborers into His harvest." (Matt. 9:38). When we realize the great lack of evangelism in the world today we are caused to wonder if we have not forgotten this great command. As members of the New Testament Church, with our motto: "The Bible, the whole Bible, and nothing but the Bible," we have more to offer the world today than any church in the world. We have no need to apologize for a single ordinance we observe, nor the theology we preach! With such a mission and such a message we should be far more earnest than we are. We should be leading men and women to Christ in far larger numbers. We must not fail our Lord. Let us earnestly pray that the Lord of the Harvest will send more and more laborers into His field to sow the Good Seed.

5. *The Harvest*. What will the harvest be? Will the seed fall upon unprepared soil and be carried away, or shall we prepare, sow, cultivate, and then reap a bountiful harvest? The Lord of the Harvest informs us of the greatest need we have in these words: "The harvest truly is plenteous, but the *laborers* are few." (Matthew 9:37). The harvest depends upon our sowing the right kind of seed, for there can be no harvest without seed-time. We are so informed: "Do not be deceived; God is not mocked; for *whatsoever* a man soweth, that shall he also reap." (Galatians 6:7).

We are told also that we must sow abundantly. Plan a great harvest by sowing large fields with good seed: "But this I say, he that soweth sparingly shall also reap sparingly; but he that soweth bountifully shall also reap bountifully." (2 Corinthians 9:6). That's why the exponents of false religions have such rapid growth. They are

spreading or sowing these false doctrines not by word alone, but by printed booklets and tracts which they either sell or give away. They stand on the streets and pass out tracts and booklets; they go from house-to-house in their zeal.

We too, must scatter far and wide. The unsearchable riches of "The Faith Once For All Delivered to the Saints" must not be neglected if we are to anticipate a great harvest. Keep our Youth busy. They are waiting for something to do.

Harnessing The Laymen For Christ and The Church

(A Laymen's Message to the Ministry)

James I. Mackall

I WISH to include in this topic on "Harnessing the Laymen for Christ and the Church," what I believe to be the remedies for problems and obstacles that have hindered our own local Laymen's Organization. If I drop a hint or a little advice in my humble way, that will help anyone, I will be very happy about it.

This is a wonderful subject. The harnessing of the laymen of the Brethren Church is one of the most important tasks of this modern age and day. In years gone by, the people, both saved and unsaved, attended revival meetings and the regular services of the church; but today very few of the unsaved attend any church service, and therefore do not hear the Word of God preached from the pulpit. It is necessary to go to their homes, speak to them at their work, and in their places of business, about their soul's salvation. This was Christ's way of evangelizing when He was on the earth—going out into the highways and byways of life. It is through the laymen that the work of the ministry will be increased manyfold. We have had many notable preachers who came from the laity of the church, such as John Wesley, Dwight L. Moody, Martin Luther and others, who said, "If the world will ever be evangelized, the laymen will do it."

The main purpose of harnessing the laymen is to assist the pastor in the work of the church. A layman who does not work is a drone and is not very useful to the Lord.

I believe if I were a minister, and undertook to harness the laymen, I would look at myself and see if I were prepared for the task. Now you might say, "We are prepared." If so, that is fine. By prepare, I mean to have the harness on myself so it shows a little wear. First, live a good, clean Christian life, keeping from the questionable things. If a layman feels that the minister is doing something he believes the Word of God will not uphold, do what the Apostle Paul says in 1 Cor. 8:13, "Wherefore, if meat makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Ministers, you have one of the most important tasks that has ever been given to any man. You should realize more the important position you are in. Men are looking up to you as the highest type of Christians and spiritual advisers. You must walk as close in the footstep of Christ as you possibly can, to defend your title of "Reverend." There is only one "Reverend" and He is in heaven. Your title should make people's minds think of God. Be happy in the fact that God has called you to the ministry, but never leave a boastful impression on the people. Christ

Himself said, "Why callest thou me good? None is good save one, that is, God." He also said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

Remember more than ever, that a minister should be a servant of God and His Church.

If you have anything to do with the spending of money that the laymen have turned to your hands, spend it wisely, as God would have it. Put the dollar where it will do the most good for the Kingdom of heaven, not to satisfy your own desires. (If your desire is in accord with the will of God, fine.) Then pray to our Father and ask Him to use the money for the further building of His kingdom here on the earth. The majority of your laymen are common working men and have a hard time making ends meet in their home life, many giving back to God a tithe of all their earnings, and hold it as their sacred duty. Be careful! This is consecrated money and must be used for the saving of souls, both at home and abroad.

Second. Be dependable, using the Bible as a guide when giving advice. Second Timothy 3:16, 17, tells us "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Now if you are prepared, pray for the laymen that God has given you to shepherd. Then preach several good sound sermons, especially on the Acts of the Apostles and from Paul's letters to the different persons and churches. These books are full of the work laymen did, and have a tendency to make the spirit of the men run high if presented in the proper manner. Preach the truth from the pulpit without adding to or subtracting from the Bible, just what is the head of the house and who should do the business and see that our Lord's will is carried out in the church. There are many women who are head of their own home and think they should do the business of the church also. This ought not to be. 1 Cor. 11:1-6; 14:34, 35, and other references teach us man's place in God's plan and also the woman's place.

Then teach the men most earnestly to love one another with the word "LOVE" spelled in capital letters. Let the men know that you love them with all your heart, and that they should love one another as they love their own souls. Love begins at home. This is the key to the whole plan. Love! Never show partiality to any of your men and consider each man. Have confidence in your men and

stick with them through thick and thin. If they are trying to do a job the best they know how (and that may not be so good), stick right with them even though they may cause you a little embarrassment at times. Pat them on the back. A boost is better than a knock any time. I don't mean by this to sanction everything they may say or do, but if they get on the wrong track with something, put them right, then a pat and a high sign to go to it. I have been with our men several times when they didn't preach a very intelligent sermon or the Male Chorus didn't render their numbers just as well as I like, but I would never knock them nor let them stick. Always treat a person for what they should be, not for what they may be. There are none of us who amount to so much when it comes to the fine points.

If a man wants to do some particular thing, such as singing a solo, giving his testimony, let him do it! He may help some one. If he does not help any one else, he will help himself and will be more interested in the Christian work.

Cry with them, laugh with them, pray with them, be serious with them: thus help bear one another's burdens. It makes me feel good when I meet one of our laymen on the street or anywhere. Sometimes, if I just call one of them on the telephone and have a little chat and hear their voice, it lifts me up to a higher plane.

Give the men each a special work to do. Some can sing, some can read their Bible, some can pray in public, some preach: thus use their various talents and gifts that our Lord has given them. Be a leader, not a person who thinks "no one can do it as good as I." **Maybe they have done it.** Try to keep in back of the work, pushing your men to the front into the limelight. Try to get a layman to do it. Take him with you when you are in the pulpit and let him read the Bible and pray, and teach him how it should be done so he could go out and hold a meeting himself for the Lord. Don't burden the men too much with goals. Have a few goals, the main one being the winning of souls for Christ and the church.

In our organization, we make a survey at each monthly laymen's meeting to find out how many personal contacts each man has made with some one about their soul's salvation or to invite them to a church meeting. This brings good results. We have made a survey of the homes where people were not going to church. Then we send our laymen out by twos, armed with the Sword of the Spirit which is the Word of God, to compel them to come to church.

We have found that a Gospel Team is very beneficial, not only to the men, but to many people who have attended the services held by the men at different places. Our Male Chorus has also been a great factor in our organization. By doing things this way, everyone can do something to help. We believe in the great commission that Christ gave the apostles to go and teach everywhere. We sing salvation, talk salvation, and pray for the salvation of souls wherever we go.

We read in the Word how Christ harnessed laymen and made ministers of them. He chose men from different walks of life. In Mark 1:17 we read Christ's words to Simon and Andrew, "Come ye after me, and I will make you to become fishers of men." These apostles whom He chose from men in the ordinary walks of life and or-

dained them to the ministry, went also, (after receiving the command to go and teach) and put the laity to work as pastors and ministers preaching the same good news.

Brother ministers of the Brethren Church, the call is still the same today as it was in the day of Christ's visit on this earth. We still have His words in our Bibles that say to us all, "Come ye after me and I will make you to become fishers of men." The call comes to ministers and laymen alike. We get the same education the apostles got, because Christ's teachings are recorded in the four gospels and are meant for us today, just as if Christ were speaking with a voice to us now. Let us hear His call and obey His voice and evangelize the world.

—Vince, Pennsylvania.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

JUNIOR CHRISTIAN ENDEAVOR NEWS

FROM SMITHVILLE, OHIO

A NEWS ITEM from the Junior Christian Endeavor of Smithville, Ohio, will probably be to most of you, a surprise. We do have a Junior Society of boys and girls of which any church would be proud. Some of our group are of intermediate age, but having no intermediate society, they prefer to remain juniors. The attendance at our meetings does vary, due to distance, but at all times the spirit is fine—a group of children willing and wanting to serve the Lord.

We have our regular meetings each Sunday night at 7:30 in the church basement. We follow the regular C. E. Topics and each leader varies the service in some way. In October we had a very impressive Candle Light Service. In December we had our Christmas party and our devotional service combined. It was held at the Clarence Zimmerly home. In the very near future we will have a public service, a Treasure hunt, and campfire service, which are scheduled.

The society is well on the way toward being a banner society. For our local benevolent work the purchase of a nice Bible was made and given to a local child who had just returned from the Akron hospital. He was a victim of the much dreaded "polio" and cannot attend school or walk as yet.

Five dollars and a box of clothing was sent to aid in our Kentucky work.

As our work continues, we are praying that more of our Brethren Churches will organize and encourage a Junior C. E. Christ said "Let the little ones come unto me." May we not fail in this, a God-given trust—the hope of our church.

Mrs. Dwight Miller.

Praying doesn't amount to much when the purse won't say, "Amen."

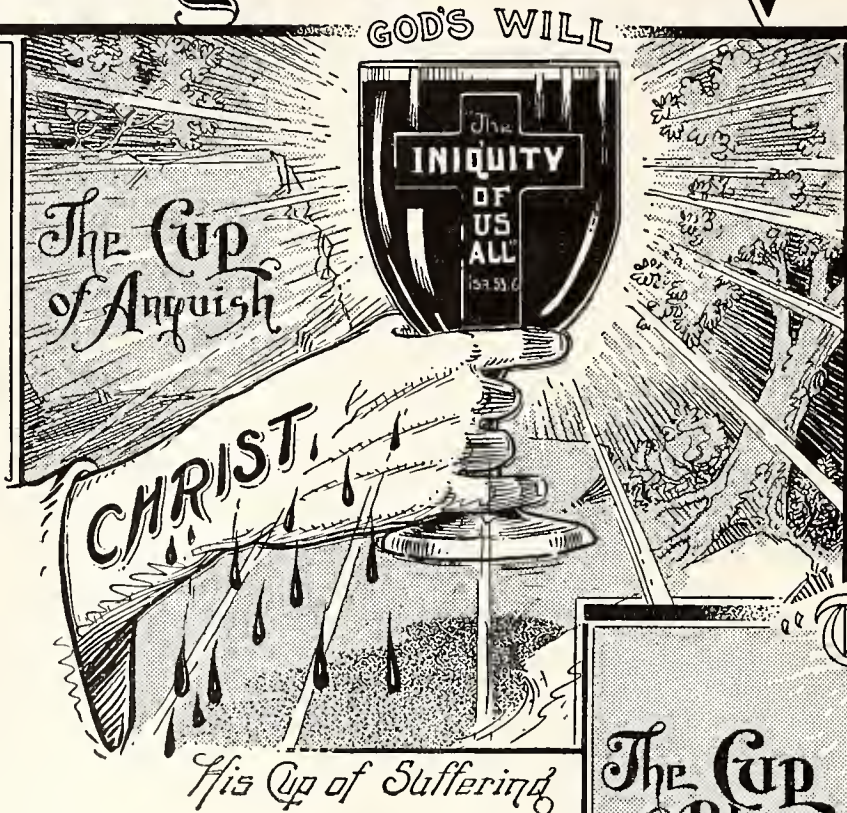
Guaranteeing **THE** *WILL*

*"For I have received of the Lord
that which also I delivered unto
you. That the Lord Jesus the same
night in which he was betrayed
took bread:*

"And when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me.

“After the same manner also he took the cup, and when he had supped, saying, This cup is the new testament in my bloods this do ye, as oft as ye drink it, in remembrance of me.

*"For as oft as ye eat this bread,
and drink this cup, ye do shew the
Lord's death till he come." 1 Cor-
inthians 11:23-26.*



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"This Bread This Cup"

The Bible speaks in a sevenfold way of the Bread and Cup:

I. The Witness

Two is the Scriptural number of witnesses. "In the mouth of two or three witnesses shall a truth be established." There are two witnesses in the Book of Revelation. When the children of Israel had crossed the Jordan river, Joshua erected *two* monuments to the remembrance of their miraculous crossing—one in the river bed, and one on the bank—in order that their children might be told of this great miracle in the future. the almost u

The Cross, the Sacrifice of Christ—the breaking of His Body and shedding of His Blood—is the center of God's Word to man. How appropriate then, that *two* elements should witness to this all-important revelation of God's love!



II. The Perpetuation

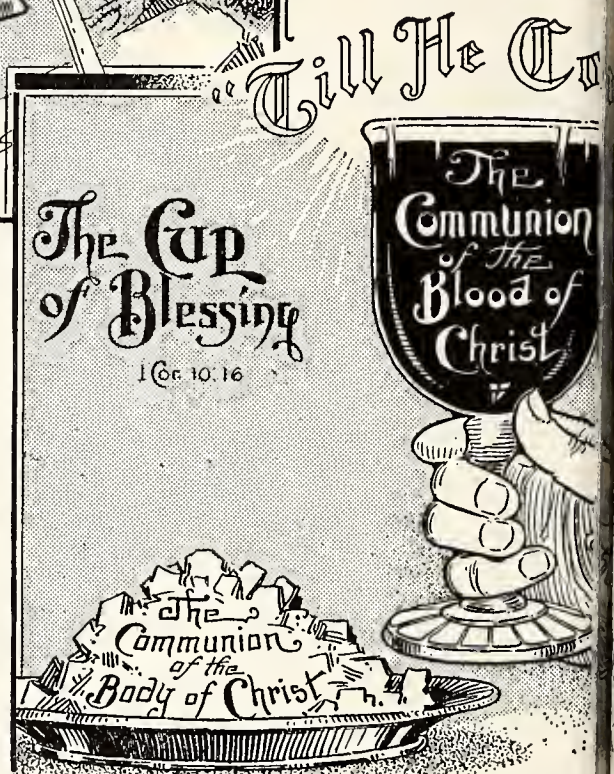
“For as often as ye eat this bread, and drink this cup . . . ” (I Cor. 11:26) Jesus said, “Take, eat . . . drink ye all of it.” (Matt. 26:26-27) It has been

the almost unanimous idea of all groups of Christians that the observance of the Bread and the Cup should be perpetuated. This in the face of the fact that the other two parts of the whole Communion service, the Lords' Supper and the Washing of the Saints' Feet, are not universally observed.

It is through this perpetuation that the central theme of Christianity, the Sacrifice of the Cross, to be kept foremost in its teaching and practice. How strange it is, that liberal preachers and teachers can take part in, and even conduct this part of the Communion service, and yet disregard its real meaning, Christ's Substitutionary Sacrifice for the sin of the world!

III. The Symbolism

“... this is my body ... this is my blood of the New Testament ...” (Matt. 26:26, 28) “Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.” (John 6:53) There is



Our Cup of Loving Rem.

The Bible Speaks:

"The Bible Speaks About The Bread and The Cup"

Dr. L. E. Lindower, Ashland Theological Seminary

compared the bread and the cup to His body and His blood. What a magical change had taken place and that the bread was the literal body and blood? These words alone in John 6 we must read to verse 63 to see that Jesus made His hard statement with the words, "the words that are spirit, and they are life." He makes clear that the bread is a representation. Remember also that Jesus broke and blessed the bread before His crucifixion, therefore He was before them in His body. How could the bread *also* be His body? In Luke 22:19 He says, "This do in remembrance of me." He instituted the Bread and Cup therefore to become a symbolic memorial of His Sacrifice.

In quoting from and referring to this passage the Apostle Paul also speaks in I Cor. 11:24-25 of doing this "in remembrance" of Him. These emblems should lead us to remember *Him*, we are not to unduly revere the elements themselves. In I Cor. 10:16 they are referred to as a Communion, but it is a Communion in the final analysis with *Him*. There is no object in partaking of the bread and the cup if we do not remember Him, and that remembrance should bring us closer to Him.

IV. The Preparation

The preparation is simple, direct and individual. Each one does it for himself, and no one else can do it for him. "But let a man examine himself, and so let him eat . . ." (I Cor. 11:28) "For if we would judge ourselves, we would not be judged."

(I Cor. 11:31) No one should be denied the privilege of this communion, when he has been properly instructed in his personal preparation.

The symbolism of the washing of the saints' feet which Jesus instituted before He ate the Supper is also a part of the preparation, as it reminds us of the cleansing which He has for us. The Communion was not instituted for sinners—there are none in this life! It is for *cleansed* Christians. I John 1:9 gives us the formula for spiritual cleansing: "If we confess our sins (to Him) He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

V. The Abuse

The simplicity of preparation and the universal invitation to partake does not minimize the responsibility. The Corinthians had abused the Lord's Supper and therefore ate and drank "a judgment" (I Cor. 11:29 RV) to themselves. The result was physical weakness, sickness and in some cases death. (I Cor. 11:30) They used this occasion of the "love-feast" for more feast than love, thinking mainly of stuffing themselves. When we "discern the Lord's body" in this act, it cannot be trivial.

VI. The Participation

The preparation of self-examination, self-judgment, confession of sins to the Lord, and the realization of the meaning of this observance qualifies anyone to participate. This implies also that no one has any right to judge whether anyone else has properly prepared, or to judge their worthiness to partake. Pastors and teachers can give spiritual instructions, and then leave the qualification between the individual and the Lord.

VII. The Prophecy

The remembrance in the Bread and the Cup is a backward look to the Cross, but there is also a forward look. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." (I Cor. 11:26) How can anyone accept the remembrance of the bread and the cup and not the prophecy? His Return will consummate the plan of redemption. His Sacrifice indicates that we cannot redeem ourselves. If we remember that he redeemed us with His own precious blood, we should not forget that He will return to complete that redemption.



Editorial Comment

Dr. Charles A. Bame

PERILOUS TIMES—III

(Atomic Age)

SO FAR as we know, the world was never so frightened for itself as it is just now. We have made a discovery, the full dangers of which are known only to those who know most about it. A "New Age" came into being with the coming of Jesus Christ to the earth and it may be a coincidence that in B. C. 5 the famous Democritus announced what has become more than a theory, even though it took until the twentieth century to prove it: The Atomic Theory.

Atomic discovery holds two great potentialities: first, that of good. Already doctors know things about diseases that they could not know but for the release of atomic energy in radio activity. Already one of the men who had much to do with the evolvments and discoveries that came with the proof of the atomic theory says that a piece of Uranium (the all-important metal so far) as large as 1 x 1 x 2 inches, would heat a house for one and three-quarter centuries and that an auto engine harnessed to it would never need refueling. The field for good seems more than conjecture and appears limitless in its scope.

Stupendous, unthinkable, enormous, unimaginable, or any or all other adjectives one may use, are simply inadequate to express the surprises of the uninitiated regarding any attempt to describe this terrific marvel. They who know best, tell us that it would take all the people of the world ten thousand years to count the number of atoms in a single drop of water; yet a 225-ton cyclotron bombarding a single atom has released only a small portion of its power. They want next, a 4900-ton machine to cost more than a million dollars, in order to release the power of a single one of them. When their hopes have become realities, they contemalte that eight pounds of uranium will produce as much power as 6,300 tons of fuel oil or that a bit more than half a pound would convert 386,000 tons of ice to boiling water. Yet everything we know about is made up of these atoms, so small and mighty. What indeed, hath God wrought? "Eye hath not seen, nor ear heard, neither has it entered into the heart of man, what God hath prepared for them that love him." 1 Cor. 2:9. What a power for good this discovery might be!

But the field for evil and destruction has already been demonstrated. Hiroshima and Nagasaki tell all too loudly about the "perils"; and the research in this field has only begun. Constantly new and more appalling forecasts are made. It would be interesting to follow further delineation and prognostication, as others have done, here; but the Scriptural background is the compelling urge in this study.

We think we are the discoverer of this thing. But the fact that it has been brewing all the years since 5 B. C. seems quite convincing that what the wise Solomon said is true, that "there is nothing new under the sun." As one translates that somewhat familiar passage, "There is no

new thing under the sun," if it is said, "See! this is new!" it has often been said in former times that were before us, for there is no record of former events, and there will be none of future ones, for them to be remembered by those who are still future. Eccl. 1:9-11. If this statement is true, and I believe it, then we have no secret that other (maybe former) peoples may not have had. We may (and may not) have a secret that other present nations do not know, but none that other inhabitants or peoples did not. That's God's word for it. It is new only to the Adam race—ourselves.

There are even some startling evidences of such happenings recorded in our Book. Long before the discovery of the atomic bomb some of us—indeed many great believers and interpreters of the Bible—believed that once there was a complete destruction of "disintegration" of things on this earth as indicated in the first two verses of Genesis; a possible translation is: "and the earth became waste and void and darkness covered its convulsed surface." If it is so, it must not have been so at some former time. The rehabilitation of the earth is the story from then on to now.

Isaiah helps us in this also when he says, "He created it (the earth) not in vain, he created it to be inhabited." 45:18. That terrific changes have come to the surface of the earth is not new at all. The evidences of tropical vegetation in the Arctic areas is one. The record of the submerged great track of land extending from the Pillars of Hercules or Gibraltar (Atlantis) connecting with what must have been the Bahama Islands, by Plato, who was informed by Solon, who said he had it from the lips of an Egyptian priest is well known. Earthquakes, and slow and faster risings and falling of earth's levels in various areas, also contribute to the belief.

The amazing story of the wicked Jezebel and the fire from heaven called down by Elijah, must be apropos here. The story of the experiences of the releasers of atomic energy in the desert of New Mexico reveals their hopes, fears and delights, as well, and the two explosions of atomic bombs in Japan will corroborate the facts of that former catastrophe—"fire from heaven."

The record is in 1 Kings 18. All day the false prophets of Baal called in vain for their god to do something and of course, failure was the result. Then Elijah did his part. It is too long for record here, but should be read. The thing of interest here is that when the "fire from heaven fell," it "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Verse 38. Let us note another revelation to Peter. (2 Peter 3:10-13.) There is yet to be another "disintegrating" of atoms, perhaps. At least the destruction of this earth by fire, and not by water as before. Read it over. To this also, Jesus must have referred when He said, "Then shall the sun be darkened, and the moon shall not give light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Matthew 24:29.

When the men were first testing what would happen to their experiments with the atom, wondering if it would "go off," it was a moment of the most sacred and severe tension. "As they lay with their feet toward the bomb, they were reaching into the unknown: they prayed—most of them—praying harder than they had ever prayed be-

fore," as one reported. It did explode. "The whole country was lighted with a searing light—intensity many times that of the midday sun." Thirty seconds later, "a blast—a strong, sustained, awesome roar which warned of doomsday and made us feel we puny things were blasphemous to dare to tamper with the forces heretofore reserved to the Almighty." "Perilous" and awesome to them and to us all.

When Newton discovered the laws of gravitation, it is said he shouted, "Oh God! I think thy thoughts after Thee." The first official message sent over the telegraph, discovered by Morse, was, "What hath God wrought?" I do not know what were the first words of the Wright brothers, discoverers of air-flight; but I do know that they were religious sons of a Bishop and I attended the funeral of the famed Wilbur.

But here we stop in horror. We were in a great trying war and the first use of the atomic energy was the killing of multiplied thousands of our "enemy" (?) by the one nation we are convinced is the highest type and most worthy to keep this secret of the Creator as long as possible, assured there can be no adequate defense against its use in the future. "Perilous Times," indeed.

Now we are living in "perilous times" and we should try to understand their connotations. Are they not the portents—"signs"—of the Last Days? Indeed we have been in them a long time—since Pentecost. Acts 2:17-23. Peter quoting Joel's signs (Joel 2:28-32) said, "this is that"; and many things point to the end of a dispensation or "age" as Jesus put it. A day with the Lord is as a thousand years and vice versa. We are nearing the end of the sixth thousand years and so, near the sabbath of the Millennium. Jesus said that when we see all this coming to pass, "Look up. Lift up your heads because your deliverance draweth nigh." Luke 21:28.

We are warned not to be fearful, but faithful, Heb. 11:5, 6; not wanting, but waiting, 1 Thess. 1:10; not rustling, but ready, knowing neither the day nor hour, yet alert and awake. Luke 12:37-40.

A number of nations were seeking the "secret" of atomic power and Winston Churchill is said to have exclaimed, when he knew the success of our efforts, "By God's mercy, British and American scientists outpaced all German efforts!" Unbelievably terrible had it been otherwise, we know well. But our God is merciful; therefore, be not proud, unbelieving, frivolous or listless. Look up! Be ready!

Business Manager's Corner

(Continued from page 3)

Mrs. J. C. Harshberger, Meyers Cave, Va.	3.50
Rev. and Mrs. F. C. Vanator, Ashland, Ohio ..	25.00
Rev. and Mrs. Geo S. Baer, Ashland, Ohio	25.00
Calvary Church, Sergeantsville, N. J.	20.00
Mrs. Ira Downey, Hagerstown, Md.	50.00
Mr. and Mrs. James Cheeseman, Milledgeville, Ill.	45.00
Mae Johnson, New Lebanon, Ohio	10.00
Mrs. Mollie Bowman, New Lebanon, Ohio	2.00
Mrs. Osa Foster, New Lebanon, Ohio	5.00
A Friend, North Manchester, Ind.	100.00

Mr. and Mrs. B. H. Showalter, Palestine (Prosperity Ch.) W. Va.	10.00
Mrs. Maude Rutt, Smithville, Ohio	50.00
Mrs. L. H. Coffey, Orrville, Ohio	20.00
(These gifts included in total in block, page 16).	

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 6, 1947

THE RISEN LORD AND HIS DISCIPLES

Lesson: John 20:19-23, 26-29; 21:15-17

THE Resurrection Lesson is old, yet ever new. We can never approach it with anything but reverence and thanksgiving, for just suppose that Jesus had not risen; that the women who had made a special pilgrimage to the tomb had found it sealed and the stone in place—What then? The mere thinking of such a situation brings one up short. It is as if Paul had said, "If Christ be not risen . . . we are of all men most miserable," and there concluded, leaving the inference that He might not have risen.

But, thanks be to God, he did not stop there, but went on, "But NOW IS Christ risen from the dead, and become the first fruits of them that slept." We are left with no doubts, no wonderings, no misapprehensions. We may say with assurance, "He is Risen."

Our lesson today is brought to us for the express purpose of doing for us just what it did for the disciples—making us sure of ourselves in our relation to the Risen Savior. We are the same kind of people that met in "closed session" for fear of those who would harm them. If they were fearful, they had cause. But if we are fearful, then it is either pure ignorance of the meaning of the resurrection, or just cowardice to admit our knowledge of it before men. We might say it this way of the present generation, "The doors of our testimony are shut for fear of what may be said or thought about us; for fear of our position in the world; for fear of material loss if we testify by both word and life of our belief in the Risen One."

We should take this lesson home to ourselves. Far too many today are like Thomas in one way or another. They have to be shown a concrete proof of the resurrection of the Lord and many other things besides. But beyond this, far too many of these, when shown, fail to be like Thomas and do not say with the whole heart, "My Lord and My God."

Christ met with His disciples that He might strengthen them and endue them with a courage to "Feed His sheep and lambs." We must not think for one moment that Peter was the only one who was commissioned that way. To all He said, "Go ye . . . make disciples."

What the Resurrection Day means to us will be evidenced by what we do to advance the cause of the Risen Savior. There is no other way to measure this relation.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 6, 1947

WHAT DOES EASTER MEAN TO ME?

Scripture: I Cor. 15:12-22

For The Leader

AMID the turmoil, strife, uncertainty and unrest of the world comes the eternal Easter story again. Yes, but more than that, we can say it is above the turmoil and strife. For out of the Resurrection, faith takes hope again. In the Resurrection, Christ says, "Because I live, ye too shall live." And that to us speaks much. For though the world be lost in its own muddle, we can look up with assurance and hope of that which is to come. New life is coming to the world by nature. By now the trees and grass are springing forth in newness and abundance of life. So also, should we Christians "break forth" in newness of praise and work for our Lord and Master. Easter is a time for thoughtful consideration by all of us.

DISCUSSION

1. **SOME MAY DOUBT.** There are some people who would deny the very resurrection of Christ. In the day in which He lived on the earth there was a group of people which denied any resurrection of the dead. They believed, as many people believe today, that when you die, you are dead for good. Such a belief is revolting to the true Christian. If we have no hope of the Resurrection, then we have nothing at all. Remember the song, "Living He loved me, Dying, He saved me, Buried He carried my sins far away; Rising He justified, Freely forever, One Day He's coming, O glorious day!" Note that part, "Rising He justified." Had Christ merely died, He would have paid the penalty for our sins, to be sure. But a Christ in a tomb could never present us faultless before our Father in heaven, and reaching the presence of the Father in heaven is the ultimate aim of the Christian. Some may doubt the resurrection of Christ, the Lord. They doubt, though, to their own destruction.

2. **ASSOCIATIONS.** The Easter story has always brought associations with thoughts of cemeteries. The reason is clear, for did not Jesus rise from the grave on Easter? And naturally our thoughts go to the place of the mortal remains of our loved ones. All of us have loved ones whom we have seen laid away in some lonely graveyard. Going back to that day, we recall the tears and heartaches, as we saw our loved one lowered into the ground. But then comes to our mind again the words of our minister as He says, "blessed are the dead which die in the Lord; because I live, ye too shall live." And then the last words of the committal, "There to await the resurrection unto life eternal, through Jesus Christ our Lord." These words brought hope to our bleeding hearts. And so on this Easter day, our faith takes new hope as we "await" that glad moment of reunion with loved ones, forevermore. All this, because Christ came forth from the grave.

3. **PROMISE ASSURED.** Paul in the scripture this evening explains away the doubts which might appear in conjunction with the Resurrection of Jesus. He explains that if there is no resurrection of Christ, there is no hope for the soul. Later, though in this same marvelous "future life" chapter, Paul says, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? . . . But thanks be to God, who gives us the victory through our Lord Jesus Christ." If you want to gain the full meaning of Easter, read the full 15th Chapter of Corinthians. Its marvelous teachings will thrill any Christian as he meditates on the meaning of Easter.

4. **IS IT REAL?** When you talk to most people today you will find a passive reaction to the story of Easter. Yes, they believe that if they die, they shall go to heaven. But why get excited about it? They believe that Christ rose from the grave, and that somehow through that resurrection, they shall go to heaven at life's end. Something is sadly lacking in that person's life. As no man can hold back the bursting of the buds at springtime, so nothing can hold back the bursting of the soul in praise and song, of those who really believe the Easter story. Yet it is real, and we shall live forever more. No man, no strife, no turmoil, can throttle the heart and soul which believes in Easter. For far above the bounds of flesh and time, the soul wings its way in song, in hope and faith. Then in some glad moment of time, the soul shall be released to wend its way to Christ and to those we love.

5. **WHAT DOES EASTER MEAN?** Christ said on the night before His death, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." That is the climax of the Easter meaning. In the meantime, our faith must be backed up by works. We are not to sit idly by, waiting. We are to work. Lost souls need our help and the message of the gospel. Be lifted up by the glad Easter song, but keep your feet on the earth, for that is where you are walking among men. This hope of Easter should inspire us to work even harder for Him. Work, live pure, clean lives, always looking with hope for His coming. Remember that little chorus? "Some golden daybreak, Jesus will come, Some golden daybreak, battles all won; He'll shout the victory, break through the blue, Some golden daybreak, for me, for you." There's a verse of that song that goes like this, "Oh, what a meeting, there in the skies, No tears nor crying shall dim our eyes, Loved ones united, eternally! Oh, what a day-break, that morn will be." To us, Easter means the full assurance of that eternal hope. Does it mean that to you?

QUESTIONS

1. Who was the first person to meet Jesus after His resurrection?
2. What kind of a body did Jesus have when He arose?
3. What does Easter mean to you today?

SUGGESTED PROGRAM

- Prelude:
- Songs:
- Scriptural meditation: Matt. 28:1-10.
- Prayer
- Announcement of topic; Scripture lesson.
- Leader's talk, discussion, and questions.
- Special music.
- Business and benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

Oh, death, give up thy mystery,
The secret now make known,
Send back a white-winged messenger
To reveal the dark unknown.
'Tis thy unknown power
That conquers and quells
The hearts of men. Send one
To reveal thy deep, dark depths
And enlighten the hearts of men.
Christ did return, the Conqueror
Of fear, of death, the grave.
The deep, dark depths
He clarified, new hope
To men He gave.
The chains of death lie broken,
Christ sets the bound one free.
Oh glorious resurrection!
Oh, blest eternity!

—Opal Marion Scanlan.

OUR LORD'S RESURRECTION

Scripture: 1 Cor. 15:1, 3-8, 14-20; Acts 1:3; Psalms 16:9, 10; Mt. 12:40; 20:19; Rev. 1:18

Resurrection Hymns

Leader's Prayer of Praise

Seed Thought Provokers:

THE resurrection of Jesus Christ is an established fact. He made fourteen appearances after His resurrection from the dead to prove that He is alive today! Other historical proofs are the change of the Jewish Sabbath to the Christian Sunday, the change of the eleven disciples from cowardice to a martyr's death, and the early Christian martyrs of the first four centuries of Christianity. The existence of the Church today is ample proof. All historic churches preach the resurrection doctrine.

After Christ's "many infallible proofs" of His bodily resurrection (Acts 1:3) He ascendeth bodily into Heaven (Acts 1:9). Since Christ's spirit never died His resurrection had to be a bodily one. The Scripture states 49 times that His body died. A bodily resurrection is the only kind there is! It was His body that was prepared for burial, laid away in the tomb, and guarded by Roman soldiers. His spirit was not in the tomb (Luke 23:46; 43). To deny the resurrection is to deny Christ's deity, historic Christianity, the Bible.

The doctrine of the resurrection is essential to salvation (1 Cor. 15:1-4, 14; Romans 10:8-10). Faith in the deity of Christ is essential to salvation (John 8:21, 24). The resurrection was the single sign of His deity and establishes His deity (Matt. 12:39-40; Rom. 1:3, 4). His

miracles did not prove His deity. Miracles prove that one is from God (John 3:2). The glorification of Christ on the Mount of Transfiguration was a preview of his after-resurrection glory (Matt. 17:9).

The Old Testament foretold the resurrection of Christ (Luke 24:25-27; Psalm 16:9, 10; Acts 2:26, 27). The Old Testament Feast of First Fruits was symbolical of Christ's resurrection (1 Cor. 15:20, 23). Melchizedek was a type of Christ (Gen. 14:18; Psalms 110:4; Heb. 5:5, 6, 7; 7:16). Having an "endless life," death could not annihilate Him. As the Seed of Abraham and David He will yet sit on David's throne (Acts 2:30, 31). Christ's personal rule over the earth in the Millennial Age involves His resurrection.

Christ frequently foretold His resurrection from the dead to His disciples (Luke 9:22; John 10:17, 18; Matt. 20:18, 19, etc.). The principal theme of the New Testament preachers was the resurrection of Christ (Acts 1:21, 22; 2:24-36; 3:14, 15, 26; 4:1, 2, 10, 31, 33; 5:29, 30; 13:29, 30, 37; 17:18, 30, 31, 32; 24:14, 15, 20, 21; 25:19; 26:8; 1 Cor. 15:8; Rev. 1:17).

So the resurrection is essential to the doctrine of salvation (1 Cor. 15:3, 4). The benefit of the doctrine of Justification depends upon our belief in the resurrection (Rom. 4:24, 25; 5:10). Christ's present high priestly intercession for us at God's right hand could not be without the resurrection (Heb. 7:23-25; 1 John 2:1, 2). The doctrine of the coming judgment of sinners depends upon the resurrection of Christ (John 5:22; Acts 17:31). The judgment of the believer's works depends upon it (2 Cor. 5:10). The return of Christ to reign on earth depends upon it (2 Sam. 7:15; Isa. 11:1; Acts 2:30). Our own resurrection depends upon it (1 Cor. 5:17-23; Phil. 3:20, 21; Rom. 8:11). Christian baptism shows Christ's bodily resurrection (Rom. 6:4, 5; Col. 2:12, 13).

After the consideration of all these benefits, let all exercise the liberty of public prayer!

» » » » Our Poet's Corner « « « «

JESUS AND THE BIBLE

Raymond Stoffer

There's a friend we call Jesus,
He's more precious than gold;
He protects us and guides us—
In His Word we are told.

If we love Him and serve Him
He will always be near;
In all of life's troubles
He is ready to cheer.

In His Word we find comfort;
In His Word we find grace—
There's no book like the Bible,
There can none take its place.

May we search for its riches;
May we pray for its truth;
It's a treasure for the aged,
A companion for the youth.

Just to know this great Author
Of the Book so sublime,
And to feel His sweet presence,
And His power divine,

Is more than earth's jewels,
Its silver and gold,
Or all the world's wealth—
In this Book we are told.

—North Georgetown, Ohio.

Young Men and Boys' Brotherhood

APRIL—DEVOTIONAL MEETING

THEME: The Bible and Its Value to Us

SCRIPTURE: II TIM 3:16, 17

THE BIBLE, the BOOK of books! We, as young Christians, know that the Bible is the Word of God. We believe every word of it. We read it, and carry it to our Sunday School classes, and to Christian Endeavor. We know the books of the Old Testament and we are able to say them in order, likewise the books of the New Testament. We know many of the old stories, and we love them. Yes, we know all this, but yet there is much more to know about our Bible, therefore shall we, in a very small way, touch upon its inspiration and origin in this lesson. Shall we learn how to read and study it, also learn its value in our lives?

Inspiration of The Bible:

In our scripture we are told that "all scripture is given by inspiration of God." This word "inspired" comes from two Greek words which literally means "God-breathed." The men that wrote the books of the Bible were not in a "trance" as they wrote, but they were fully aware of what they were writing. We know that, because of the different styles of writing. For instance, Dr. Luke's style is different than that of St. Mark's. St. Mark's method is different than that of St. Paul's, and his is different than that of St. John's, and so on down the list of New Testament writers. But yet, each writer was guided and inspired of God, who removed all possibilities of error. This is one reason why we say it is the Word of God. Many of the words of the Bible are the very words of God, either spoken by His own mouth, or written by His own hand.

The inspiration affected the very words of the Holy Bible. God so controlled the writers in the expression of His thought that the Word of God was given to us in the language of men. As these men were guided in their writing, they kept out all error in the statement of facts. The Bible is truly God's own words, and He is responsible for every word of it. Paul teaches this by saying he spoke in the word which the Holy Ghost teacheth. (1 Cor. 2:13)

The Old Testament and New Testament Canons:

This word "canon" came from a Greek word meaning

"a straight rod" or "a measuring rule." At first it seemed to mean "line," "rule" or even "law," and later came to mean a list or catalogue. Still later, the word came to be used as the standard of action or opinion, and was finally applied to the books of the Bible; the Old Testament Canon and the New Testament Canon. There are two ideas involved. First, it is the canon of truth. In this sense it refers to the restriction of the number of books. It is a collection of the books that are inspired of God, and in which He speaks and by the Spirit appeals to the human heart and mind.

Second, it is the rule of faith and life. Since it is a "measuring rod," it leads us to think of the Bible as our rule for every day life. Truly, it is such a rule.

There seems to be three reasons why it was necessary to form the Canon of the Bible.

1. To preserve the inspired writings from corruption and outside influence. There was no need for such a canon while the prophet and apostle was still living, but as they died, it became necessary to collect these books and preserve them from corruption.

2. To prevent the addition of other books. As the years rolled by, other writings appeared which were said to be inspired and to be of God. There are even such writings of a few years back that have been declared as being inspired of God. In Revelation 22:18, 19, we read, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

3. To prevent any attempt to destroy the Bible. This has been tried many times by men who wanted power and glory for themselves, but it has always failed. The Bible will stand forever—it cannot be destroyed.

There are many versions of the Bible, but the most common, and the ones which we use more often are the "King James or Authorized Version" and the "American Standard Version."

How We Should Read and Study The Bible:

Many people read the Bible in a "hap-hazard" way, thus missing the great truths and promises therein. I have known some people who read it just to be able to say they have read it through, they, too, miss a great deal. The Bible should be read slowly and systematically in order to gain the most from it. Better yet, study it as you read it.

In order to fully understand the Bible, there are a few things to remember. A person who is not a Christian is not in a position to fully realize the meaning of the scriptures. The Christian is in a much better position to understand its mysteries, because he has the Author living in his heart, how then, can a non-Christian comprehend its meaning?

By all means, when you open the Bible to study it, pray to God for guidance and wisdom, so as to gain for yourself the truths which are meant for you. You might deem it necessary to read a certain passage over or study it. Do it, for each time you will gain something new.

Set apart a few moments a day for a "personal Bible study"—it is more important to take in food for your soul than for your body, and you wouldn't think of missing your dinner. The Bible is the source of spiritual food.

If you really want to understand the books of the Bible, do this: Go to your pastor and ask for the names of small commentaries covering the whole Bible. They can be bought for a few dollars, then before reading a book of the Bible, read the background of that book. Learn all about the author, the date it was written, to whom it was written, why was it written, under what circumstances was it written, and the main theme or key verse. If you will do this, you will enjoy the study much more, and certainly come to understand the Bible more fully.

Don't just "read" this Book of books, but "study" it!

The Value of This Great Book in Our Lives:

The Bible is very essential in the life of a Christian. It is "a measuring rule" to his personal life. The Bible tells us how to live a clean, wholesome, Christian life. It is our comfort when in deep sorrow, when we don't know where to turn, we read God's Word, and the dark clouds pass over. As mentioned before, it is the means of our Christian growth, the food for our souls. The Bible tells us of the life here on earth, and also the life to come.

Most important of all, this Book tells us the way of salvation, it tells us of Jesus, the Son of God, who gave His life for us that we might have this great salvation. The Bible is of greatest value to us, let us store it up in our hearts!

Let us each resolve to learn more about the Holy Bible, about its origin, its inspiration, and its contents.

Business

Social Hour

Ashland College News Letter

By Arthur Petit

THIS TIME of year is particularly busy at Ashland College. While athletics are at low ebb, social functions have taken their places. The a cappella choir presented a brilliant rendition of St. Cecelia Mass in the McDowell Auditorium on Sunday, March 16. Praise cannot be too high for this organization. In spite of orders of his doctor to "slow up," Dr. Louis E. Pete is planning to direct the choir on its trips.

Miss Ruth Clapper, Ashland College graduate who has been attaining an enviable reputation as a dramatic soprano, appeared in McDowell Auditorium under the sponsorship of the Musicaglia Club of Ashland College on March 18. She demonstrated why she is accepted in and around Canton, Ohio, as one of the best of the younger singers. Miss Clapper delighted the audience with her varied program. Ashland is particularly proud of her and wishes her every success.

The college is in the throes of midsemester examinations this week. Students are giving of their time to finding out the little details they have neglected all year.

Queen Pegge, May Queen elect, has announced that the pages for her coronation will be Miss Bonita Bowman and Miss Greta Mix, both of Dayton, Ohio. It is a great tribute to the personalities of these freshmen to be selected for this honor. Other members of the court will be announced later.

Plans are shaping up for a successful May Day. The Methodist Church in Ashland will serve the Alumni Banquet in honor of the queen and her court following the coronation. Weather permitting, the ceremony of coronation will be at 10:00 A. M. in Redwood Stadium.

The speech department made another great stride forward recently when a "Sound Mirror" was purchased. This instrument will magnetically record an entire speech or class recitation or concert on a steel tape in a continuous strip. This can be replayed as many times as desired and when it is no longer of value, it can be "wiped off" by means of a magnet. It will also be of value in recording radio programs when Ashland begins broadcasting this spring or summer.

The Art Department which has made great strides forward in the past two years, is planning an exhibit for this spring. This will be the first time for a number of years that the department has felt that it is able to exhibit its work. A number of real and potential artists are now working in this department which is housed on the third floor of Founders Hall.

Plans are going forward for the modernizing of the kitchen of Allen Hall. It is expected that when this is done, it will be possible to convert the dining hall into a cafeteria.

Laid to Rest

GOOD. Brother Joseph R. Good was born April 8, 1878 and went to be with the Lord on February 28, 1947, having completed an earthly journey of 68 years, 10 months and 20 days.

Brother Good had been in failing health for several years. He had long been a member of the Mt. Olive, Virginia, Brethren Church. It was there that the last rites were conducted by the undersigned, his pastor. The body was laid to rest in the McGaheysville, Virginia, cemetery.

The sincere sympathy of a host of friends is extended to the sorrowing family.

John F. Locke, pastor
Mt. Olive Brethren Church.

FIKE. Emma Fike, aged 78, passed away on Saturday, February 8, 1947. She had been ill for three weeks following a cerebral hemorrhage.

She was born January 3, 1869, the daughter of David and Margaret (Grimes) Fike. Most of her life was lived in the Mexico community where she was a member of the Mexico Brethren Church.

Aunt "Nanny," as she was fondly called, made a home for several years for four orphaned great nephews and

one great niece, who will miss her much as a mother would be missed. One of these nephews was killed in a train wreck a few years ago. May God bless those who remain.

The funeral service was held Tuesday afternoon, February 11, 1947, in the Mexico, Indiana, Brethren Church, with the undersigned officiating. Burial was made in the Greenlawn cemetery.

Arthur H. Tinkel.

CUNNINGHAM. Roy M. Cunningham died March 8, 1947 at the Uniontown, Pennsylvania hospital. The cause of his death was peritonitis, brought about by a fall upon the icy highway as he was going to work. He died upon his fifty-first birthday.

He is survived by his wife, Violet Clark Cunningham of Masontown, Pennsylvania; three sons, Harvey of Ambridge, Pa., Harold of Coraopolis, Pa., Glen of Masontown, and one daughter, Mrs. Doris Myers of Masontown. There are four grandchildren. Besides these he is survived by four brothers and sisters, Edgar of Washington, Pa., Arleigh of Pisgah, West Virginia, Mrs. Mary Swisher, Mrs. Bernice Metheny and Mrs. Alice Fagan, all of Masontown.

He was a member of the Masontown Brethren Church, and of the Men's Bible Class, which class furnished the pall bearers. The funeral services were held in the Masontown Brethren Church on Tuesday, March 11, 1947 at 2:30 P. M. Burial was made in the Masontown cemetery. Services were in charge of the writer, his pastor.

Freeman Ankrum.

JOHNS. Elijah C. Johns departed this life to be with his Lord at the age of 69. He died February 1, 1947. He was a life long member of the Brush Valley Brethren Church; a senior Deacon at the time of his death. He was very active in the church until a few months before his death when ill health did not permit his attendance. He is sadly missed by his family and all who knew him. Every one who knew him had kind words to say of him. Truly a saint has gone home to be with his Maker. His wife preceded him in death October 21, 1941. He is survived by 6 daughters, 3 sons, 8 grandchildren, and 1 great grandchild. Services were held in the church with burial in the church cemetery. The writer had charge of the service.

Percy C. Miller.

DINTAMAN. Gertrude Bell Dintaman, daughter of Daniel and Mary Worst Snider, was born in Congress Township, Wayne County, Ohio, on February 2, 1884. She went to be with the Lord on March 3, 1947 at the age of 63 years, after several months of illness. She had been a member of the Brethren church since her youth and served in many capacities with all faithfulness. For many years she taught the Christian Culture class of ladies in the Smithville, Ohio, Brethren Church. Her father and a brother preceded her in death.

She is survived by her husband, John O. Dintaman; a daughter, Mrs. Vernon Grisso, Dayton; two grandchildren;

her mother, 96 years of age; two sisters, Mrs. Maude V. Rutt, Smithville, and Mrs. Harry Gindlesperger, West Salem, Ohio, and a number of nieces and nephews.

Services were conducted in the Smithville, Ohio, Brethren Church by the undersigned on March 5, and the committal was made by Brother Vernon Grisso, the son-in-law.

Delbert B. Flora, supply pastor.

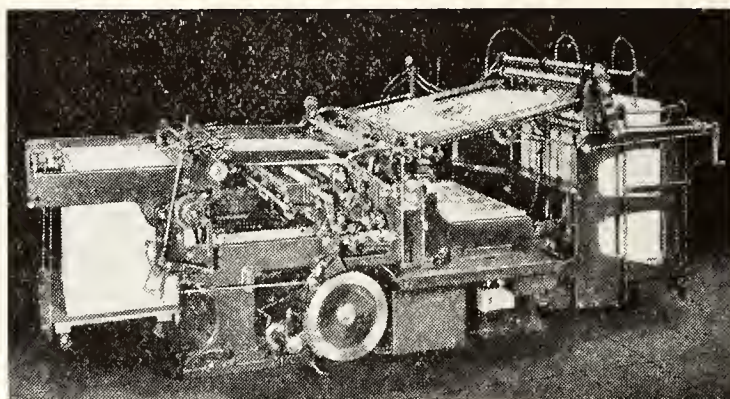
Wedding Announcement

FOLTZ-JONES. On Saturday afternoon, February 8, 1947, at 5:00 o'clock, in the Vandergrift Brethren Church, Miss Louella M. Jones and Henry Dunn Foltz were united in the bonds of Holy Matrimony by this pastor. Miss Jones was given in marriage by her father, Mr. Harry Jones. The couple were attended by Mr. and Mrs. Harold Foltz and Mr. and Mrs. Charles Truby. Harold Foltz is a brother of the groom. The bride is a member of the Third Brethren Church of Johnstown, of which this pastor was a member for eight years. The groom is a member of the Evangelical—United Brethren Church of Scalp Level. May the Lord graciously bless, equip and use these young people in the founding of a Christian home.

Percy C. Miller, Minister.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Previously reported	\$5,513.48
Cash and pledges to date	5,898.48
Yet to be raised, not less than	9,101.52

**A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH**

**We can have it, if we want it;
If we want it hard enough.**



"Easter"

Annabelle Merrifield

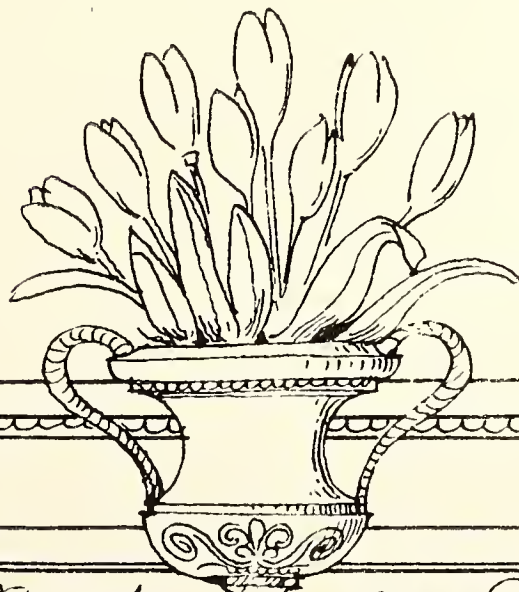
*In mansions bright with sun,
And small dark rooms,
You lift your blooms.*

*Your peerless sign
Or purity and spring
Is heartening.*

*Your perfume vies
With spikenard; everywhere,
It's in the air.*

*Your pearl-white petaled
Glory has outdone
King Solomon*

*With a radiance like Christ's—
One would suppose—
When He arose.*



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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Waterloo, Iowa. We note that the Waterloo Laymen entertained the Boys' Brotherhood at the church on Tuesday evening, March 18. By the looks of the menu announced we feel that no one went away from the table hungry. This is a fine way for the men of the church to become more intimately acquainted with their boys.

We also see that the Woman's Missionary Society had charge of the morning worship service on Sunday, March 23, with an outstanding speaker—the name of the speaker not being recorded in the bulletin from which this information was gleaned.

St. James, Maryland. We learn that the "First Laymen's Visitation meeting" was held on Friday evening, March 14. As a result of this first effort it was reported that twelve or thirteen men were contacted in behalf of the church. This is fine work.

We are glad to note that Brother Bates, pastor of the

St. James Church has this to say about the Benevolent Offering, "The Benevolent Day Offering was twice as much as any given in the last five years, and four times that of last year." Thanks, St. James, in behalf of the Benevolent Board.

AND WHILE WE ARE TALKING ABOUT OFFERINGS. PLEASE! Please! please! send your offerings to the proper one to receive them. College offerings have been coming to the publishing house, Benevolent offerings to the editor, Missionary offerings to the college, Publishing offerings to the Mission Board—This is all very confusing. Hunt up your *Evangelist* of January 4, and you will find these proper officials to which to send the offerings listed on page 16.

Berlin, Pennsylvania. We note that the Laymen of the church had charge of the services on Sunday morning and evening, March 16.

Canton, Ohio. Brother E. J. Beekley tells of the gift of a fine piano for the church from Brother and Sister F. E. Clapper. There is also the promise of another for the Sunday School room by another party. It fulfills the saying, "Ask and ye shall receive."

Louisville, Ohio. The Northern Ohio Laymen are holding their Laymen's Banquet at Louisville on Tuesday evening, April 8. A ham dinner is in prospect. The guest speaker is to be Prof. J. Garber Drushal of Wooster, Ohio.

Jones Mills, Pennsylvania. A two weeks meeting is being announced by Brother H. R. Garland, pastor of the Jones Mills congregation, beginning on Monday evening, April 7 and closing with communion on Sunday night, April 20. Brother Floyd Sibert, pastor of the Pleasant Hill, Ohio, Brethren Church, is to be the evangelist.

Cameron, West Virginia. Brother A. R. Baer, pastor of the Cameron church announces a revival as beginning on Monday evening, April 14, and closing Sunday, April 27. Brother S. M. Whetstone, pastor of the Berlin, Pennsylvania, church is the evangelist. They ask an interest in the prayers of the brotherhood.

Linwood, Maryland. The following was appended to a letter from Brother Elmer Keck to the editor: "Our organ has been shipped. It was shipped March 10th, so we should get it some time next week. And now I guess they want the chimes." We trust that they got it for Easter.

Oak Hill, West Virginia. Revival services have been in progress in the Oak Hill church, being conducted by the pastor, Brother Smith Rose. They began March 23 and close Easter Sunday.

We note that Brother Rose was the radio speaker, Monday through Friday at 9:15 A. M. over station WOAY, the week of March 9th.

New Lebanon, Ohio. Evangelistic services were conducted from March 10 to 23 in the New Lebanon church with Rev. and Mrs. Harry E. Richer as the evangelistic party.

Lanark, Illinois. We note that Brother Laurence RuLon, Central District Secretary of the Laymen's Organization was the speaker at the Lanark Men's meeting on Friday, March 21.

The Editor Thinks Aloud

Fred C. Vanator

IT WON'T BE LONG NOW

SEVERAL days ago a visitor in the Editor's office said, "Well, it won't be long now until we will be thinking in terms of the District conferences." It is surprising how these dates "creep" up on you and the time of the annual district gatherings are upon us before we know it.

This set me to thinking.

Time enough has elapsed now since all our district conferences have met to have done something tangible about the plans that were set up and machinery oiled for the completion of such plans. Just how much has been accomplished? Did the enthusiasm that was manifest as the delegates returned to their home churches get "unennused" as the days and months sped by? Or was there a fine spirit of cooperation and progress manifest as the workers of the church caught the fire of the spirit of the delegates when they returned?

It was the editor's privilege to attend five of the district conferences this past year. We felt that there was more real enthusiasm and progress shown in these meetings than we had seen exhibited for a number of years. But "conference enthusiasm" does not mean much unless it is translated into actual work as the months go by. There is little use in planning unless the plans materialize into something tangible. Now is the time when the gardener sits down and plans his garden for the spring. He has a neighbor that spends almost the entire winter in his basement just planning how he will plant his garden. He has little markers upon which he paints the names and varieties of his vegetables and flowers; he has a plan all drawn out to a scale on paper covering his entire lot space. When spring comes he knows exactly what he is going to plant, and where each is to be planted. And then he plants them there.

Just suppose he decided that he had planned his garden and that he would let it take care of itself. "But," you say, "that is foolish." Sure it is. But that is exactly what we do with many of the plans that are made "on paper" at our conferences. Committees are appointed that almost immediately forget they are appointed. When the report is called for at the conference, we are apt to hear someone say, "Was I on that committee?" What a travesty on working for the Master.

The Goals Committee Chairman for the General Conference has been repeatedly calling our attention to the goals to be met by the churches and organizations of the church. Working at these goals (called goals for the want of a better name) is simply the church putting proper emphasis on the regular work of the church. We should be putting the "weight" of our efforts behind the work instead of the "wait" for someone else to do it.

Yes, it won't be long now—what are we doing about it?

Think it over!

Business Manager's Corner

George S. Baer

Publication Day Offerings Still Coming

We are happy to receive them, even if they are late, though some have inquired if they were still acceptable. We realize that local conditions sometimes interfere with the regular schedule of the taking of offerings. We are not disposed to scold any one for being late, but only to thank them that they did not forget us. We have still others to report, and some good offerings among them.

The Stiff Rise in Paper Prices

makes these good offerings especially appreciated. This makes a 100% response very necessary. Some have sent in additional offerings, and if there are others who wish to help along with this extra paper cost, their additional offerings will be gladly received.

We Have Duplicators and Supplies

Send to us for your supplies. We have most everything in Speed-O-Print line of supplies and machines. Also typewriter ribbons and carbon paper. Buy from your own house.

A Comment That Gives Encouragement

If sometimes we are visited by a season of discouragement and there comes to our desk a comment like the following, the gloom is immediately dispelled and the sky brightens with hope and confidence. Sister Ira Downey of Hagerstown, Md., writes: "Enclosed find fifty dollars in check form for the New Press Fund . . . May God bless the growth and development of this work which is so much needed." Thank God that so large a number of our people are beginning to realize that the proper equipment of their Publishing Plant is really much needed. We are confident of realizing our goal.

Thank You, Churches!

Publication Day Offerings are still coming in, and we hope they will keep coming until we are able to report a 100% response. The result to date has made us truly grateful and we believe we shall have still further reason for gratitude. It is a time of great need, but God is able to make all grace to abound, so much so that His faithful servants in all the churches will see to it that the Lord's work is supplied. He has never failed us, and he will not in this hour of paper scarcity and high prices. So, we say, Thank you, Lord, and Thank you, Churches, through whom the Lord is working.

Speed-O-Print Demonstration

We are planning a demonstration of Speed-O-Print duplicator and supplies during the Pastors' Institute, so don't fail, Brother Pastor, to plan to visit the Brethren Book and Supply Store.

Additional Publication Day Offerings

Dayton, Ohio, Church Offering	\$ 100.00
North Manchester, Ind., Church Offering	250.00
Pittsburgh, Pa., as follows:	

(Continued on Page 14)

The Bible Speaks:



"The Bible Speaks About Personal Purity"

Rev. C. A. Stewart

WHEN WE come to study the question of "Personal Purity" from a Biblical standpoint, it seems that this is the subject of the entire Word of God. For it was written and given to us that the human race might be brought into saving relationship with God, and that cannot possibly happen until the individual is cleansed and been made pure in the sight of God. Humanity was made impure through the fall of man and it becomes necessary for that impurity to be removed from man if he is to have peace with God. It was for that purpose that Christ was incarnate and lived among men and finally went to the cross and died and rose again.

I

The entire Word of God demands purity. As we go back over the Old Testament we find that in dealing with the Israelites the Lord instructed them in the ways of purity, both physical and spiritual. In leading and directing them through the wilderness He gave them certain health laws concerning their camps and how they should be conducted. But above all He was concerned about their spiritual condition.

We can be very thankful that our spiritual inspection is not of man. For in such man would err. The Lord's inspection is not in error and our judgment will not rest upon what man sees on the body but what God sees in the man within the body. In man's sight the individual may be immaculate, but the all-seeing eye of God may find so much filth that He would be compelled to say as He did to Scribes and Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisees, cleanse first that which is within the cup and the platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear

beautiful outward, but are full of dead men's bones, and of all uncleanness." Matt. 23:25-28. It is not the outward appearance the Lord is so much concerned about. When John the Revelator was writing about his vision concerning the redeemed in heaven, he said, "After this I looked and behold, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people and tongues stood before the throne, and before the Lamb, clothed in white robes and, palm branches in their hands; and cried with a loud voice, saying Salvation to our God which sitteth upon the throne, and unto the Lamb . . . and one of the elders answered and said unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The bodies were not in Heaven but the souls of them were there and all reference we have of them they were clean and pure. Nothing filthy shall enter therein. We can readily see that God *demands* purity.

II

Not only does God demand purity, but He demands *personal* purity. We have no record that any one was saved just because Christ died on the cross. When Jesus was crucified on the cross there were two thieves crucified with Him. But only to one of them did He say, "This day shalt thou be with me in paradise." Yet He died for both of them, but both were not cleansed. It was only the one who would accept His cleansing.

The writer of the 24th Psalm asked a question about who should be in the presence of God. He said, "Who shall ascend into the hill of the Lord or who shall stand in His holy presence?" and then proceeds to answer his own question with these words, "He that hath clean hands and

pure heart; who hath not lifted up his soul unto vanity, or sworn deceitfully."

Thus we see that the benefit of the death of Christ is limited to those who will meet the requirements. Parents may be pure, but that does not make the children pure in the sight of God. A community is not made pure because there is a church in it with a congregation of pure members. Christ's own teaching concerning His second coming reveals to us that purity is an individual matter. In Luke 17:34-36 He said, "I tell you, in that night there shall be two men in one bed; the one shall be taken, the other left. Two men shall be in the fields; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken, and the other left." These might be brothers or sisters but one is pure enough to be taken by the Lord while the other is not fit for the kingdom of heaven and is left.

III

It is not only imperative that we have personal purity that we may enter the kingdom of heaven, but that we, as Christians, may lead others into the kingdom. If there is no difference between the child of God and those of the world, there would be no purpose in us trying to get others into the kingdom. Our influence upon others would be nil

for Christ if Christian purity did not dominate our lives.

In Paul's instruction to a young minister, he urged him to keep himself pure. He said to Timothy, "Lay hands suddenly on no man, neither be partakers of other men's sins: Keep thyself pure." 1 Tim. 5:22. We believe this applies to all Christians as well as to the ministry. The Christian is the Bible that the world reads. Men of the world pay very little attention to the printed page, but they do keep an eye on us.

When James was explaining the difference between true and false religions he said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, *and to keep himself unspotted from the world.*" James 1:27. The Christian religion must shine out that others can see it, but it cannot shine if covered by worldly spots. The world is quick to detect a false profession. If our profession offers them no more than they already have, they do not want it, and we have failed.

Purity is the supreme requisite of the Christian religion. Without it God is not honored; the individual is not saved, and he is not leading others to Christ.

—New Paris, Indiana.



The Bible



By Thomas Queer Pre-seminary student at Ashland from Berlin, Pa.

(Given at the Youth Conference at Berlin, Pennsylvania)

IT IS TO that WORD we must return if life in its totality is to become a unified, coherent, comprehensive system. Such a return must not be one-sided or the life that flows from it will be one-sided. It must be a total return so that total life may be brought under the Word's sway. Our grandfathers had a way of putting this that emphasized this idea of total acceptance of the Word. They called it the "whole counsel of God." That is it exactly. Life in its totality will never be reclaimed unless there is a fearless return to the "whole counsel of God."

In that total return to the total Word principles again will be resurrected by which the three fundamental relationships of life will be salvaged from the wreckage of past failures. Man's relationship to God, to his fellowman, to himself and to the world in which he dwells must be made from the materials found in the Word of God. Any other material will not meet the divine specifications. Only God will do. To the law and to the testimony must ever be the watchword of this hour.

Back to the God of the Bible

But our return must not simply be to a Book. A mere return to a Book may be nothing more than the resurrection of principles and laws which lack the necessary drive to accomplish what they ought. Our return, to be real and genuine, must go beyond the letter to the Spirit. It must march beyond the seen to the unseen. From the realm of the visible it must cross the threshold of the invisible. We must march back and not stop until we come face to face with the Sovereign God of the Scriptures. Only if we are ready to retrace our steps to that point will we have a starting point. Here is the secret of progress. We must go back before we can go ahead. We must have a vision of God.

There is an example of such an individual on the pages of the New Testament. His portrait may be found in the gallery of the heroes of faith. Above his likeness we read, "He endured, as seeing him who is invisible." There you have it. He had a vision of God. That vision constituted

the necessary drive to liberate a people in bondage, lead them through a wilderness and in the meanwhile organize them into a nation for God. What that vision of the invisible did then, it can still do today.

Back to God Through Christ

If that be the correct answer, the question is, How? What is the road back to the Sovereign God of the Bible? Many of the mushroom cults and store-front religions base their plea upon the Bible and its God. The many varieties of Christianity talk about God. They all talk about God.

Do they all mean the same thing? Are they all eggs in the same basket? If they are, then it doesn't matter which egg we take out. But if we permit the Scriptures to be our light, then we can candle these eggs in a hurry. By its light we soon discover that they are not all alike. Some of them are bad. They are rotten. Speaking plainly these eggs do not belong in the same basket. Whoever would foist this basket of religious eggs upon the ecclesiastical market as strictly fresh, would be guilty of a crime with atomic bomb results.

How then, shall we go back to God? There is only one road back. There is only one way. That is the way of Christ. Christ declared, "I am the Way, the Truth, and the Life." "No man can come unto the Father but by me," said Jesus on another occasion. Back to God through the Christ of the Cross; the Christ who is very God and very man.

I would be untrue in my calling if I offered to you a Sovereign God in all His beauty, wonder and majesty and then failed to make plain that it is only through Christ that we can submit to such majestic sovereignty. I have heard men say some very fine things about God. But inevitably they failed to point the way through a supernatural Christ. This is a sin against God, His infallible Word and the peace of the world.

The answer is then—Back to the Sovereign God of the inspired Scriptures, through the supernatural Christ. There is no other way. This is the only way to peace. Will we take it?

National Goals Program

Rev. J. G. Dodds, Chairman

"THE C. E. AND NATIONAL GOALS PROGRAM"

Rev. W. St. Clair Benshoff

WE ARE indeed fortunate as a denomination in having a National Goals program. And even more so because included in it are the goals of the Christian Endeavor Society. As we are able to train our youth to be "goals conscious," our Denomination shall benefit in years to come. To have goals is to have progress. "Without a vision, the people perish." We must literally hitch our wagon to a star. Although we may run into difficulties in reaching our goals, yet we cannot deny the fact that through effort, gain is made.

The apostle Paul gave us all something toward which

to work when he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Of course we know that Paul has now reached his goal. And we too, shall reach our goals if we are faithful.

The C. E. has always been mindful of the value of goals. Since time immemorial, C. E. has held before its membership certain goals: Quiet Hour, Tenth Legion, Membership and attendance goals have all been brought to the attention of C. E. members. Just what has this produced? We are perhaps not able to point to any specific results, except to note that we now have a Denomination of "goals conscious" adults.

The C. E. Goals are designed for young people. The C. E. Board has gone into the matter of the interests of young people in considering the goals. In those societies which have met the goals we find a quality of leadership not to be found elsewhere. In the reaching of these C. E. Goals, young people can use their talents and their efforts. And in so doing, they are helping to meet the complete National Goals program.

Last year's returns on statistical blanks from C. E. Societies, showed a nice growth in the number of societies which had met the goals. We trust that this year the results shall be even better. They will be, if we are willing to do our part. No goals program is ever better than the people behind it. No, we do not mean the people who prepared the goals. For they are behind them, or they would not have been prepared in the first place.

To succeed, the goals program in C. E., and nationally must have the pastors and the people of the churches working on them. It used to be that resolutions were passed by every General and District conference, and the nothing was ever done about them. That is not entirely true any more because our resolutions have become goals. We have come a long way. And we can still go further.

A Pastor can take time to go over the C. E. goals with his young people. He can be the prodder back of his youth. If a Pastor is interested in his young people, results will be seen. Parents can throw their weight where it will mean much. If parents are awake to the value of the goals program, they can enlist the help of their young people in meeting them. If parents and pastors are not interested in the aims of the young people's work, the God pity the Church. The institutions of sin in the world also have goals, and they are seeking the help and support of your young people to meet them. What we must do is teach our C. E.-age Brethren the permanent value of our goals as aims of the Church and Christ.

As a part of the National goals, the C. E. Goals can advance the cause of Christ. Let us reread the C. E. goals and all of the National goals, for that matter. Let us work on them so that we shall not have a guilty conscience when General Conference comes around.

—Vince, Pa.

With step triumphant and a heart of cheer, face the coming conflicts with a goodly fear.

It is not "How sick I am," but, "Why am I sick?"

The thought of one's own mistakes will soften criticism of others.

Opinion

By H. A. Gossard

THERE EXISTS a relation between God and man which, if maintained on man's part, assures earthly success and eternal happiness. Man has not improved nor can he improve God's plan and work; but in every attempt to do so he has failed, and has as often marred it. Conditionally, I do not contend it is wrong to experiment; in fact I think it might and it should become a source through which one could discover how easily the "perfect" can be "humanly" debauched; and through the reaction, which is almost sure to follow, one may discover the Perfect Workman.

The human family—which means the peoples of all nations—has yet to learn that "obedience is better than sacrifice"; that "a dry morsel with quietness is better than a council full of sacrifices with strife"; that "they who rejoice at calamities shall be punished."

It seems logical to conclude upon the results apparent in the various councils of nations, that humanity has played the fool in judging itself wise enough to regulate itself advantageously independent of God. So long as it is apparent that political power and material greed are considered fundamental, and a predetermined attitude prevails not to consider anything contrary to prefixed conclusions, the councils will be full of rotten sacrifices and strife. Better yield a little to righteousness than to sacrifice all to evil. Better agree with the adversary than to provoke his anger by prolonged clamoring for his subtle agreement which always ends in his favor.

With all of man's efforts to control the world he lives in, rather, or instead of being controlled, and finding his efforts failures, he has yet to learn his efforts will be futile, apart from divine guidance.

Often as man has failed in the opinion of his being equal or even superior to others in intelligence—never considering there is always a superior of one's kind—it would seem he should discover he might be too confident and self-exalted in taking the invoice.

It is this self-exaltation, this self-centered attitude, this determination to hold or win a point without regard for others' opinions, that gets and has gotten the nations into more trouble and conflict, more poverty, bloodshed and sorrow than any other human weakness. But still man goes on reaping the same results from the same cause, apparently blind, deaf, and ignorant of the fact that no worthy and lasting victory has been nor can be won by such unprincipled acts and attitudes.

"Except the Lord build the house, they labor in vain who build it."

There may be Council after Council to reconcile disputations of nations, but the result will be turmoil and war if God's Law is ignored, and His presence and favor considered unnecessary.

Man is given laws which, if observed, assures freedom from strife, and a universal tranquility having no equal nor a superior this side of heaven; yet man substitutes it by choosing a procedure that has always failed to bless man's efforts in righteousness when those efforts were consistent with His Law.

—Lanark, Illinois.



ALL CHURCHES

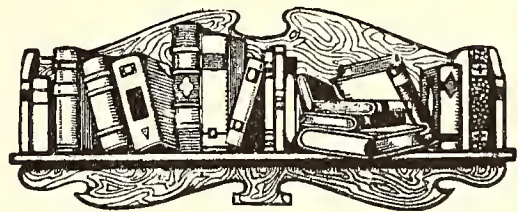
Please Note

GOALS STATISTICAL BLANK

The new Goals Statistical Blank should be in the hands of the church pastors or clerks very shortly. They will come with the regular statistical blanks from the National Statistician, Rev. W. S. Crick. The Goals blank is easily distinguished from the regular in that it is pink in color. **BE SURE** to fill **BOTH** regular and Goals blanks out in full. In no other way can a real report be made. Even if you have attained just a few of the Goals, **BE SURE** to fill in for those.

NOW NOTE VERY CAREFULLY! Churches cannot be included in the report which will be given at the General Conference at Ashland, by the Goals Chairman, unless the report is promptly sent to the **DISTRICT STATISTICIAN**, who then sends it to the **NATIONAL STATISTICIAN**, who then sends it to the **GOALS CHAIRMAN**. You realize that this will necessitate promptness on the part of every one concerned. The task of compiling the net results is large—so please cooperate in the finest fashion.

J. G. Dodds, Goals Chairman.



Suggested Books From Our Book Shelves

By The Business Manager

Hurlbut's Story of the Bible—A new and completely revised edition—Recommended for simplicity of language, freshness and accuracy—168 stories; 2000 Questions and Answers; 17 maps in color; 270 illustrations—Rich silk cloth binding; gold stamping. \$2.95 postpaid.

The Shepherd God—An interpretation of the 23rd Psalm for laymen. One of the finest. By Dr. Joseph Howard Gray. \$1.00 postpaid.

Yourself and Your House Wonderful—By H. A. Guerber—A book to prepare children for living—Sensible answers to the child's questioning mind. \$2.50 postpaid.

Buy your books and Bibles from the Brethren Publishing Co., 524 College Avenue, Ashland, Ohio.

Ashland College A Cappella Choir To

Fine Musical Organization

To Make

Week-end Tours



ONE OF the finest musical organizations ever to represent Ashland College is the 1947 edition of the A Cappella Choir under the direction of Dr. Louis E. Pete. Starting as a "Singers Club" the group has reached its climax this year with the return of the men from the armed services. The more mature voices and the larger student body from which to select and blend voices has produced a most pleasing result. Praise of the choir comes from all who have heard them.

This year the choir will be on the road over three week-ends and will visit eleven Brethren Churches. When the trip was canceled in 1942, the trip west was scheduled, so the majority of the appointments this year will be in that direction. In Indiana North Manchester, Peru, Warsaw, Nappanee and Elkhart will be visited, while in Ohio Bryan, Pleasant Hill, Dayton, New Lebanon, Canton and Louisville are scheduled. The itinerary follows:

April 18	North Manchester, Indiana
April 19	Peru, Indiana
April 20 (Morning)	Warsaw, Indiana
April 20 (Vesper)	Nappanee, Indiana
April 20 (Evening)	Elkhart, Indiana

April 21	
April 27 (Morning)	
April 27 (Vesper)	
April 27 (Evening)	
May 4 (Vesper)	
May 4 (Evening)	

Efforts were made to visit as more people can hear this organ small area, it is expected that Brethren concert.

The choir will present a concert on the secular portion of the program. "His Oxen," a Jugo-Slav Folk Song; "River in the Night," by Shure; "Man O' Grief," arranged by Gau.

The repertoire of sacred music includes "Joyful Song" by Schvedov; "Praise

We Add Our Protest

UNDER the caption of "The Camel's Nose" there appears in a number of church papers that come to our desk, articles concerning the recent ruling of the United States Supreme Court on the case of the state of New Jersey school board in providing funds for the bus fare of Catholic parochial school pupils. We quote in part from one of these, *The Christian-Evangelist*, and add our protest against this evident effort to reunite church and state.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." so reads the first amendment of the Constitution of the United States.

"It is about the interpretation of this amendment that the Supreme Court rendered a five to four decision upholding a New Jersey school board in providing funds for the bus fare of Catholic parochial school pupils.

"It opens a wide door to a long trail of implications decisions loaded with fateful consequences to the mental American principle of the separation of church and state.

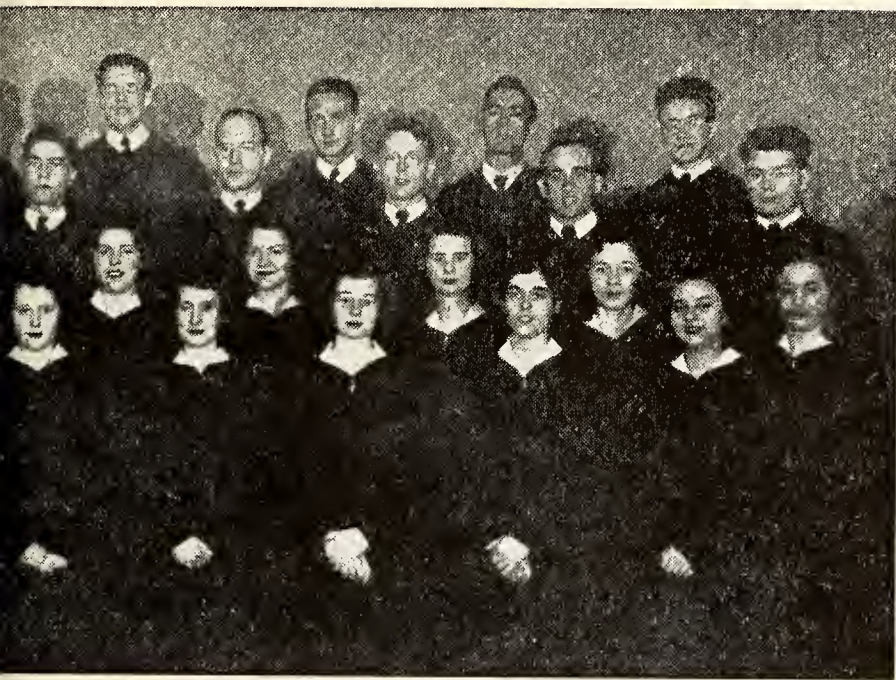
"Catholics themselves, though specifically favored by the Supreme Court decision, should see that it may accentuate and intensify a conflict already near to dangerous proportions.

"Protestant spokesmen in Washington expressed themselves freely that the court action would stiffen opposition to any federal aid-to-education measure, even a watered-down Taft bill that would allow the states to use federal funds as state laws provide. The determination will be strengthened to fight any legislation even remotely tending to weaken the principle of separation of church and state.

"The Catholic Church has never relinquished its claim to state support of parochial schools. That claim goes beyond allowance for bus fares for Catholic pupils.

"Roman Catholics have persistently opposed the

In Ohio and Indiana Brethren Churches



*The Choir Is Under
The Direction
Of Dr. Louis E. Pete*



.....Bryan, Ohio
.....Pleasant Hill, Ohio
.....New Lebanon, Ohio
.....Dayton, Ohio
.....Canton, Ohio
.....Louisville, Ohio

ent communities as possible so that
ad of visiting many churches in a
ive to neighboring churches for the

sacred and secular music. Included
three selections: "The Peasant and
y Smah and Aschenbrenner; "Red
American ballad, "Poor Wayfarin'

"Restoration" by Edwards; "With
Him" arranged by Gaul; "Credo"

by Gretchaninof, with solo by Barbara Taylor; and "Lost in the Night" by Chris-
tianson, with Miss Patricia Matthews as soloist.

The final part of the program will be the "Messa Solonnelle" (St. Cecelia, Mass)
by Gounod. Soloists for the mass are Miss Matthews, soprano; Mr. Oliver Neely,
tenor; and Mr. Paul Clapper, baritone. Miss Taylor will accompany the choir on
the piano.

Brethren students or those from Brethren communities include: Jeannette
DeLozier, Wilma Baer, Virginia Patton, Joan Riddle, Walter Bixler, Victor Humm
and John Lindower, all of Ashland; Mary Alice Dafler, New Lebanon, Ohio; Bea-
trice Stuckey, Alliance, Ohio; Jack Clapper, Canton, Ohio; Paul Clapper, Louisville,
Ohio; Elizabeth Boardman, Philadelphia, Pennsylvania; Alvin Grumbling, Johns-
town, Pennsylvania; Joseph Schultz, Berlin, Pennsylvania; Sam Richmond, Nap-
panee, Indiana; Barbara Taylor, Hadden Heights, New Jersey; Philip Nolte, Stock-
ton, New Jersey; Loris Hibbs, Fairmont, West Virginia; Shirley Sword, Milledge-
ville, Illinois, and Dorman Ronk, Manteca, California.

Paul Clapper is president of the choir and Joseph Denbow of Ashland is Stu-
dent Director.

of religion and even the use of the Bible in public
ols. Yet they seek public funds for parochials schools
e teaching of the Catholic faith is the only excuse
their being.

Were Protestantism less sectarian and more Christian
schools of America would feel the influence of Chris-
faith and ideals without the need of laws or con-
ons. The complete secularization of public education
the persistent encroachments of Roman Catholicism
nonsectarian education give rise to anxious fore-
gs for the safety of the constitutional provision for
eparation of church and state.

e arguments presented in the majority opinion of the
eme Court seems rather inadequate in view of the
endous issues at stake.

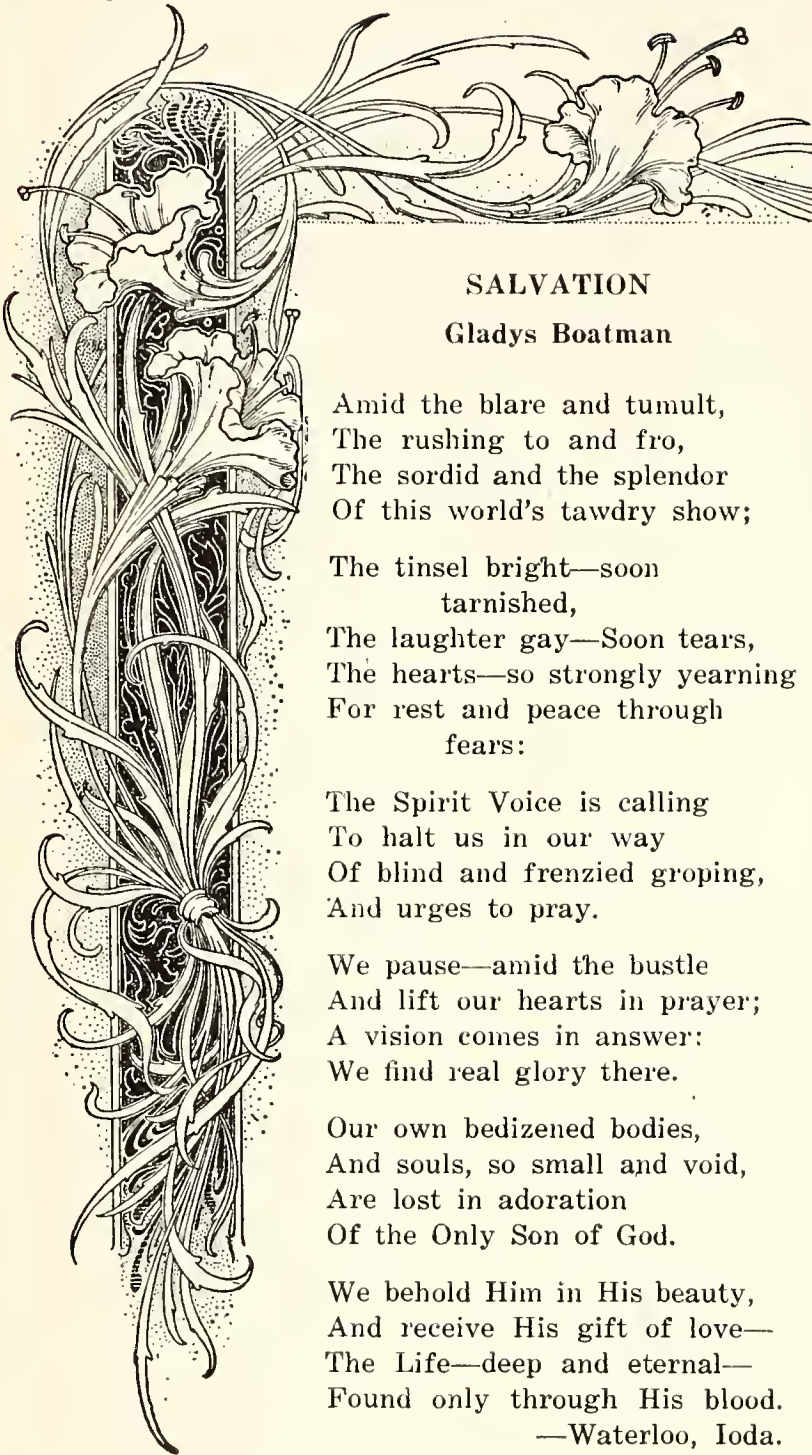
. Justice Black speaking for the majority opinion yet
ed to be conscious of thin ice. "We must not strike
state statute down if it is within the state's consti-
tional power even though it approaches the verge of
power."

"The justices were no more conscious than are all fair-
minded citizens of the double burden of expense upon those
who send their children to parochial and private schools
in preference to public schools. But there is no discrimina-
tion in the legal sense. All have the same privileges in
tax-supported schools. If parents prefer parochial or
church-related schools because of the benefits of religious
instruction there available, then they should be willing to
pay for those benefits as they pay for other religious ad-
vantages associated with the churches.

"Mr. Justice Rutledge reading his dissenting opinion
said that the decision had 'no semblance of bearing as
a safety measure . . . nor is the case comparable to one
of furnishing fire or police protection, or access to public
highways. These things are matters of common right;
part of the general need for safety.'

"The fact of the matter is that it is a religious ques-
tion, not just an educational and federal question.

"These words of Mr. Justice Rutledge as he protests
against the conclusion of the majority that all we have



SALVATION

Gladys Boatman

Amid the blare and tumult,
The rushing to and fro,
The sordid and the splendor
Of this world's tawdry show;

The tinsel bright—soon
tarnished,
The laughter gay—Soon tears,
The hearts—so strongly yearning
For rest and peace through
fears:

The Spirit Voice is calling
To halt us in our way
Of blind and frenzied groping,
And urges to pray.

We pause—amid the bustle
And lift our hearts in prayer;
A vision comes in answer:
We find real glory there.

Our own bedizened bodies,
And souls, so small and void,
Are lost in adoration
Of the Only Son of God.

We behold Him in His beauty,
And receive His gift of love—
The Life—deep and eternal—
Found only through His blood.
—Waterloo, Ioda.

We Add Our Protest

(Continued)

here is 'public welfare legislation' should be taken to heart by every American who is concerned for religious and political freedom. 'If that be true,' he said, 'and the amendment's force can be thus destroyed . . . then there can be no possible objection to more extensive support of religious education in New Jersey.'

"And if in New Jersey then anywhere in the United States.

"It is just there that we see the camel's nose pushing under the tent of freedom."

Entire renunciation of the world and self prepares us for the entire and perfect salvation of God.

Be so in love with God and mankind that sacrificial labor will become a delight

Editorial Comment

Dr. R. F. Porte

ORGANIZATION OF THE BRETHREN CHURCH

ONE IS made to marvel at the miraculous way in which God has maintained the light of His truth through dark periods of history. The various religious movements which have been mentioned in this series have each showed an earnest endeavor to maintain a practical spiritual truth as opposed to a formal scholasticism. Many of these faithful Christians remained loyal to their churches, but at the same time sought spiritual refreshment in house to house meetings where Bible study and prayer was the main program. In these meetings converts were made and Christian truth was made more clear to those without experience or knowledge. One needs to remember that these informal Christian groups were laymen, not official ministers. When the beginnings of the Brethren Church are examined you find devout Christians without church position pioneering in a practical Christianity.

The main divisions in the great churches of the seventeenth century rested upon two factors, namely, scholasticism and mysticism. Both of these positions led to a formalism and stagnation of practical Christian living and were, for the most part out of range of the average Christian layman. Instead of the Scriptures, the creeds of the church were regarded as containing the essence of Scriptural truth and thus the attention of many people was taken from the actual Word of God.

The Reformed Church, at first was more free in its government, under the scholastic influence became equal to the Lutheran Church of the seventeenth century. J. I. Good says, "The emphasis on orthodoxy served to exhaust in fruitless controversy energies that should have been applied to quickening the moral life of the people." If history does repeat itself, as we have been told, Christian people need to take care that modern orthodoxy does not strangle the life out of Christian laymen in our time. There is a vast difference in trying to keep orthodox and in trying to be a Christian. One only needs to remember the experiences of our Master with the Pharisees to know what it means. The zeal of orthodoxy always leads to divisions because each person wants to emphasize a point of doctrine not stressed strongly enough by some one else. Out of this situation two movements developed, one Illuminism, participated in by the educated, and Pietism which engaged the attention of the masses. Dr. Gillin appraises these two movements in these words, "Pietism was the product of the combination of the mystical tendency that the Reformation brought over from Catholicism with the practical, individualistic spirit of the Reformation." In our day we witness in the independent fundamentalist movement a return to both scholasticism and mysticism and open repudiation of the practical character of the teaching of Jesus and the early Brethren Church.

Among the various sects of Protestantism there were a number of beliefs held in common, as for example, rejection of infant baptism, separation of the regenerate

from the unregenerate, regeneration, practical piety, certain policies of state, as war, oaths, office holding. They were nonresistant, believed in Bible Christianity, that is, organization of the church on the basis of the apostolic Christians, and opposition to state churches. For these reasons, their doctrines have more to do with conduct than with dogmas, and they are interested in church organization and church rites rather than theology.

The political situation was a help to the organization of groups like the Brethren in this way, that there were some three hundred small states between the Alps and the Baltic sea practically independent of the other. Mutual jealousies prohibited the unification of these small states and the great churches had little control over the small groups that might wish to organize. Wars and political strifes tended to drive religiously minded people to find comfort in their faith.

The Rhine Palatinate was one of the most powerful states in the German empire and the rulers were either Protestants or were friendly to Protestants. In 1619, King Ferdinand of Bohemia caused 30,000 families to migrate from his domain because of his Catholic sympathies. These Bohemians were poor and cared little for the regal forms of the great churches. The blunder of Frederick, king of the Palatinate, in accepting the crown of Bohemia ended in Frederick's defeat in 1620. The coming of Gustavus Adolphus of Sweden, himself a Protestant, ended in the restoration of the Palatinate under Protestant control in 1631. The deaths of these two kings left the Palatinate again in serious trouble.

Here we come close to the homes of the early Brethren when Melander, a Calvinist became reconciled with the Emperor a Catholic, and led an army against Hesse Cassel where he met an army led by Landgravine Amelia Elizabeth, wife of Landgrave William of Hesse Cassel, and was defeated and killed. Amelia Elizabeth was a strong Protestant influence upon future rulers of Hesse Cassel and to this province all persecuted Protestants were welcomed. The right to free opinion was not discouraged. The Reformation had made clear this one new truth, namely, the light of the individual conscience. The liberty of conscience led at once to the enlargement of vision and grasp of truth. The spirit of these earnest Christians is expressed in these words, "We promise to conduct ourselves toward the whole church and toward every one in a free, brotherly, just and serviceable fashion, just as we desire that every one should conduct himself toward us."

Among the small sects of devout Christians were certain common instruments of faith and doctrine. Holsinger records the fact that these independent Christian groups used a common song book called, "Davidische Psalterspeil." The first edition was printed in 1718 but many of the psalms were used before they were compiled in book form. Mack refers to a book written by Jeremiah Felbinger in connection with the translation of the Greek word to "immerse." Dr. Brumbaugh states that Felbinger was a scholar and in his book, "Christian Hand Book" discusses such doctrines as man's apostacy and reconciliation, admission of immature children into the church, holy baptism, church discipline, feet-washing, the Holy Supper, and the problem of the oath. Felbinger and Gottfried Arnold were pietists who influenced Mack in his organization of the Brethren Church.

Dr. Gillin speaks of pietism as a "tendency" and not a "separatist sect." Pietism was as Spener intended, "a leavening influence in the Christian church." Mention should be made of Christopher Hochmann, a zealous preacher and missionary and friend of Mack. Hochmann wrote to some friends in the Palatinate, "I wish to draw you away from human organizations, and instead, urge you to go to the Almighty God Himself." Hochmann was driven to Hesse Cassell in 1798 and later came to Wittgenstein, Mack's home community. "In houses, farm-buildings, and the open air these devout men prayed, exhorted, sang, and witnessed for a holier life, a closer fellowship and spiritual union with the Holy Trinity." Dr. Brumbaugh believed that Mack had part in some of these meetings. In prison at Detmold in 1702, Hochmann was compelled to write his confession of faith and from this Mack received some inspiration for writing his "rites and ordnances."

Not one of these devout Christians sought any glory or pre-eminence for themselves. Mack's separation from other persons and groups was indicated by his baptism by triune immersion in 1708. Mack was so desirous of eclipsing persons from any glory or pre-eminence that one has said of him, "His Christian character appears to have been that of a primitive follower of Christ."

Mack is said to have been a person of "quiet, sympathetic disposition which made him easy of approach and enabled the least members of the congregation to feel easy in his presence." He led by love never by force. Mack shows some of the independence of Christian thought when he accepted triune immersion as apostolic baptism, but the underlying principle of his Christian life is expressed by Holsinger, "They were especially convinced of the importance of faith and obedience to effect genuine reformation unto salvation." The Calvinists have the most to say about the "sovereignty of God" and they do the least to vindicate the doctrine of God's sovereignty by substituting dogmas of faith for practical obedience to the way of God in Christ Jesus. Mack and his company exemplified the words of a favorite hymn, "Nothing in my hands I bring, simply to thy cross I cling." Mack searched for the Divine light and found it in the literal Word of God.

—Warsaw Indiana.

* * * * *

* NOTICES TO CHURCHES AND PASTORS OF *

* THE SOUTHEASTERN DISTRICT *

* * * *

* Conference time is coming on apace and your *

* district Mission Board treasurer would like to go to *

* conference with a completed report of offerings *

* from all churches of the district. Last year was the *

* first year in our district's history when every church *

* sent in an offering. Now make your treasurer feel *

* good and let him have all offerings posted before *

* arrival at conference. We feel that most of you have *

* the money in hand for your district offering, so *

* please don't neglect sending it in as soon as possible. *

* Send all DISTRICT MISSION monies to the under- *

* signed who is treasurer of the Boord. *

* E. L. Miller Treas., Maurertown, Va. *

* * * *

* * * * *



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 13, 1947

GOD AND I ARE PARTNERS

Scripture: II Cor. 6:1; Eph. 3:14-21

For The Leader

DO YOU want to reach success in life? Then join up with someone, and be his partner. Many a person has been able to climb to success because they joined up with the right individual. A good partner will help you meet the right people, will see possible mistakes before they happen, and will be able to save you money. Why? Because two brains are always better than one. Of course the implication of the topic tonight is that we are partners with God in the matter of doing His will on earth. Yet we believe we can stretch a point to show that if we will take God into our business or work, as a partner, we shall have better success than without Him. At any rate, God is ready to help us at every turn of the way. The smart young people today are those who are taking God into their confidence. Those who are praying to Him for daily guidance. And those whose ambitions and dreams rise far above the monetary values of the day. If God is your partner today, you will be forever blessed.

DISCUSSION

1. TAKE GOD INTO YOUR LIFE. There is a growing tendency today to call upon God only when in trouble. This was proven beyond doubt by the recent war. Think back over the countless and thrilling stories of boys who "found God" on the battlefield. Think of the vows many of these "new saints" took to go to church and serve God, if God permitted them to return to their home again. Think of the prayers we heard that these boys made. Now, where are they? It brings out the old saying that, "Vows made under pressure, are soon forgotten." If God is to be our partner, He must be one all of the time, not just when we are in a bad spot. Let us take God into our life as a daily partner and helper.

2. GOD CAN ABIDE WITH US. One reason, we believe, that people do not have a closer fellowship with God, is that they won't let God get any closer. Christ says, "Behold, I stand at the door and knock." He's not like the electric light man who barges in through the kitchen door, and into the next room yelling "light man," to read the meter. What a terrible shock that would be to some of us if God would take possession of our life just like that. No, God knocks first, and waits for us to open. And God will enter only so far as we are willing to let Him enter. If God is our partner, we will open to Him. We will permit Him to be the senior partner, for He knows the way. God knows where we shall face trouble along the way. He will know where we are in danger. But, we must listen to Him, we must abide with Him.

3. A PARTNER IN BUSINESS. In a few years we

shall be deciding on a life's work. Something will help us to decide what we are going to do to earn a living in life. Who's the best one to help us decide? Why God, of course. And when we are in our life's work, it will be well if we shall always give God proper consideration. We can talk over our plans with Him. We can ask Him to help us be honest in our dealings with others. We can count our income, and give God His share for being such a good helper for us. We can ask Him to help us to be a good Christian testimony around others. Wouldn't it be wonderful, if, at the close of life, we could look back over the years, and say that God helped us to success.

4. A PARTNER IN THE HOME. Every young person hopes some day to marry and establish a home. Sounds easy, but it isn't. But it can be made easy, if we will take God along as a partner. It too often happens today, that when two young people who have grown up in the church get married, that they get too big for the church. If ever you needed the counsel and help of God, you need it during the first few years of married life. We need Christian homes in America today. We need young people who will pray about their marriage, who will take their differences and their troubles to the Lord in prayer. And when the home is blessed with children, you will need the help of God. A child is a precious responsibility. We owe it the provision of a good home and good Christian training. There would be far less domestic trouble if the parents would take God as a partner into their home life.

5. A PARTNER IN CHURCH LIFE. This may sound like a funny one, to talk about making God a partner in your church life. Yet, too many times we find that God is given very little consideration in the plans and work which we do in church. How many of your church committee meetings begin with prayer? How many of your executive meetings close with prayer? How many times are you urged to pray about a program or a service? And yet, God is supposed to be a partner of ours in church work. The secret of success, real success, is taking God with you at all times. You will need Him at the close of life; why not take Him with you throughout all of life? Successful living demands that you take God with you at all times.

QUESTIONS

1. Describe a successful person.
2. Give your idea of real success in life.
3. What are your plans for your life's work?

PROGRAM FOR THE EVENING

Piano prelude
Singing of gospel choruses.
Announcement of topic.
Scripture reading; leader's talk.
Discussion; questions.
Offering; Special music.
Business.
Benediction.

"There is a quiet courage that is unmistakably in one who is certain he is led of God."

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

A BELIEVER'S HOPE

1 John 3:3

O What comfort it brings to the Christian
To know that the Saviour now lives,
To know that o'er death He has conquered,
And life everlasting now gives;
To know that some day He is coming
From His heavenly throne on high,
Together with loved ones I'll meet Him,
And then we shall nevermore die!

It's a hope that is ever sustaining
While here on His footstool I roam;
Here 'mid earth's sorrows and turmoil,
I look for a heavenly home;
I look beyond things that are earthly
For these do last but a day
To those that are lasting and heavenly—
Things that never will pass away.

O what glorious hope, my beloved!
How with rapture my soul it now thrills!
Though now for a time I may suffer
Yet my heart with His praises it fills;
For I know beyond trials and sufferings,
There shines one eternal bright day
Where one glimpse at the face of my Saviour
Will more than all suffering repay.



EVIDENCES OF CHRIST'S RESURRECTION

Scripture: Acts 1:3; Luke 24:25-27; 1 Cor. 15:1-8

Hymns of the Resurrection

Leader's Prayer of Praise

Seed Thought Provokers:

THE FACT that Christ is incomparable, has no equal in history, and is without fault or frailty, should aid us in our acceptance of His resurrection claims (John 8:46). Another aid is the authenticity, divine inspiration, and infallibility of the Bible. No falsehood can be found in its scientific or historical utterances (Lev. 17:11; Job 26:7; Isa. 40:22; Luke 17:34-36). More than 120 definite predictions concerning the first coming of our Lord are quoted in 17 Old Testament books. And these are confirmed in more than 160 passages in 15 New Testament books. Such fulfillment cannot be a mere accident. The Bible repeatedly teaches Christ's resurrection.

In spite of all the teaching the disciples had received concerning Christ's coming death and resurrection it took an overwhelming evidence to convince all New Testament Christians (Mark 16:9-13; John 20:24-29). The fact that all were convinced, some even against their own will,

should be conclusive evidence. All the facts concerning our Lord's appearances are contrary to the law of hallucination (Luke 24:37-43; John 20:27-28, 30, 31). "Being seen of them forty days," (Acts 1:3), He gave continuous evidence of His bodily resurrection. Read 2 Peter 1:16; 1 John 1:1. The denials of Christ's resurrection have never been based on facts (Mt. 28:11-15).

The resurrection of Jesus is the chief point of assault of the infidel. For Christ's resurrection vindicated His every claim to Deity. But in the Roman Empire which was the official executioner of Christ half the population had accepted the Christian faith and it was made the official state religion 250 years after His death. This happened in spite of the fact that Christ was a low-born Jew in the flesh with no earthly father and had died a death of legal shame, that His disciples were unlearned men of a despised race, that the Gospel antagonized men by its humbling of their pride in striking at their sins and demanded exclusive loyalty with complete surrender and sacrifice of the life to Christ. The explanation is that THE EMPTY TOMB CONQUERED THE WORLD.

The angel announced fulfilled prophecy by saying, "He is not here: for He is risen, AS HE SAID." It happened "as He said." In spite of all the precaution of His enemies (Matt. 27:62-66) it took place just the same "as He said." His resurrection is the pledge of our resurrection (John 6:39, 40). Those who believe in Him are assured of the better resurrection (1 Thes. 4:17; Phil. 3:20, 21; Col. 3:4; Heb. 11:35; Luke 20:35). All others will appear in the resurrection of the unrighteous for judgment and Hell (Rev. 20:5, 6; John 5:28, 29; Acts 24:15; Dan. 12:2; Rev. 20:11-15). Let us pray for more souls for Christ!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 13, 1947

BASES FOR NATIONAL GREATNESS

Lesson: 1 Sam. 9:1-2; 11:12-13; 15:1, 22-26, 34-35

AS WE turn from the study of the Life of Christ as recorded in the Gospel according to John, we are confronted with the survey of the history of the Hebrew people from the reign of Saul to the fall of Jerusalem. This will form our course of study for the remainder of the quarter.

We will especially note the weaknesses and the strength of the nation: those things that led to the fall of the nation, after division had found its way into the nation's ranks.

For our lesson today we are particularly interested in the establishment of the kingdom. A people who had been under the direct rule of God, chafing under the restraints of His laws, seeing other nations around them seemingly progressing under human leadership, now demand a king of their own, from among their own people. Prior to this time the authority of rule was vested in God—a Theo-

cratic rule; but now God relinquishes some of His authority to a man, who is of God's appointment, although He realizes the dangers involved.

No one can say how far Israel might have reached had the nation remained under the direct leading of God. No one can tell how far an individual life might be lifted if the full "power of God" were permitted to have full sway.

Nevertheless, God acceded to the demands of the people and the kingdom was established. But once established, and the King, (King Saul) vested with temporal power, the frailty of man began to assert itself. For he almost immediately began to usurp the position of both king and priest, with the result that, though he reigned for some time, God's presence as a guide forsook him and he became a failure as a leader.

Had Saul listened to God through the lips of God's prophet, Samuel, he, without doubt, would have gone down in history as one of the greatest kings of the world. But he failed because he refused to listen to the voice of God.

After all "National Greatness" can only be attained as the leadership of a nation is great. Too often God is left out of the picture. Today, instead of depending on man-made treaties to settle the world's problems, a kneeling before the Creator of the world would spell the difference between success and failure.

Surely God uses human agencies to complete His plans, but those agencies must be willing to be used as He wants them to be used.

Business Manager's Corner

(Continued from page 3)

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(These gifts included in total in block, page 16)

The hope of immortality has to be won by every man for himself as he welcomes the love of God, fights the good fight and experiences the power of the resurrection of Jesus.—Selected.

Travel Flashes

Preachers or Laymen

DOWN street I went last Sunday morning to a different church. It was a quite small building, yet with a number of hustling members who would not allow one to escape without proffering all the welcome of which they were capable. Unknown to me the Adult classes of the Sunday School met in a building elsewhere. Almost in the vestibule I ran into a small Sunday School class around a table. An affable woman, noticing my predicament of seeing no place to go, asked, "Anything I can do for you?" I asked where the adult classes were. She replied, "O, they are in the school building two squares away." I replied that I would then sit here and listen. She would not have it so; she would drive me to my (?) class in her auto. Against my protests she did. It was below zero, but not in the heart of that sister, that class, or the pastor who asked me later to assist in the service—I, an entire stranger. But my heart also got a good warming that cold day.

The morning paper

These two months of severe weather I have, as one of my urges to get out, gone to the village five squares away for the morning paper. It gives me some exercise, and affords some entertainment to do some reading aside from the regular ritual I have of other things and other reading. Things are happening so fast these days that with the radio and the paper twice a day, one can still usually have something to astonish. This morning, we know what happened around the world from the riots in Italy, the upset in England, the problems of the Jews and Arabs in Jerusalem; besides there are local surprises always occurring in a great wicked city. What a world! "One World" really, in some ways. Christians have the responsibility of trying to make it a Brotherhood. Matt. 23:8; 28:19. Enroute to "town and back" these things arrested my attention: "Kids," dogs and people.

"Kids"

Of course I would have you notice that the word "kids" is quoted. Once they were a "heritage from the Lord (Psalm 127:3) but no longer. They are either "biological mistakes" or just "kids." Once, they were "to be seen, not heard." Many of us were reared in that atmosphere, but now that's all taboo. They are to be heard and seen above all the rest. They are so "cute" and smart that they must be shown off. Once it was "Good morning, neighbor!" But now it is "Hi, neighbor!" One little "kid" (not five years old) across the street yelled to me a number of times, "Hi Doc." Wonder where he learned it? Fathers have become "dads," "mothers are "moms" and grand-

parents, "grampys." Is it better thus? Time will tell, if we do not know now.

Dogs

One of the things that torment me going "to town and back" is the multiplicity of dogs. Perhaps this "flash" would not have been born, at least today, had it not been that this is "Dog Week" in our land. I just read that there are to be 300 shows with 4,500 dogs worth (?) \$1,500,000. All this, when millions of people around the world have not enough to eat. When one goes to the grocery now, one must be careful lest he pick up something off the dog-shelf and think it is for babies.

"Going to the Dogs"

Really now, we are going to the dogs—have been ever since 1935, at least. Our birthrate for children is 16.8 per thousand and for dogs, 20 per thousand. We are breeding dogs faster than we are getting babies. We have dog hospitals, but not enough beds for sick people in our hospitals. Dog perfumes and dog clothing are advertised. It is estimated that this dog expense amounts to \$750,000,000 per year, while our mental asylums cry for enough help to keep the poor inmates half decent. Are Americans going to allow such driveling, silly, petty dog-love go on uncensored, while people around the world suffer and cry for the way of life that made us great? Shall we abdicate? Shall we now have smaller and smaller families of children while the dog populations grows on with litters and litters? Shall we spend our time, sympathy, and love on dogs, even if they are the best friend of man, or are the dogs more friendly and lovable? To me, and I hope to many, this is much more than a joke. It is tragic and senseless. It is misplaced love.

Which?

When Jesus came to the city,
Some feared Him;
Others wondered why.
When Jesus came to the city,
Some cheered Him;
Others let Him die.
But we, we simply nod our heads,
And silently pass Him by.—Barr.

In the wonderful twenty-second Psalm which no serious Christian can doubt is the prophetic foreshadowing of the experiences of Christ on Calvary, the Psalmist says, "dogs have compassed me about." Verse 16. Of course, he meant the low-class people who were crying "Crucify Him." But lest we get on a too-low level, let us beware lest we become too careful of dogs, and too lax concerning humans and thus verily, "go to the dogs," and deserve the malediction, "dogs have encompassed me." See Job 30:1; Psalm 22:30; 2 Peter 2:22.

Now of course, dogs have a place; but it is not above nor beyond that of children, nor is it nipping, barking at the heels of innocent pedestrians. The Bible is clear about the lowly place they have in the mind of deity. Derisive are most references. Witness Goliath who sneered to David, "Am I a dog that thou comest to me with staves?" 1 Samuel 17:43. Jesus said, "Give not that which is holy to the dogs." Matt. 7:6. "Without (the Holy City) are dogs." Rev. 22:15. Certainly the indications are not too elevating as to dogs. Paul warns, "Beware of dogs." Phil. 3:2. He was not thinking of their biting inclinations.

Sure, dogs have a rightful place; but I do not conceive that it is to be regarded to the amount of \$7,500,000. I remember pleasurably Shep and Penny on the farm. They earned their way and were full of service. But I detest seeing dogs hitched to useful, learned women, walking them around to spoil the streets—women who are potentially for greater usefulness and better associations. Moreover, I covet the love, time and food for children that is being bestowed on dogs as they rob our offspring who could then become useful to society if they received a bit of this meticulous care bestowed on dogs. Better re-read Luke 16:19-31, about the "Rich Man and Lazarus." They licked his sores; but he fed on crumbs.

The National Sunday School Association

TRAINING FOR THE CENTRAL DISTRICT YOUNG PEOPLE

IN THIS CASE I received the "training" and it implied about nine hundred miles of train-riding. It was my privilege to have a part in the second Central District week-end gathering of young people, which this year began on March 21, and therefore was called a "Spring Camp." While my long-suffering students at Ashland were writing tests, I journeyed via the Pennsylvania Railroad and Burlington Zephyr, to Savannah, Illinois, where I joined Brother Virgil Meyer and his four carloads of young people from Waterloo, Iowa. We arrived at Lanark Friday evening, and continued the "Camp" until after Sunday dinner.

A full report of this successful gathering will be made by the officers of the District which were elected. This preliminary report is my opportunity to thank the young people, and the Pastor and people of the Lanark Church for a very fine week-end. The McCartneysmiths have made the young people's end of the church work boom since they have been there, and this was largely responsible for such a fine increase in the attendance at this "Camp."

In spite of the fact that Brother C. E. Johnson, pastor at Cerro Gordo could not be present because of bad health, a small delegation was there. These folks had the farthest to travel besides me. Because the Lanark and Milledgeville young people were all practically at home, their numbers fluctuated in the meetings. But there were anywhere from forty to sixty young people in every session. This would average more than twice the number present in the first "Camp" last year.

Our special thanks must go to the Junior W. M. S. at Lanark for their hard work in providing our meals and the Saturday night banquet, and the homes where we slept and had breakfast. We packed a lot of rich fellowship and blessing into these short days. The new officers elected will form a Central District Brethren Youth organization, of which Brother Virgil Meyer is the National Board's representative in that District.

We have great confidence in the young people of this District, as well as those of the other parts of the Brotherhood, where Brethren Youth is represented, that they will do great things for our Lord. It is a pleasure to have a share in their meetings. So, in spite of the long "training" back, which began again at Savannah at 3:30 Sunday afternoon, and was not over until 6:00 A. M. Monday morning at the Erie depot in Ashland, it was a very worthwhile week-end.

L. E. Lindower, Educational Director
The National Sunday School Association
of the Brethren Church.

Laid to Rest

CHILDERS. Mrs. Rose Childers departed this life Sunday, December 29, 1946. She had been a very patient sufferer for several months and spent much of that time in the hospital. Her testimony was true and encouraging to the last.

She was born in Miami County, Indiana, April 15, 1875, a daughter of Jasper and Lydia (McCammon) Bond. She was married to William Childers who preceded her in death in 1943.

Grandma Childers spent much of her sick time in the home of her daughter, Mrs. George LeMaster, who did all human hands could do to make the home-going of her mother pleasant. She was a member of the Loree, Indiana, Brethren Church. It was the privilege of the writer, her pastor, to officiate in an anointing service for her. She received much spiritual and physical help from the Lord.

The funeral services were conducted from the Loree Brethren Church on Friday afternoon, January 3, 1947, by her pastor, the undersigned. Burial was made in the Rankin cemetery.

Arthur H. Tinkel.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

The Junior C. E. at Smithville, Ohio, held their public service meeting on March 16, 1947. There were eighteen Juniors present. Some could not attend because of sickness.

The Junior Society conducted the entire meeting, consisting of singing, scripture, prayers and presenting to the Church the twelve Christian Endeavor Goals. Most of the society members had made posters and they had them on display for this special meeting.

This society has met practically all of the Goals already, and will be a banner society. The offering which was taken will go to aid in the Publishing House Fund.

In His Name,

Mrs. Dwight Miller.



News From Our Churches

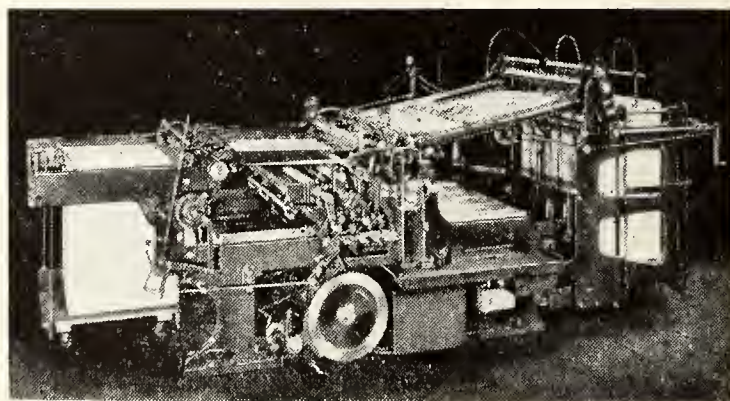
MUSIC OVER WILLIAMSTOWN, OHIO

That is just what is happening since the new musical equipment has been installed at the church. We have used the record player during the church services, and it has produced a very good effect upon the worship service. Also the music has been broadcast through the trumpets over Williamstown. Much favorable comment has been received from the townspeople. The Sisterhood girls, who sponsored the program to purchase the equipment, have defrayed the expenses. A program of entertainment is being planned, also, to raise funds. The girls are planning a dedication service, and hope through this means to acquaint the people with the new equipment, and also to dedicate it to the Lord's work. We are hoping to use it to good advantage during our Easter service.

"True knowledge makes a man humble, if only he has enough of it."

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



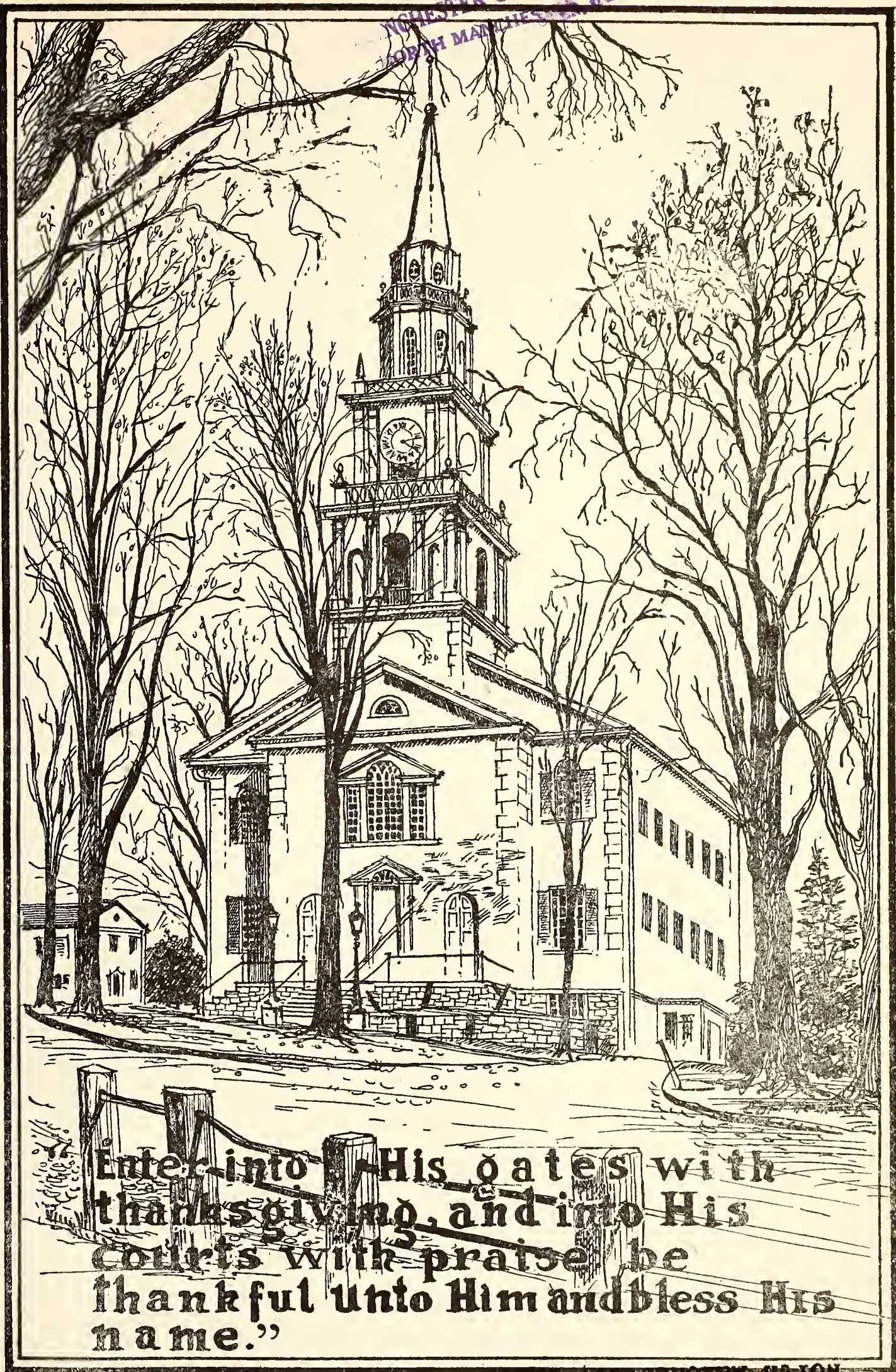
Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Previously reported	\$5,513.48
Cash and pledges to date	5,898.48
Yet to be raised, not less than	9,101.52

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We can have it, if we want it;
If we want it hard enough.

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INTERESTING ITEMS

Central District Conference Dates. We learn that the date of the Central District Conference has been set as of June 30 to July 2. The conference changed its time of meeting from October to June at the meeting last fall. The place of the meeting this year is Lanark, Illinois.

Dayton, Ohio. The Holy Week speaker at the Dayton Church was Rev. E. M. Riddle, Mission Secretary and College Field Secretary. Three nights of service were held.

We note from the Dayton Easter letter, issued by Brother Vernon D. Grisso, that Brother Claud Studebaker, pastor of the South Bend, Indiana, church is to be the speaker at a meeting of the Laymen to be held at our New Lebanon, Ohio, church on April 21.

St. James, Maryland. Dr. W. D. Furry was the guest speaker at the St. James Church on Easter Sunday morning.

Brother Henry Bates, pastor of the church, announced a very special service for April 20, but he informed us that we would have to just wait and see what that service would be. Natural suspense follows.

We note that the St. James Church has announced a Daily Vacation Bible School to be held from June 16 to 27.

Pittsburgh, Pennsylvania. Brother Crick held three nights of Holy Week services in the Pittsburgh Church. We note that the church was invited to cooperate with the Easter Sunrise service which is held as a community meeting.

Linwood, Maryland. The Sunday School and Church at Linwood recently made a gift of a six tube radio set to a partially blind lady in Philadelphia. She visits the Linwood church at times and sings for them. This was a very thoughtful deed, we are sure.

South Bend, Indiana. Dr. Howard Bosler, missionary on furlough, was a recent speaker in the South Bend Church. Our readers will remember that Dr. Bosler is a missionary to Nigeria, Africa, at Garkida, a leper colony.

Berlin, Pennsylvania. Our Berlin Choir recently furnished music at a service in the Brotherton revival. Dr. C. D. Bonsack of Elgin, Illinois, was the evangelist.

Waterloo, Iowa. Forty-four members of the Laymen's Organization and of the Boys' Brotherhood were present when the Laymen entertained the boys on Tuesday evening, March 18. We'll venture to say that food didn't last long.

Oak Hill, West Virginia. We note that Brother Smith Rose is broadcasting each Sunday morning in May. The Oak Hill choir will furnish the special music that goes with the program.

Lanark, Illinois. Dr. L. E. Lindower was the guest speaker at the morning service in the Lanark church on Sunday, March 23.

We note from Brother McCartneysmith's bulletin that there is an item that intrigues us. It is concerning the church receptionists. Members of the congregation are chosen for each Sunday to meet and greet the attendants as they arrive. That's a fine gesture. The open, glad hand is always appreciated.

Georgetown, Delaware. A note from Brother S. E. Christiansen, pastor of the Georgetown church, tells us he has been having some difficulty with his eyes. He is better, but we feel that he would appreciate the prayer of the entire brotherhood for the complete restoration of his vision.

Udell, Iowa. Brother W. R. Deeter, pastor of the Udell church, says that they are planning a union Daily Vacation Bible School to be held the latter part of May.

Brother Deeter says, "Thirty-three years ago March we began our pastoral work in this same place. Just two people were present who were here thirty-three years ago. Brother Deeter served a number of pastorates in the interim between his two pastorates at Udell.

Vinco, Pennsylvania. Brother W. S. Benshoff tells of the redecoration of their Nursery room at the church. The work was all donated by Ralph Hagerich and his sons.

(Continued on Page 11)

The Editor Thinks Aloud

Fred C. Vanator

"WE WENT TO CHURCH ON EASTER"

IN A LETTER from some friends was found the sentence, "We went to church on Easter." Now there was nothing so very outstanding in that sentence, and there was really no reason why it should have struck me as anything out of the ordinary, for it was merely the catalog of the doings of a people in a home and was exactly what we very naturally expected them to do, for they are regular attendants at the services of the church. But somehow that sentence stood out, and set me to thinking.

Why is it that more people attend church on Easter than at any other time of the year? Well, it is pretty difficult to answer this query, but we think it is because there is in the Easter service the sum-total of all that man is eternally seeking—the picture of what life really means, both here and hereafter.

Of course you are all familiar with the words of a certain minister who, looking over his "vast" Easter audience, and seeing there many of his flock who had not been in a service for many, many weeks, said feelingly, "Brethren and sisters, I wish to take this opportunity to wish many of you a Very Merry Christmas and a Happy New Year. For, I suspect, it will not be my privilege of seeing you again until next Easter."

Far fetched? Well, maybe. But very expressive of the attitude of many people concerning church attendance. There are too many today (and it has long been thus) who are "book" members, sustaining their "membership" by paying a stated amount into the church treasury in order not to permit their connection with the church to lapse. They remind one of a conversation between a certain individual and a church census taker. Said the inquirer, "What church do you belong to?" "Well," answered the individual, "I believe it is the largest church in the city that I stay away from."

It would seem that it is time that men should distinguish between "church affiliation" and really "belonging to the church." For to "belong to the church" must mean that, in scriptural terms, we have been "bought with a price" and "belong" to the Master, whose body is the real church.

Did you "go to church on Easter" and then the next Sunday, and the next, and so on throughout the whole year?

Think it over!

How careful the Bride must be lest the cares of life distract her and involve her in the entanglements of this world.

To miss the chance of service, to fail to speak the word of kindness, not to impart something of our strength and good will to those who need them, this is the sin that finds little chance of atonement.

Business Manager's Corner

George S. Baer

The Evangelist 100% Honor Roll

We want to publish the Honor Roll very soon, but there are a few churches that we are uncertain about because our correspondents have not stated whether they were sending a 100% list or not. If all churches which know themselves to be in the 100% list, will kindly drop us a card informing us of the fact, we will greatly appreciate it. This is a request to the pastor, the church secretary or the individual who sent in the list of subscriptions. Some churches have active and inactive lists, but we don't inquire into that. The church itself is the sole judge as to whether it is on the 100% Evangelist subscription list or not. Please drop us a line. Thank you.

A Growing Book Store

Every week new books, Bibles, plaques, and Sunday school and Christian Endeavor items are being added. We just received a new shipment of "Christ and the Fine Arts," which was out of print a short time. The new issue is priced at \$4.95, postpaid. We have a new book for ministers, "The Pastor's Legal Advisor" by Brand and Ingram. \$2.00 postpaid. It contains a lot of information that ought to be available to every pastor. "In the Minister's Workshop," by Halford E. Luccock, who treats skillfully a great variety of subjects vital to the minister. It will be refreshing to every minister to read "The Preacher, His Life and Work," (\$1.50) by John Henry Jowett, one of the greatest preachers of the past generation. Then a set of books for every Christian, one that will pay for itself many times over in blessing brought to the heart of the reader, is the following list of books by Dr. O. Hallesby: "Religious or Christian," "Conscience," "Why I Am a Christian," "The Christian Way," "Prayer," and "Under His Wings." Each book sells for \$1.00 or the six in a gift box for \$5.00. Ask any one who has read them. We have a supply of the new translation of the New Testament, called the Revised Standard Version—cloth binding at \$2.00 (fabrikoid at \$3.00, leather at \$5.00.)

Credit to Whom Credit is Due

The Calvary Brethren church in New Jersey recently was given credit for a new press fund gift, when the gift really came from the Sergeantsville Church. We are sorry for this error and wish to acknowledge the gift of \$20.00 from Sergeantsville. Thank you.

Further Gifts for Publications

Brush Valley Church, Pa., as follows:

Rev. and Mrs. Percy C. Miller	\$ 5.00
Mr. and Mrs. Claude Pinkerton	5.00
Mrs. J. E. Bowser	1.00

Lanark, Illinois, additional as follows:

Mrs. Bertha Deets	10.00
Mr. and Mrs. Walter Martin	5.00
Mr. and Mrs. Roy Greenawalt	15.00
R. G. Fruman	10.00

(Continued on page 11)

The Bible Speaks



"The Bible Speaks About Anointing"

Rev. Fred C. Vanator, Editor of Publications

WE MEET the term "anoint" way back in the time when the children of Israel were established in a system of worship by the Word of God. The High Priest of the Tabernacle worship was set apart for that particular service by the act of anointing with oil, which signified the setting apart of that individual for the special work unto which he was called. See Exodus 28:41; 29:7, 29; Leviticus 4:3; 10:7 and Numbers 18:8. Even the Tabernacle and its vessels were to be anointed. (Exodus 30:26; 40:9 and Leviticus 30:23-25.)

As we follow the course of the history of the Israelites through their system of prophets and kings, we find that these men, who occupy exalted positions, are set apart by a service of anointing, the prophet of the day usually being the one appointed by God to do the anointing. We find David saying concerning Saul (I Samuel 24:10) "I will not put forth mine hand against my lord (Saul); for he is the Lord's anointed."

When Jesus came, He came as One who had received an anointing from the Father, for we read in Luke 4:18, 19 (Cf. Isaiah 61:1), "The Spirit of the Lord is upon me (Jesus speaking) because He hath *anointed* me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Paul says in II Corinthians 1:21, "Now he which stablisheth us with you is Christ, and hath *anointed* us, is God, who hath also sealed us and given us the earnest of the Spirit in our heart."

John, in his first letter, writes (2:27) "But the *anointing* which we have received of him abideth in you."

Thus we see running through the Word what we might call "the vesting of the Spirit of God for Power and Service," manifest in an act ordained by God, through His servants and messengers.

That there is a direct connection between the setting apart of the individual to a definite task and the sealing of them to the purposes of God, is definitely shown by the above references. This vital connection is maintained through obedience to God's laws and close adherence to His purposes.

We will recall that even though "anointed," the anointing being done at the word of the Lord, Saul failed to keep his position of trust and through disobedience to God's commands, became separated from his power, both temporal and spiritual. He is told very definitely that to "obey is better than sacrifice and to harken than the fat of rams." Failure to choose the right in the presence of the opportunity, choosing rather to follow one's own inclinations, must, in the end, bring its full measure of condemnation.

This leads us to the matter of "Anointing" as an Ordinance of the Church. While the direct reference to the ordinance is found only in James yet we find other reference to the practice as re-



recorded in Mark 6:13, which verse is included in the account of Jesus sending forth the "twelve" two by two, "And they cast out many devils, and *anointed with oil* many that were sick, and healed them."

However it is in James that we find our direct authority for the use of the "Anointing" as a means of grace and help. We read there, "Is any among you sick, let him call for the elders of the church and let them pray over him, *anointing him with oil in the name of the Lord*: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him." James 5:14, 15.

Here is a promise that has always been dear to Brethren. But it is one that is far too often neglected, or put off until the sick one is too ill to "call for the elders" or too far gone for the promise to be effected. Not that God cannot still work miracles of healing, but that too much time has been wasted in failure to become obedient to the injunction set forth in the Word.

Then, too, far too many people couple the anointing ordinance with the idea of "extreme unction" as practiced by the Catholic Church, which is administered as a "last rite" before death. Some Brethren, we fear, even believe thus, avoiding the service because they "are not ready to die." But that is not the purpose of the scripture. Note what James really says, "The prayer of faith will save

the sick, and *the Lord shall raise him up*." Does that sound like a "death notice?"

There are far too many living testimonies to the power and the healing of the anointing to dispute its value. The writer has had many experiences in this field, and physicians and surgeons have admitted, some thankfully, others grudgingly, that there was a power manifest after the anointing that was above human comprehension.

True it is that God does not always answer the prayer for healing in the affirmative. If He did there is no one who would not take advantage of it and thus live on and on, indefinitely. But He does answer, and many, many times in the affirmative.

This scripture (James 5:14, 15) was not merely added to the canon text of the Bible to "fill space," but to become a blessing and a joy to the believer.

One more thing. The burden of the call is laid upon the one being sick. Note the reading, "Is any among you sick; let HIM call for the elders of the church." It is not, nor never was, the business of the elder to go about asking his flock if he should not come and anoint them. It is his duty, however, to acquaint his congregation of the facts of the scripture, then they may know how and when to act.

Yes, the Word is plain with regard to this ordinance and if we miss the blessing that comes from its observance, we are alone to blame. It is in the Bible, and it speaks to us.

The Church That Succeeds

Rev. Henry Bates

THE Church of Jesus Christ stands at the cross-roads tonight! Men and women the world over are suffering—suffering both physically and spiritually—and in this, their hour of deepest distress, they turn to the last ray of hope falling across their pathway—the church of the Risen Christ. In years to come historians will write of the success or the failure of the church in the 20th century according to her success or failure in meeting the present needs of men.

"See there! God's signpost, standing at the way Which every man of his free will must go. Up the steep hill or down the winding ways— One or the other every man must go.

He forces no man, each must choose his way,
And as he chooses so the end will be.
One went in front to point the Perfect Way,
Who follows fears not where the end will be.
To every man there openeth a way, and ways, and
The Way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the misty flats, the rest drift
to and fro.
But to every man there openeth a high way and
a low,
And every man decideth the way his soul shall
go."

And so it is with churches as they come to the crossroads of this year of our Lord 1947. The church which climbs the high way will be the church that succeeds, while the church that gropes the low will be the church that dies. It behooves us, therefore, as men and women interested in the Brethren Church, to think seriously for a few minutes on this question of "The Church That Succeeds."

First, *the church that succeeds must be a church which preaches the truths of the Gospel!* In recent years there has been too much preaching about everything but the Gospel. Many people would have us believe that in this changing world the church also must change her message in order to keep up with the needs of the day. Let us not be deceived. The church does not need a new message—it needs to return to the message of the early Christian church, "We preach Christ and Him crucified." If the spiritual needs of the people of the world are to be met then the people must hear of the God who watches over them. People must hear of the Christ who came to save them. And people must hear of the remission of sin which He made possible.

I was talking recently to a representative of a stained-glass window concern. In telling of his wares he mentioned a large church in the city of Washington into which had gone a window costing fifteen or twenty thousand dollars. Then came his selling point—"The minister of that church found sermon topics for a year's supply of sermons just in that one window." Imagine that! Possibly it never occurred to that preacher that if he had taken God's Word and had used that as a source of sermon materials he would have found not a year's supply of messages—but a lifetime's. And at a much smaller cost than fifteen or twenty thousand dollars.

Second, *the church that succeeds must be a church which lives the truths which it preaches.* The truth of our Christian faith needs life and an opportunity to express itself, and we who bear the name "Christian" are that life and that opportunity. No doubt we are all familiar with that thought so vividly expressed by the poet—"The Gospel according to YOU." In the lines of that poem this great truth is put before us—that more people accept or reject Christ through reading the Gospel according to you than accept or reject Him through the reading of the Gospels of Matthew, Mark, Luke, and John.

It isn't enough for church people to read those

words of our Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." These words must be put into action. "Go ye into all the world and preach the Gospel" was not merely a saying of Christ's—it is a command for each one of us to obey in this 20th century. So it is with all of the great truths of the Bible. Only as they become a part of our very lives will they have any influence upon the world. *The truths preached from the pulpit must be lived by the people in the pews!*

Third, *the church that succeeds must have a love for the people!* As we read the various accounts of Christ's ministry on this earth, we discover that much of His time was spent in healing the sick, caring for the crippled, feeding the hungry, and comforting the sorrowful. When He ascended unto His Father He left the church to carry on that ministry. Probably at no other time in history has the need for such a ministry been more acute. As we read our papers from day to day; as we hear the stories of eye-witnesses; and as we realize more and more the terrible devastation which the recent war brought to millions of families and homes, our consciences should be rudely awakened to the great task which is the church's. If the Christian church is to continue to exist and to grow it must meet the needs of the people. God forbid that it should ever be said of the church of the 20th century, as was said of the church in Spain at the outbreak of the recent revolution in that land—"The church forgot the people, and finally the people forgot the church."

I was reading recently the history of Russia during the days immediately preceding the Bolshevik uprising of thirty years ago. The historian recorded the fact that while unrest was bubbling below the surface, while millions of men and women were starving and freezing to death, while other nations could see what was in store for Russia, the church in that country—at its general conference that year—devoted the entire discussion as to the question of how the priest should wear the stole and cassock. Is it any wonder that atheism made such strides in the years immediately following? If the church of the 20th century is to succeed we must put human interest above material interests. We must put the feeding of starving peoples above the feeding of well fed men and women who come to our church suppers. *We must put the saving of lives about the saving of dollars!*

Finally, *the church that succeeds must be a soul*

winning church! This is her chief task on earth. The church must reproduce herself and this can be done only by leading others to a knowledge of Jesus Christ. The church cannot save men—but the church can bring men to the place where they are ready to accept Christ's offer of eternal life. This means that every member of the church must be fired with a burning desire to tell others about Him and to seek to win others to His cause. Not merely a pastor preaching once or twice a week from the pulpit, but an entire congregation working and praying seven days a week and fifty-two weeks a year. Men who talk to their fellow-workers about their future life; women who speak to their neighbors and invite them to come to church to hear this glorious message; young people whose lives and words at school will have an influence upon other young people. *When the church loses its fervor to win souls to Christ it has lost its Christianity!*

The church of Jesus Christ stands at the crossroads tonight! Brethren, let us make up our minds that our church will be a *church that succeeds!*

—St. James, Md.

WITH THE LAYMEN

LAYMAN FAITHFULNESS IN 1947

Fred W. Brant

GREETINGS, fellow-laymen, in the name of Christ our Saviour, who hath made us to be His sons forever. The blessing of the Lord upon the lives and efforts of our membership has made the past year a very fruitful one. The Lord has poured out spiritual enrichment upon the lives of individual laymen and upon our brethren as we have labored with Him and under His direction. We have glimpsed the riches of His power; we have felt the warmth of His love for the souls of men.

The effect of the presentation of the living and written word, even by a weak instrument, cannot be measured or comprehended until the books are opened, but we have been enough to spur us on to greater endeavor for Him.

The countless testimonies of changed lives coming from children, teachers, and adults prove over and over again the power of the Gospel and the fact that He is not willing that any should perish. We say with the song writer, "The love of God is greater far than tongue or pen can ever tell."

We thank God for His faithfulness, for His blessings and leading, for answered prayer, and for miraculous victories over our adversaries.

I trust it will be in order here to express also my appreciation to you, brethren, in this way. The path to vic-

tories and blessing is oftentimes over rough places. The faithfulness of you brethren laymen bore fruit. God always did and always will reward faithfulness.

The opportunities that challenge us as laymen are perhaps, the greatest that ever challenged any group of Christians. The Lord never assigns a task but that He supplies all the needs. He never sends forth a sower but that He has a reaper ready to gather in the harvest. He sends us out to sow the living eternal word, or seed. He sends us with authority. II Cor. 5:20. Jesus has defeated the enemy and promised us victory in every encounter according to His will. He has already opened wide the doors; He has made His will plain, and has given orders supported by His Spirit. Psalm 18:12.

What does the Lord expect of us? He expects our lives to be faithfully yielded to His will and leading. He expects us to proceed in prayer by faith. We ought to be spurred by the answer we have had to prayer. More things have been wrought by prayer than this world ever dreamed of.

Faith is an act of man that delights the heart of God. Without faith it is impossible to please God. Christ should have first place in our hearts. We have all of Christ. How much does He have of us?

Brethren, have we given our support to our Brethren Missions, to our Brethren's Home, our Seminary, our College, and to our Publishing House? Have we kept our pledge to reduce our college debt by joining "The Life Membership Fifty Dollar Club?" Are we supporting our local Laymen Organizations by our presence at the various meetings? Laymen who attend meetings give financial support.

We want Christ to be our Commander-in-Chief. We want to take orders from Him. We want Him to be our defender, our protector, our guide. We want Him to be all-in-all in our lives. Don't we? This is the prayer of every Christian layman, I know, but the world has yet to see what can be done by one Christian layman wholly consecrated to His will.

"Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord." II Peter 1:2. This is our prayer for every child of God.

—Berlin, Pennsylvania.

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* **NOTICES TO CHURCHES AND PASTORS OF** *

* **THE SOUTHEASTERN DISTRICT** *

* *

* Conference time is coming on apace and your *

* district Mission Board treasurer would like to go to *

* conference with a completed report of offerings *

* from all churches of the district. Last year was the *

* first year in our district's history when every church *

* sent in an offering. Now make your treasurer feel *

* good and let him have all offerings posted before *

* arrival at conference. We feel that most of you have *

* the money in hand for your district offering, so *

* please don't neglect sending it in as soon as possible. *

* Send all DISTRICT MISSION monies to the under- *

* signed who is treasurer of the Board. *

* E. L. Miller Treas., Maurertown, Va. *

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The Purpose of Prayer

By Raymond Stoffer

We come before the throne of grace, beseeching God's blessings upon us. We feel the need of God's power over us in the time of trouble, trials, and temptations or at any time through the journey of life. We feel our own weakness and we call upon God for the power to lead and guide us. 2 Chr. 7:14, 15—"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place." Psalm 66:18—"If I regard iniquity in my heart, the Lord will not hear me." There is a right way and a wrong way to approach our Heavenly Father. We should not ask God to do anything that we can do ourselves.

John 15:7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What does it mean to abide in Christ? It means we have accepted him as our Saviour. And we are daily being led by him, and we are under his care. He abiding in us, and we abiding in him, we have fellowship one with the other.

There is great good derived from prayer. If we ask according to God's will, with a sincere desire, we may have the petition we ask of Him.

Many times we are in trouble over things in life. There is one who knows all about it. If we take it to the Lord in prayer, asking Him to help us carry the burden, he will help us and make the burden light. For the young or the old, God will hear always when these burdens are brought to him. Heb. 4:16—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Every morning we should be sure to pray to the Father that the day may be well with us, and that we may keep in the center of his will. We will find a great comfort in the fact that we have the guiding hand of God over us throughout the day. As we come daily to our Father in heaven in prayer we have power to overcome temptations that always come in a mild or severe test. Jas. 5:16—"The effectual fervent prayer of a righteous man availeth much."

1 Kings 18—Elijah prayed, and there came a great rain.

Dan. 3—The Hebrew children prayed and the fire did not hurt them.

Dan. 6—Daniel prayed, and the lions' mouths were closed.

John 11—Jesus prayed, and Lazarus arose from the grave.

Psalm 51—David prayed for his sin.

1 Kings 3:9—Solomon prayed for wisdom.

Jonah 2—Jonah prayed for deliverance.

If all of these dear patriarchs of old prayed and found favor with God, should this not be an encouragement for us to take all of our troubles to the Lord in prayer? God sees the present as well as the future. Sometimes our pe-

tition is not for our good. Then our prayer is not answered as we hope it will be. At all times God does what is best.

There is wonderful power in prayer, if we are in the spirit of prayer. We know what power means in electricity. And power of water and steam. And power of the sun bringing light day by day. But, do we know of the power of prayer? In illustrating the power in prayer I like to think of it as the power we find in electricity. As long as the electric line is not severed there is great power on the line. But, the power is of no use unless it is applied in some way for our benefit, by a switch, a pull string, button or otherwise. So is the power of God always at our disposal. It is always ready to be tapped, if we are willing to let God give us of his power. He is more willing to give than we are to receive.

Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Holy Ghost, or Holy Spirit, gives us power. It gives us a desire to go and do. This power being applied to our lives makes us useful in God's service. Do we not want to be useful in his service? Do we not want God's best? And be our best? And have power with God, Only by having the Holy Spirit to lead and guide us continually, can we be overcomers and stand the storms of life. Having God's Spirit within us, we may be able to show others the beauty of Jesus through us. Letting our light shine that others may see our good works and glorify our Father which is in heaven.

Acts 6:8—"And Stephen full of faith and power did great wonders and miracles among the people." We need this power in prayer for the good we may do for others. We are our brother's keeper. And as Christians, we owe to others, our influence, our sympathy, our prayers and help in many ways. The more of God's Spirit we have within us the more of a blessing we will be to others. Let us be as good as we can! not only for our own sake but for the sake of others, that we may set a good example before them, always. The world needs the sympathy of God's people. How needful that we realize the responsibility that rests upon us in showing that it does pay always, in all circumstances to be true to our Master in heaven. It will pay on the day of judgment to have been in the narrow way, being about our Father's business. Let us be true at any cost. 1 Thes. 5:17—"Pray without ceasing."

"Your Bible will furnish you with the best of every kind of good literature."

Let prayer be the key to the morning and the bolt to the evening.—Matthew Henry.

A genius is a man who shoots at something no one else can see, and hits it.

Affliction is educational when blended with submission.

It is just as well to forget your old troubles, because there a lot more coming.

"Watch ye, stand fast in the faith; quit you like men, be strong."—Bible.

National Goals Program

Rev. J. G. Dodds, Chairman

CHURCH EXTENSION

Rev. Cecil H. Johnson

THE REQUEST from the Chairman of the Goals Committee for an article on Church Extension that will help to arouse and to stir us to action is not an easy assignment and what the writer says in this article is not to be construed as a personal thrust at anyone but an honest effort to achieve the aforesaid purpose.

WHAT DO WE MEAN BY CHURCH EXTENSION? Any Christian effort that will strengthen or broaden the borders of the Church might well be called Church Extension. Under this definition we could include all evangelistic effort, missionary work, establishment of new churches, the building up of weak churches, and many other things. We shall consider but two of these particularly in this brief article: the establishment of new churches and building up of weak ones.

OUR ORGANIZATIONAL PROVISION. We have provided The Missionary Board of The Brethren Church which is organized and functions under the General Conference. Every District, to the best of my knowledge, has a District Evangelist or Board of Evangelists and also a District Mission Board. These are charged with specific duties as stated in the Brethren Manual of Procedure. Year after year men, and sometimes women, are elected to these responsible positions. These are honorary positions worthy of the best minds and efforts of the best men and women in the Brotherhood. But while honorary they carry with them the great responsibility of the welfare and even the future existence of the Brethren Church. These men are expected to carry on the great work of Church Extension in their respective fields.

WHAT HAS BEEN THE RESULT? Much fine work has been accomplished. Many have given the very best of their life in this field of work. But the sad fact remains that we have fewer Brethren Churches today than we once had. We still fail to show a membership gain in the annual statistical report. We have organized but few new Brethren Churches in the last several years. We still have a large number of pastorless churches. There are hopeful signs, however, and we believe we are beginning to make some progress. Last year we had the largest number of churches on the Missionary Board list that we have ever had. Several struggling churches are buying, building new buildings or finishing buildings formerly begun. Others have made great progress in different ways. Our Missionary Offerings have been increasing year after year. More young men are entering the ministry and in time will fill these vacant churches and pastor the new ones.

WE ARE MISSIONARY MINDED. As a Denomination we are evangelistic and missionary minded. We accept the challenge of the Great Commission as our marching orders.

We believe in the necessity of preaching the gospel for the salvation of men's souls. We love the Word of God and love to preach it and teach it. We have the greatest gospel message in the world and we boast of preaching the "whole gospel." We are not fanatical and are not classed as a cult or sect. We are recognized in the best of ecclesiastical circles. We believe that God has called us out to preach and preserve those neglected doctrines of the primitive Church.

WHAT LACK WE YET? It would seem that with these qualifications we ought to be the fastest growing denomination on earth. It is evident that we can possess all these fine qualities and not go forward. Let us try and discover our needs. We need FAITH. A faith in God that will not be denied. A faith in others that will develop a unity of purpose. A faith in ourselves as God's servants. We need a DEDICATION OF LIFE to God for the work of evangelization. We need a PASSION FOR SOULS lost in sin for whom our Companionate Saviour died. We need to renew our LOYALTY to Christ and to our Beloved Church, her doctrines and her institutions. We need MEN, young men, trained in the field of evangelization for Mission work. We need a more detailed plan for entering a new field and building a new congregation.

OUR GOALS PROGRAM calls for the establishment of five new churches yearly and the opening of five new Mission points yearly. This is a worthy goal for it challenges us to some real effort. Everyone of us wants to see new Brethren churches organized. We like to see new church buildings dedicated. But back of these things there has been much prayer and planning and sleepless nights and lots of hard work on the part of many. We must come to the place where we are willing to sacrifice some of the comforts of life and work without pay if need be and to become one of the people we serve. Our Lord Jesus Christ did it for us. He had no home, "no place to lay his head"; there were times when He stood alone; yet He continued on. I'm glad He did. Though he had but twelve into whose hands He left the work He did not despair. They had His promise: "Lo, I am with you alway, even to the end of the world." They succeeded in a marvelous way as we know.

THE WHOLE GOSPEL needs to be preached in many cities of our land today. That need is perhaps as great today as at any other time in our history. Will we fail? I pray we shall not.

—Falls City, Nebraska.

Order from
The Brethren Publishing Company
Ashland, Ohio

Religious Liberty in Latin America—A Religious Book Club Selection—George P. Howard, \$2.00.

Christ and the Fine Arts—For the pastor and every Christian leader—Cynthia Pearl Maus, \$4.35.

The Quest—See the review by Helen Shively in December "Outlook"—Ludwig Bauer, \$2.50.

The Parables of Jesus—George W. Buttrick, \$1.50.

Social Recreation Primer—Bob Tully, \$1.00.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 20, 1947

MONEY AS THE CHRISTIAN USES IT

Scripture: Luke 16:1-13; I Cor. 16:1, 2

For The Leader

WHAT ARE you doing with your money? Well, the first thing you're going to say is that you don't have very much money. Perhaps you get an allowance of a certain amount each week. Or perhaps you are earning a few dollars every week at some part time job. Do you know what you should do with that money? You may say that it belongs to you because you earned it, or because it was given to you. But is that the right way to look at it? The proper use of money is a problem which every Christian must solve for himself according to the teaching of the Word of God. The Bible is very positive on its teachings relative to the use of money. A multitude of great blessings come to that Christian who uses his money as God wants him to use it. As you journey through life, give God a square deal with the money He has given you the privilege of earning.

DISCUSSION

1. WHAT IS MONEY? Most of us have a little money in our pockets tonight. At least we have a little for the collection. It may be brown in color, or heavy or light, or silver. Or even it may be made of green paper. At least it is that thing we call "money." It is something we all complain about not having enough of. It is something which we are always trying to get more of for less work. But really, what is money? Money is that substance, (paper, iron, wood, stone, or silver) which we have, which we use to obtain, in fair value, some article or service which someone else possesses.

2. WHAT ABOUT THE VALUE OF MONEY? Paper and silver have no value in themselves, but only as they are put to use to purchase something we need or want. Money has value only as a medium of exchange. More than that, though, money has value only as we use it for something which in itself has value. Inserting the old proverb that "A fool and his money are soon parted," should explain what we mean. If we earn ten dollars, and buy bread and clothing with it, we have a fair showing for our money. But if we go out and waste it on cheap magazines, cosmetics, "juke boxes," and the like, we have nothing of value to show for it. Thus the ten dollars has no value to us at all. It doesn't take very long to put our money to waste. The last few years, with easy money, and high prices, have taught the American people how to waste their income. Only those people who have had to live on small incomes have retained the quality of a wise use of money. The Christian will learn to use his money in the right way, that the Lord might bless him.

3. WHAT IS THE RIGHT USE OF MONEY? That is a question most of us would like to have the right answer

for today. It often is a problem, in most families, to decide which place needs our money most. We young people can be very helpful to our parents who are sacrificing that we might be well fed and clothed. We can take care of our clothes, and wear them a little longer. We can be careful not to waste food at the table. We can watch the use of lights, and water in the house, for pennies saved count up to dollars. We can be considerate in asking for money to spend "when we are out." We will never know the times that mother and dad did without because we "thought" we needed money for some selfish pleasure or article. But we can at least show our appreciation of their sacrifice by endeavoring to save money in all ways. The proper use of money is putting it to the place where it will produce the most value in return.

4. GOD'S PART IN THE USE OF MONEY. Usually, we think, when a preacher starts to talking to us about God's share of money, he's working towards getting more money into the church so that he can get an increase in salary. We are terrible, sinful Christians, if we think that. No honest preacher thinks that, at all. But God has put certain demands upon the Christian in the use of his money. He has exacted of us the tithe, or one tenth of our income. Every dollar we earn, or receive, should have ten cents laid aside for the Lord's work. Out of this we are to pay our collections and offerings into the church. After you have taken one tenth of the money you get, the nine tenths is yours to use for your needs, and for "giving" to the church. The tenth belongs to God; after that we give to the church. Countless numbers of Christians will testify to the blessings of God which come upon them because they have given over and above the tenth.

5. DO YOU AGREE WITH THIS? Here is a thought for your consideration. A person may say that it takes all they make to live, and that they can't afford to take their tenth out for the Lord. Yes, most people do have to skimp to make ends meet. Yet the Bible teaches the responsibility of the tenth. Do you think that if we are really faithful to the tenth, that the Lord will reward us by saving us money in other ways? The Lord allows, causes or prevents. Who knows, if we are faithful to the tenth, that the Lord will prevent an accident from happening which would take many times the tenth to repay. Who knows but what if we are careless about the tenth, that the Lord will permit, or cause some extra expense to weight us down. At any rate, it is food for thought. The Lord says, "Try me, and prove me—(remember me with the tenth), and I will open the windows of heaven and pour out the blessings upon you in such a way that there will not be room enough to contain them." Young people, be very careful in your use of the money God has given you.

QUESTIONS

1. What should we do with one tenth of our total income?
2. About how many people in our church really give one-tenth to the Lord?
3. Explain how, according to tonight's topic, that nine-tenths of our money can go farther than ten-tenths.
4. How accurate should we be in figuring our tenth?

PROGRAM HINTS

Stand for silent period of consecration.
Sentence prayers.

Gospel choruses.
 Scripture reading—have the youngest member present read this.
 Leader's talk, topics and questions.
 Special music.
 Song.
 Offering.
 Business: Consider the possibility of giving a "tithing playlet" in an evening church service, for the whole congregation. Ask your Pastor about it.
 Benediction.

WANTED

BACK NUMBERS OF THE EVANGELIST

By the Ashland College Reference Librarian

The following numbers of *The Brethren Evangelist* are missing from the files of Ashland College Library and we would like very much to have them supplied before getting the magazine bound for permanent reference. Any one having any of the missing numbers will do us a favor by sending them to the following address:

Helen E. Shively, Reference Librarian,
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1907, Nos. 2, 3, 7, 8, 9, 10, 11, 41, 46, 47, 48.
 1909, Nos. 1, 2, 4, 5, 40, 41, 42.
 1910, Nos. 34, 40, 41, 42, 43, 45.
 1911, Nos. 2, 7, 8, 36, 37, 40, 41, 50.
 1904, Nos. 20, 21, 22, 32, 33.
 1944, Nos. 5, 46. 1945, No. 50.

Interesting Items

(Continued from Page 2)

We note that Vinco broadcasts over station WARD on Thursday, April 24.

Milledgeville, Illinois. We learn that on March 14, a Family Night was observed in the basement of our church, with a program given by the Fidelis Class of the Methodist Church. The Men's Bible Class sponsored the Get-together and served a lunch following the program.

Communion was observed in the Milledgeville church on Easter Sunday evening.

Ashland, Ohio. Since Brother W. C. Benshoff is still unable to fill the pulpit of the Ashland Church, due to his continued illness, various ministers of the congregation are filling in for him. Three of the Seminary students, Thomas Shannon, Edw. Spencer, and Charles Munson were the speakers at the three nights of Holy Week services. The editor had the privilege of being in charge of the Easter services at the morning hour, and a gospel team from the college had charge of the evening service, showing a very fine motion picture. Sunrise services were conducted at 7:00 A. M., and the Intermediate Christian Endeavor planned and carried out a fine program following the evening service, to which all young people were invited.

We trust that Brother Benshoff will soon be able to be back in his place in the work.

Laid to Rest

RHOADS. Robert L. Rhoades died on February 22, 1947, at the Riverside Hospital, Newport News, Virginia, at the age of 39 years and 10 months. He is survived by his wife, Mary, two sons, Robert, Jr., and Donnie of Cope-land Park, Virginia. Also two sisters, Mrs. Olive Smith of Masontown and Mrs. Emma Rodeheaver of Uniontown; four brothers, Ralph and James of Masontown and Clyde and Randal of Youngstown, Ohio.

He united with the Masontown, Pennsylvania, Brethren Church, along with his wife, ten years ago. Shortly following he moved to Virginia with his family.

Funeral services were conducted at the Masontown Brethren Church and burial was made in the Masontown Cemetery. Services were in charge of the undersigned.

Freeman Ankrum.

THOMAS. Mrs. L. Wilmer (Evla) Thomas, 315 E. Milton Street, South Bend, Indiana, was called to her heavenly home on February 26, 1947. She was a life-long, faithful member of the First Brethren Church of South Bend and died in the triumph of a living faith.

The funeral was conducted from the church. Burial was made in Highland Cemetery.

Claud Studebaker.

BENSON. Miss Hulda Mae Benson died at the home of her sister, Mrs. Don Van Schoik, on Thursday, March 13, after an illness of six months.

She was a daughter of Edward and Mary Benson, and was born February 23, 1895, in Liberty township, Hancock County, Ohio. She lived most of her life in Dunkirk, Ohio.

Miss Benson was a member of the Williamstown, Ohio, Brethren Church, in which church the services were conducted by the undersigned. Interment was made in the Williamstown cemetery. Miss Benson will be remembered for her faithful courage in time of sickness.

Charles Munson.

Business Manager's Corner

(Continued from page 3)

Mr. and Mrs. John Block	5.00
Mr. and Mrs. H. B. Puterbaugh	5.00
Miscellaneous	10.00
Loree, Ind., Church Offering	49.00
Mr. and Mrs. Ralph Maust, additional for Nappanee, Ind.	5.00
Uniontown, Pa., Church Offering (Add'l)	58.50
Total to date (4-4-47)	\$4,689.14

Additional for the Press Fund

The Young People's Bible Class, Uniontown, Pa...\$15.00

Buy Your Pastor a Duplicator

We have the Speed-O-Print and all duplicating supplies.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

A PRAYER FOR QUIET TIME

(Read slowly and thoughtfully)

O Holy Spirit of God—

Come into my soul and fill me:

I open the windows of my soul to let Thee in.

I surrender my whole life to Thee.

Come and possess me, fill me with light and truth.

I offer to Thee the one thing I really possess,

My capacity for being filled by Thee.

Of myself I am an empty vessel.

Fill me so I may live the life of the Spirit,

The life of truth and goodness,

The life of beauty and love,

The life of wisdom and strength.

And guide me today in all things:

Guide me to the people I should meet or help:

To the circumstances in which I can best serve Thee;

Whether by my actions or my sufferings.

But, above all make Christ to be formed in me.

That I may dethrone self in my heart

And make Him King:

So that He is in me, and I in Him,

Today and forever. Amen.

—Adapted from a prayer by the Bishop of Bloemfontein.

POWER TO WIN SOULS

Scripture: Luke 24:45-49; Acts 1:1-14; 2:1-9, 40, 41.

Hymns on the Holy Spirit

Leader's Petition

Seed Thought Provokers:

JESUS emphasized the Holy Spirit as a soul winning power in Luke 22:33. He promised His disciples the Holy Spirit (John 14:26). On resurrection day He breathed on them and said, "Receive ye the Holy Ghost" (John 20:22). At the time of His ascension He told them to tarry for soul winning power (Luke 24:49). Acts 1:8 is the key verse of the book of The Acts. The saved need a special endowment of power for soul winning. They received this power on the day of Pentecost and there was a great harvest of souls saved. The important thing about Pentecost is that they were filled with the Spirit for the winning of souls (Acts 2:38, 39). These nine words, "And they were all filled with the Holy Ghost" (Acts 2:4), describe Pentecost. But the same nine words are found in Acts 4:31, a later experience for the same people. Therefore in Acts Pentecost was only a "specimen day" as the New Testament Christians were repeatedly filled with the Holy Spirit when they set out to win souls.

In Acts 6:1-8 New Testament deacons were filled with the Holy Ghost. Of these Stephen and Philip were great winners of souls. Barnabas was filled with the Spirit (Acts 11:24). Read Acts 19:1-6; Mark 1:8. Baptism denotes heart obedience to a surrendered and crucified life, having the power of God to carry out the Great Commission. This promised fullness of power is for winning souls. To ignore this plain and oft repeated emphasis in the New Testament is wickedness.

Why obey the first half of Ephesians 5:18 and fail to keep the last half? It is wrong to get drunk, and it is also wrong not to be filled with the Spirit. We are not left to any choice in this matter.

The meaning of Pentecost is POWER TO WIN SOULS. They were given power on their testimony. In our churches we have about everything but the one thing that really counts! We have everything except the power of God. D. L. Moody said, "How wicked and how foolish it is to do the work of God without the power of God." John the Baptist had the power (Luke 1:16-17; 7:28). The power of God is what we need. Otherwise we live a life of disobedience and fruitlessness. But it will cost us something (Isa. 44:3). It means unqualified obedience (Acts 5:32). We must ask God for it (Luke 11:13). The main thing in church work is to get people converted (Acts 5:42). Do you have the saving power in you? (Matt. 5:13). At Pentecost "they were ALL filled with the Holy Ghost." All are to be spirit-filled and all are to be winners of souls. Prayer: "Fill Me Now."

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 20, 1947

THE KINGDOM STRENGTHENED AND ENLARGED.

Lesson: II Samuel 6:6-10, 17-25

IN OUR lesson today we transfer our thought from the Kingdom under Saul to the same Kingdom under the rule of David. Whereas Saul, through wilful disobedience, severed himself from God (notice we say that Saul did the severing). David, ever seeking God's counsel and advice, succeeded in making mighty strides in advancing both the boundaries and the prestige of his kingdom.

Let us recall that David merited the commendation of God in that he was called "A man after God's own heart." Let us likewise recall that it is always to the "Kingdom of David" that reference is made in later times, especially in the New Testament, and not to the Kingdom of Saul or of Solomon.

Let us also note in our study that, while David was far from perfect, even morally, he was at last a repentant individual and was forgiven by God. He suffered very much for his sin, not only physically, but likewise mentally. He could not drive out of his mind his failure to follow God's plan and purpose.

In our study we need sense the many perils that sur-

rounded the Kingdom under David's rule. A constant thorn in the flesh was the Philistines. How repeatedly they tried to overcome God's people. What a commentary on the earlier failure of the Israelites who crossed over Jordan to obey God's injunction to entirely destroy the tribes who inhabited the land. But wisely, David called upon the Lord for help and he was never forsaken.

In the closeness to God through the worship of the day, the people were knit together as a unit. David was a leader who was characterized by the expression so often found connected with his life and reign—"and the Lord God was with him." Moreover he chose to be the servant of the people. Someone has said, "The man himself to start with, plus God with him, plus unselfish service: this describes three sides of a triangle which include greatness." Is it any wonder that the Kingdom was strengthened and enlarged under David?

The leaders of the world today need some of that willingness to serve unselfishly and to look to the Lord for guidance in things of state. Because we believe in the definite separation of church and state is no reason for the separation of the state and God.

» » » » Our Poet's Corner « « « «

NOT WANTED

H. A. Gossard

While his soul exults in glory
Where the angels' voices ring.
When he's gone they'll chant a choral
Over him who loved to sing,

He was loyal, prompt and earnest,
Quick to do the best he could;
But like most of us, unfitted
For the things we do, or would.

There was no right task too lowly
For his willing heart and hands;
And he moved directly to it
With a spirit that expands.

But with envy all his brothers,
Who would not adjusted be,
Used diplomacy, unrighteous,
And debarred his company.

Like the brothers of good Joseph,
Who despised him in their sight,
Planned his death and framed a falsehood,
Lest their scheme should come to light.

Well he took the brunt so kindly
As to cause remorse within
The seared conscience of his brothers
Who had thought to hide their sin.

Let's remember we are human;
And are born with different traits:
Some are quick in mental action,
Some are swift in body-gaits.

Lanark, Illinois.

THE SOUTHERNAIRE

By C. L. Plank

Up from the South I bring my band
Of gentle zephyrs in my hand:
I scatter them both far and wide,
And beautify the countryside.

I put the green leaves on the trees,
And blossoms, where the busy bees
May gather honey day by day,
All these I bring to you in May.

I bring the sunshine and the flowers
That you enjoy through golden hours;
The song birds sing a lovely tune—
And these I bring to you in June.

Tho' warmer days will now be here,
Sweet berries will bring healthful cheer,
The harvest will be warm and dry;
And these I bring you in July.

With August comes the harvest moon,
And all the world seems now in tune;
The fruit hangs heavy on the bough,
And sweet-scented hay is in the mow.

And now you know there's much to do;
For now the summer's almost through,
But many things you will remember
To do in this month of September.

The fields are still an emerald green;
But the zephyrs now are getting keen;
They jump about as though on springs
And in October pack their things.

So back to the South I take my band
Of gentle zephyrs in my hand,
And tell them they must all remember
That back up North it is November.

The zephyrs now are far away
From where I took them all in May;
And now the icy Northernaire
Has entered in December, there.

The New Year—very young and gay,
Has started on his forward way;
I've never seen a chap more merry
Who comes to us in January.

Again another month is here,
The second month in this new year.
And February seems bright and gay
As Valentines will have their day.

And now wild zephyrs dance in glee,
As across the sky the clouds all flee;
The March hare makes his wildest leap,
And lambkins play among the sheep.

And now comes happy lazy hours,
For many are the fresh'ning showers
That start the flowers on their way,
As April opes the gate for May.

Travel Flashes

Dr. Charles A. Bame

IT WAS an extremely cold morning and I was not anxious to travel any distance to a meeting that Sunday—for more often than any other, we traveled this winter, twelve miles toward the center of this great city (Chicago) for our Sunday School lesson study. But not when it was twelve degrees below zero! It was a fine class, for the people of these suburbs of the second largest city of our country are not to be measured by what one reads in metropolitan papers. They are definitely, exceptional folks because many of them really run the big corporations and yet, only “hired men” as we used to term them. Many are Ph.D’s, and people of lesser degrees, if not of lesser caliber.

The teacher of the class to which I was ushered and introduced was, I figured, a personnel director in one of our large concerns. The lesson was not the regular one, but the 15th chapter of John: they were studying that book, chapter by chapter. Of all mornings for me to be present in such a class! For the 6th verse reads: “If a man abide not in me he is cast into the fire and they are burned.”

Now I believe that the members of that class were fine people and they had no quarrel to interpret for them. Commendably, they had only Bibles; and in many classes there would have been a lively discussion, but not there. The teacher simply said that, of course, meant works only are burned. That satisfied the Baptists and caused no dissension or discussion; all seemed happy that it was disposed of so easily and I, remembering that such texts had caused us much sorrow, did not wish to transgress the courtesies shown me, a newcomer. But I had to wonder how he knew it meant works. It was just another example of using an easy way to make a text fit a doctrine. But it is wrong to “wrest the scripture.”

A Mormon Church

It is not so long that these strange people of the desert caused a great deal of apprehension to our nation. One elected representative never took his seat and in my own memory, Reed Smoot, a very talented man, was kept out of the Senate for a time because of their once acceptance of polygamy as being a virtuous practice. And it is believed that it is practiced in secretive manner in some places yet. In many ways they are a wonderful people and their conquest of the mountainous, salty desert is a famous chapter of determination and success. They did very wonderful things with one of the most promising areas in our country. Salt Lake City has been and will be a “thing of beauty” set among the mountains. The Temple, a structure beautiful and ornate and strange, is kept for only the most weird and sacred ordinances. But Mormons profess chastity, are industrious, frugal and successful. Testimony before the Senate shows that they still believe in “celestial marriage” and other strange practices and even believe that polygamy is moral, at last. If so, then why do they not make converts among the peoples that still allow it? One wonders why, if it is right before God, they would limit themselves to a country which prohibits it. If it is gospel, they should never stop preaching

it. Is it just another of those inconsistencies between beliefs and practices? The answer seems obvious.

A Brethren Class

We traveled to a Brethren Sunday School as we always do when possible. The study was in the 13th chapter of John. The teacher was a member of the faculty of a Brethren Seminary—not at Ashland. One verse said, “Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” They tackled it and discussed it. Not seriously, I would say, but did not pass it by. The Professor talked some about a time in Dunker history when they taught that unless one was really trine immersed, he could not enter. But now, he said, we believe that it means the inner work of the heart. So, water does not mean water. It means something else. That by a Dunker teacher of preachers!

What do I say? I say that no one ever enticed Alexander Mack into such an admission. He believed, too, that one must be born within. That it is the marvelous grace of God that suffices. But he did not weaken his own arguments by admissions adverse to the plain words of the Bible. Keen men tried hard enough to entrap him, but they did not succeed. He spoke clearly and strongly at the cost of all he possessed—and his son said that he was rich—rich as that day counted riches. But he left all, rather than compromise his conscience. To him, water was an attested symbol of the entrance into the kingdom. Quoting: “believers do not consider the power of baptism to be in the water, but in the word in which baptism is commanded.” The rejection was not in the absence of water per se, but in the disobedience of refusal to be immersed. Numbers 15:30, 31. That is to me, a stronger position than that of most of our preachers and teachers who do not try to sound the depths—or in other words, do not try to think far enough or deep enough.

Mack referred to “water baptism” as a mystery. Now we are too much inclined to make it very easy as a symbol and let it go at that; and that is not at all in harmony with the solid arguments of the Master to Nicodemus when he gave it a most essential relationship to the New Birth. The arguments of Mack should be a “must” in the teachings of all Brethren Seminaries, in my humble opinion. I have never heard his equal on that subject and all must remember that in no doctrine was he so hard pressed in his day as on water baptism. Can we obtain the blessing in disobedience? Saul found not. 1 Samuel 15:22, 23. Mack taught obeying; not interpreting or rebellion.

“Oh, Consistency! Thou art a Jewel”

In one church to which I traveled, they seemed to love the song, “This is my Father’s World.” I like it and do not here criticise it. But also in that same pulpit and membership the modern idea of “Building a Better World” was used almost monotonously. Now, if this is the Father’s world and if He made it, it is like He knew it would be; and we cannot improve it or change it, save in the manner He indicated, which was and is “to call out a people for his name.” God, not man, set the boundaries of the nations. He never told the church nor the preachers to make it over any other way. It will go on according to His will until the angel shall say, “the end of all things is at hand.” “Ye are not of this world,” Jesus said, “but I have called you out of the world.” We are the called-out ones,

if we are of God—born again. We are commissioned to "make disciples," not boundaries. What a botch we make of "building worlds!"

The "Go ye therefore" was to "make disciples"; and of all peoples. The Brethren were least of all, to become "Builders of a better world" save as they made Christians to become citizens, to come "out from among them" to be separate and apart. In the measure we adhere to that task, we may be assured that we are doing for the world what God has for us to do. Earlier in our history Brethren did not even encourage going to the polls. My own father refused public office on that account and our church was none of the most radical from that standpoint, and he not Dunker-born. It is this generation that has run after robed choirs, robed preachers, salaried church officials to run all over the world to remake it according to the pattern of churches as foreign to ours as night is to day.

Were the founders and fathers wrong or are we? After all, consistency is a jewel and departures like some coming to us, mark the end of the purpose of Brethren as a separate denomination. Shall we go on out in worldliness and formalism as others have and are, or become consistent with our history and our claims? Is it orientation with the world, or reorientation with our past?

—Western Springs, Ill.

Spiritual Meditations

Rev. Dyoll Belote

PLODDERS

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

SOMEONE has said that the number of talents a person possesses does not necessarily determine the degree of success he may achieve in life. Not all "five-talented" individuals "make also other five talents" to add to the ones bestowed upon them by the Maker. And a man's worth is not determined, necessarily, by the number of talents he is given, but by the fact of the insistent faithfulness with which he uses five, two, or even one talent to the intent of increasing the same in amount and value.

Many times it is not the "Honor" pupils in a class that make the best marks in the world of men and events. Some low "I. Q." pupils turn up as real "Go-getters" because they are willing to "plod," to keep a goal in view and strive steadily toward reaching the same.

William Carey, the founder of modern missions, once said to his wife, "Eustance, if they write the story of my life and say that I am a genius, they will say falsely; but if they say that I can plod, they will tell the truth. Yes, Eustance, I can plod." Thus said William Carey, the 'cobbler-missionary.'

Greatness does not always consist in doing great things, but in being dependably faithful in discharge of the duties that call forth less publicity, but which constitute a necessary contribution to the complete success of an enter-

prise or venture. The kingdom of God was mightily strengthened by the "Plodding" of William Carey.

It is sometimes forgotten that Theodore Roosevelt was a spindly, frail lad in his youth, but by dogged determination he won health and a strong constitution. Of himself he said, in writing to an admirer, "No, you are wrong about me. I am only an ordinary person, without special ability in any line. In most things I am only slightly above the average, and in many I am frankly under." And so Theodore Roosevelt's ordinary talents, passionately exercised and developed, were made extraordinary by his ability to plod. What the world really needs is more people who are willing to be the best they can be where they are and with the talents they have, not envious of those who seem more fortunately and largely blessed; but just satisfied to go on using what of ability and knowledge they possess, happy to know that God has bestowed such a boon upon them as to call them into His service, and determined to prove that the Almighty made no mistake in the confidence He placed in them.

—Uniontown, Pa.

SEVEN DEADLY SINS

POLITICS without PRINCIPLE
WEALTH without WORK
PLEASURE without CONSCIENCE
KNOWLEDGE without CHARACTER
BUSINESS without MORALITY
SCIENCE without HUMANITY
WORSHIP without SACRIFICE

Wedding Announcement

WASHER-FERRO. Willard Washer and Barbara Jean Ferro were united in marriage on January 5, 1947 at the First Brethren Church of South Bend, Indiana. The bride is a member of the South Bend Church. They will live at 1724 Elmwood Ave., Toledo, Ohio.

RADICAN-ULBRICHT. Norman Dean Radican and Marylin Ellen Ubricht were married at the parsonage of the South Bend Brethren Church on January 11, 1947. They will be at home to their friends at 112 East Dayton Street, South Bend, Indiana. The bride is a member of this church and the groom is awaiting baptism.

ZOLLINGER-BILLER. Joseph Lewis Zollinger and Barbara Lou Biller were united in marriage on February 1, 1947 at the South Bend Parsonage. The bride is a member of the Goshen Brethren Church.

DALE-HATFIELD. St. Patrick Dale and Beatrice M. Hatfield were united in marriage at the home of the bride's parents on February 1, 1947. She bride is a member of the South Bend Church. They will be at home to their friends at 111 South Cedar Street, Mishawaka, Indiana.

PAINTER-McDONALD. Cecil S. Painter and Joan McDonald were united in marriage at the South Bend parsonage on March 1, 1947, at the home of friends at Niles, Michigan, Morris Farm.

SOUSLEY-HIGGINS. Francis G. Sousley and Mary Lou Higgins were united in marriage at the South Bend Parsonage on March 1, 1947. They are at home to their friends at 1207 South Main Street, South Bend, Indiana.

MELTON-MOORE. Robert Melton and Marvene K. Moore were united in marriage on March 8, 1947 at the South Bend, Indiana parsonage. The bride is a member of the South Bend Church. They are at home to their friends at 613 West La Salle Street, South Bend, Indiana.

Our heartiest congratulations and every good wish to these fine couples. Four of these we can claim as our church families.

Claud Studebaker.

CLARK-MYERS. In the home of the undersigned in New Paris, Indiana, occurred the marriage of Mr. Robert Eugene Clark and Miss Peggy Jean Myers, both of South Bend, Indiana, the ceremony taking place on Tuesday evening, February 25, 1947.

The single ring service was read. They were accompanied by the bride's father and Mother, Mr. and Mrs. Myers of South Bend, and by the groom's brother, John W. Clark and wife of South Bend.

On account of illness, the groom's mother was unable to attend, but just like a good mother, she requested that I should send this notice for publication.

The newly wedded couple will reside in South Bend. May God's richest blessing attend them all through life.

G. W. Rench.

LANGSTAFF-LEASEURE. Leonard Langstaff of Detroit, Michigan, and Miss Ella Leaseure of Masontown, Pennsylvania, were married on Monday night, March 10, 1947, in the parsonage of the Masontown Brethren Church. A single ring ceremony was used. The bride was accompanied by her mother, a brother and a sister. Her mother had been married in the same house some thirty-six years ago. The ceremony was by the undersigned.

Freeman Ankrum.



News From Our Churches

CARLETON, NEBRASKA

At the last quarterly business meeting a motion prevailed that a letter be sent to our Editor for publication in the Evangelist.

You have not heard from the Brethren at Carleton since Brother W. L. Thomas and his family left here last October, to take over the pastorate at Mulvane, Kansas. He spent two years in our midst coming to the Mid-West from Cumberland, Maryland. Their leaving our community

left a vacancy we have noticed in more ways than one. This family was the largest one which has occupied the parsonage in the history of this church.

Rev. Foster Myers, pastor of the Church of the Brethren supplied our pulpit several Sundays last fall.

Even though not having a resident pastor at this time we have kept the schedule of observing special days and special offerings as any active church should feel it a privilege to do. On Christmas eve a play was given with the observance of The White Gift Service closing this service.

A good interest is taken in the Sunday School hour. Our best attendance during the past six months has been at the seventy mark. A few Sundays during the severest weather of the winter few folk, if any, from the country got to town, but now that the better weather is here again we are back in numbers and are striving to build again in this service. Supt. Milford Brinegar is supported by faithful teachers.

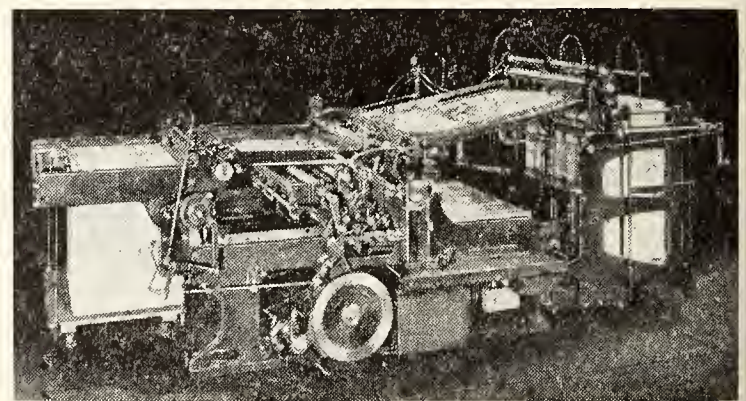
The auxiliaries the W. M. S. and S. M. M. are carrying on in their usual fashion. Mrs. Ella Miller is President of the W. M. S. and Naomi Dudgeon, President of the S. M. M.

We anticipate calling a minister during the year. We are planning to have special services on Easter Sunday. We hope to go forward in the work for Christ until we are able to obtain a pastor.

Mrs. Chas. Rachow, Sec.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.

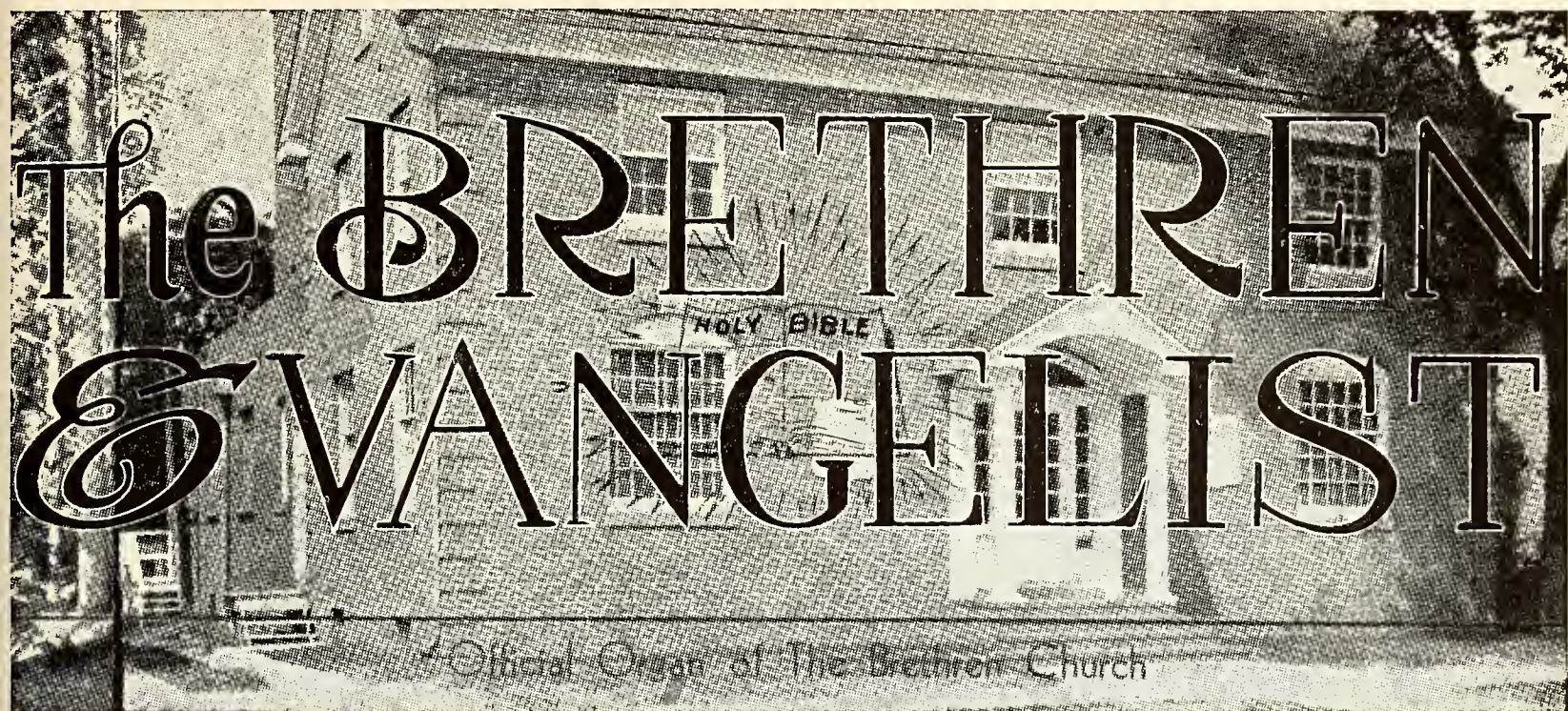


Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Previously reported	\$5,513.48
Cash and pledges to date	5,898.48
Yet to be raised, not less than	9,101.52

**A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH**

**We can have it, if we want it;
If we want it hard enough.**



MANCHESTER COLLEGE LIBRARY
NORTH MANCHESTER, INDIANA

THE QUIET PLACES

What a picture of quietness and beauty is the lily. There is no noise, no fuss, no worry. Did you ever visit a busy manufacturing plant, with its whirl and noise of machinery and the incessant activities of the workmen, and then walk out into the fields or the quietness of the hills, where the ferns and flowers grow and bloom in silence and sweetness? What a contrast! Our life has too much of the motion and din of machinery, and too little of the quietness and impressiveness of the fields and the fragrance of flowers. "They toil not, neither do they spin." Our Lord resorted to the solitudes of the mountain for prayer. Our prayer meetings sometimes savor of the mills rather than the hills; too much of man and too little of God. Oh, the inestimable privilege, protection, peace, and provision of being shut in with God. The world and its worries shut out, living and rejoicing in "the secret place of the Most High." Why not? "For your heavenly Father knoweth that ye have need of these things."—Anon.

The Brethren Evangelist

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THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the Evangelist must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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Peace conferences may be fine—but prayer meetings produce more results.

MULVANE, KANSAS, DEDICATION

The Dedication of the Mulvane, Kansas, Brethren Church has been set as of Sunday, April 27. The dedication proper will be held in the afternoon with Rev. E. M. Riddle, Missionary Secretary, of Ashland, Ohio, bringing the dedicatory sermon. Brother Riddle will also conduct a week's evangelistic service the week of April 27 to May 4.

A cordial invitation is extended to all those who can find it possible to attend these services.

Wilbur L. Thomas, Pastor.

INTERESTING ITEMS

Food for Thought. This week, in the "National Goal Program" column, is an article by the Ohio District Conference Secretary that draws the attention to the obligation of the local congregations and the District Conferences to the meeting of the General Conference Goals. Every reader of the Evangelist should take the thought of the article seriously. Read it carefully and ponder over it—then act!

Akron, Ohio. Brother J. G. Dodds, pastor of the Firestone Park Brethren Church, gives us this interesting bit of information regarding their attendance. It shows an increase that is most gratifying. The monthly average for the morning attendance follow:

January	43
February	47
March	66
April, with a goal set for 80 had a first Sunday attendance of	87

Masontown, Pennsylvania. Brother Freeman Ankrum reports that the laying of the brick at the new parsonage was held up because of cold weather, but that the work was expected to go forward rapidly, beginning Monday April 14.

Canton, Ohio. Brother E. J. Beekley reports the arrival of the new Communion equipment which was purchased by the Senior W. M. S. He also says that the second much needed piano has been given to the Sunday School by Mrs. St. Clair.

Nappanee, Indiana. From Brother Bowman's Nappanee bulletin we learn that "Cash Day" for the quarter, a goal for which was set at \$2,000.00, yielded an excess, in the amount of the offering was \$2,209.00.

Cerro Gordo, Illinois. From Cerro Gordo, Illinois, we note an item which says that the Spring Rally of the Woman's Missionary Society was held on April 10, with the program beginning at 2:00 o'clock. Mrs. Russell Rokey, National W. M. S. Vice-President, was the guest speaker. A pot-luck supper followed at the 6:30 hour.

South Bend, Indiana. We note from Brother Claud St. Baker's bulletin the listing of twenty-six names of those who were received into full fellowship with the church on Sunday, April 6. He also lists the names of those who have been received into the church since June, 1946, which brings the number of accessions from that time to the present up to forty-six.

Vinco, Pennsylvania. A brand new Junior Woman's Missionary Society is in the process of organization at Vinco the initial meeting having been held on March 15.

Lanark, Illinois. An Easter Sunrise service was sponsored by the "Bereans" Class, with a breakfast served by the "Builders" and "Modern Youth" classes of the Sunday School.

Hagerstown, Maryland. Brother N. V. Leatherman reports the Father and Son Banquet as a "very nice affair."

(Continued on Page 11)

The Editor Thinks Aloud

Fred C. Vanator

WHAT A GREAT GOD!

LAST evening at the opening session of the Third Annual Pastors' Institute being conducted in Ashland, the ministers and their wives, together with the seminary and pre-seminary students and their wives (if any) were met with a most heart-searching message from the lips of one of Ashland's prominent pastors, Dr. Harold Lentz, of the Trinity Lutheran Church. He spoke on the subject, "All This and Heaven Too," emphasizing the greatness and marvelousness of the Love of God for His people. He again dwelt on the phrase "The Greatness of God."

This set me to thinking.

Of course we have a great God. He would have to be great, yes, even greater than His entire creation; greater than time; greater than eternity, for He is eternity itself. The trouble with us is that we want to reduce Him in size and capacity in order that we may be able to comprehend Him about and fit Him to our own moods and world. We want to bring Him down to our level, not to advance our own lives to His mighty heights.

We have thought in terms of the material so long that it seems an almost impossible feat to think in terms of the widest expanse of God's love and care. We have lived in the valley of material things, surrounded by the hills of materialistic thinking long and so easily that we fear to scale the heights and look down and out beyond the horizon at the unfathomable expanse of God's mighty power and creation.

That's why we are small in our thinking. Remember, small thinking makes for even smaller action.

All Christian activity is based on the assurance of the help and presence of God, or at least it should be. No plan for any forward movement should be entirely dependent on man's desire and man's activity alone. Such movement is doomed to ultimate failure before it is launched. Great Christian movements are born in prayer; and prayer presupposes the presence of a Mighty God.

When we accomplish a stated purpose in the church; when we fit ourselves into a plan; when we see the hand of God working to perfect our puny efforts—what are we going to say? Just this, "See what we have done!" when it should be, "Lo, what a great God we have to help us!" What can we not accomplish if we turn ourselves over completely to our Great God? There is no limit to the power of God when the flood-gates of His power are permitted to be opened to carry the load. Truly, we should say, "What a Great God!"

Think it over!

"The world cannot bury Christ. The earth is not deep enough for His tomb; the clouds are not wide enough for His winding sheet."—Thomson.

Business Manager's Corner

George S. Baer

A Sunday School Library

WE RECENTLY had word from the church at County Line, Indiana, that they were proposing to start a church and Sunday school library and asked for suggestions, which were sent. Then came an order for some books to start the library, and the books were sent. We congratulate these people, for they are wise. A church and Sunday school library is a great investment in religious education and the building of Christian idealism. And it has a place in the small and rural churches as well as in the large churches and larger communities. In fact the small community needs the church library worse than the city community where public libraries are available. But in every community large or small where there is no religious book store available, there is a call to the church to make available in some manner the right kind of reading matter. Every age needs it, and especially the children and youth. What institution has a better right and more responsibility to attempt to direct the reading of people along right lines than the church? That is the spiritual motive behind the building of a book store in the Publishing House, and we are ready to give every encouragement to churches to extend this service into the far distant communities. We are ready not only to provide books, but also to offer instructions prepared by an experienced librarian on how to organize and conduct a library.

Children's Day Material

We have a supply of "Standard Children's Day Book No. 2" (25c), containing in part 1, a Children's Day service entitled "Follow Me" and in part 2, miscellaneous Material for various ages, including playlets, recitations and songs. We can also supply you with a brand new booklet by the Rodeheaver Hall-Mack Co. entitled, "Children's Day Helper No. 47" (30c).

If Your Church is Needing a Duplicator

We have a good supply of SPEED-O-PRINTS and SPEED-O-SCOPES on hand, and we allow churches 10% discount. Also a good supply of stencils, ink, styli and about everything that goes with the mimeographing operation.

More Publication Day Offerings

Mrs. Verna Rumbaugh, Newport, Dela.	
(Ashland Ch.)	\$ 2.00
Goshen, Ind., Church Offering (Add'l)	121.93
Johnstown, Pa. 1st Ch. as follows:	
Mr. and Mrs. Earl D. Benshoff	5.00
Mr. and Mrs. John W. Fitt	5.00
Mr. and Mrs. A. B. Furry	15.00
Mrs. Simon P. Miller	1.00
Mrs. Elizabeth Miller .....	.25
Miss Marion Trent	5.00
Clara Wamplet, Flint, Mich. (Mt. Olive Ch., Va.)	1.00
Mrs. Esther Whitacre, Homeworth, O.	
(N. Georgetown Ch.)	2.00

(Continued on page 11)

The Bible Speaks



"The Bible Speaks About The Laying On Of Hands"

(Related to last week's article)

Rev. Fred C. Vanator, Editor of Publications

WE FIND a close relation existing between the anointing service and the laying on of hands. Indeed the two are so closely related that they are almost inseparable. The anointing is significant of the consecration or act of setting aside for a particular act or purpose, while the laying on of hands is symbolic of the acceptance of the consecration.

Again we go back into the Old Testament to find the beginning of the laying on of hands. As we approach the subject we find reference being made to the setting aside of both men and animals for specific tasks or purposes. For example, in Genesis 48:14 ff, we find the hands of Jacob playing a significant part in the blessing of the two sons of Joseph, as he laid his hands on the heads of the two boys. Read this story.

When we come to the consecrating of the animal sacrifices as shown in Exodus 29:10, 15, 19, we find that the animals were set apart for their specific use in the sacrifice by the "laying on of hands." It was significant of the fact that, having been consecrated for the sacrifice, they were now to be acceptable to both the people and to God as such. See also Leviticus 1:4; 3:2, 8, 13; 4:15, 33.

The "laying on of hands" was a part of the consecration of the Levites to their task in the worship service of that day. Numbers 8:10, 11. It signified their acceptance of the office and after hands were laid on them they were authorized to lay hands on the sacrifices.

In Deuteronomy 34:9 we find the "laying on of hands" referred to as the reason for the fact that Joshua was "filled with the spirit of wisdom."

So the Old Testament background gives us the thought that the laying on of hands had the purpose of consecration and acceptance, of both task and the authority to proceed with the task. It was symbolic of the presence of God in the action. So when we turn to the part the laying on of hands plays in the act of anointing, it is with the assur-

ance that the hands of the administrator stand for something. Not that there is any healing quality in the hands of the "anointer," but rather it is significant that there is the acceptance on the part of both the administrator and the one who receives the anointing, of the power which rests wholly in God, who, in turn, acts according to His will and purpose. Jesus used this laying on of hands in healing the sick. He had the right, for He was both the administrator and the "Giver" of the healing. See Mark 6:5; 7:32; Matthew 9:18, 19; Luke 4:40. Paul also used the laying on of hands for healing. See Acts 28:8 and 9.

But in Hebrews 6:2 the "laying on of hands" is termed a doctrine. It says there, "... not laying again the foundation . . . of the doctrine of baptisms and of laying on of hands . . ." It is quite evident that the laying on of hands was practiced, as a doctrine, by the early apostles and was followed by the reception of the Holy Spirit. See Acts 8:14-24; 9:12 and 17; and 19:6.

In the choice of the deacons, the "seven men of honest report, full of the Holy Ghost and wisdom," as recorded in Acts 6:1-6, we find there written (after listing the names of the chosen men) "Whom they set before the apostles: and when they had prayed, they laid their hands on them." From this it is quite evident that the laying on of hands was significant of the setting apart for a particular service. Paul, in writing to Timothy, reminds him that he is not to "neglect the gift" that is in him, which was given him "by prophecy, with the laying on of hands of the presbytery." 1 Timothy 4:14. And later in the same letter, advises him to "Lay hands suddenly on no man," referring to the choosing of men, setting them apart for the work of the ministry.

Finally, in Revelation 1:17, we find the Risen Lord "laying his right hand," a comforting hand on John the Revelator and saying to him, "Fear not: I am the first and the last: I am he that liv-

eth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Yes, the laying on of hands plays a significant part in man's relation to God and to God's tasks. There is healing in the touch of the Master, which is symbolized by the hands of His "sent-ones." As there is comfort in the cooling touch of a mother's hand to the fevered brow of the child, even so there is comfort in the touch of Him who is at the side of the Father, making intercession for us. Man was given hands that he might use them. Fanny Crosby, in that beautiful hymn, "Take My Life and Let it Be," uses one phrase that fits in with our thought:

"Take my hands and let them move
At the impulse of Thy love."

Our hands should become the hands in the hands of the Master, to do His will and assist in His work.

Read Acts 13:1-3. How significant the words of verse three—"And when they had fasted and prayed, they laid their hands on them and sent

them away." Thus is told the story of the departure of Paul and Barnabas on their missionary journey. The result is found in the opening words of verse four—"So they, being sent forth by the Holy Spirit, departed . . ." Yes, departed to do the work assigned. All the following reports of the doings of these men tell us that *they did it*.

We find all the reason in the world for the "laying on of hands" in the act of reception of members into the church. It is significant of the opening of the heart of the believer to the reception of the Holy Spirit, but it also carries the significance of the acceptance of and the sending forth to the task of the duties of the Christian who has been accepted in full relation to the Church, the Bride of Christ. Therefore, when hands are laid on the one kneeling to receive the blessing of the Master in the newly accepted position as a child of God, the recipient of the act signifies his or her willingness to enter wholeheartedly into the service of the church.

Yes, the "laying on of hands" is full of meaning and of blessing.

The Laymen in a Changing World

Rev. D. C. White

CHRISTIANITY is facing one of the most critical times in its history. It has been outlawed in lands where it was once dominant; it is tolerated in other lands where it was once powerful. It is being challenged by many leaders in our own country today. I heard a man say over the radio on "D-Day" "Pray to whatever god you believe in." When God said, "There is none other God beside me," He meant just that. The laymen of the church are facing a critical test, and the real test of Christianity will be its ability to meet the crisis.

The challenge, therefore, comes to every follower of Christ to put His kingdom first. One thing is certain, our civilization can not survive materially unless it is redeemed spiritually. It can be saved only by becoming filled with the Spirit of Christ. We can be free only by the practices which spring from that Spirit. The laymen of our churches must be motivated by the Christian ideal and cause. They must make the philosophy of Christ a reality in their lives and in the world.

Only in this way can our civilization be redeemed spiritually.

Perhaps the layman may be engrossed in his daily affairs so much that he does not have time to notice the changes which are taking place right around him, unless they are affecting his own personal welfare. He may be so much interested in his own family that the welfare of the human race is of no particular interest to him. This is a very distinct form of selfishness. How can our coming generation learn to care for the welfare of others if they are the sole interest and object of their parents? The real problem confronting religiously minded men today is how to square ethical questions in business with the ideals of Christianity. There is but one answer, as given by Sir Philip Gibbs after the First World War: "The world needs Jesus desperately." Surely in the presence of the present world strife, bitterness and hatred, we would all agree with this statement. The world needs Christ's philosophy of life expressed in love, service and sacrifice. It needs

this before all else. The Christian ideal of respect for human beings and for personal rights in the world today is far from being realized. Unless this objective is soon realized, our civilization is doomed.

The scribe asked Jesus, "Which is the first commandment of all?" The "love" which Jesus spoke of was all-inclusive. If this love possessed mankind and if the Christian layman fully accepted Christianity, wars would cease. Love rather than hate would prevail.

If there is ONE THING NEEDFUL in the life of laymen it is the overflow of the Christian life. It is the overflow of sap that produces the foliage, flowers and fruit. What is true in the natural life is also true in the Spiritual. This is what is beautiful and attractive in the Christian life and it is all the result of the overflow of Christ's life in and through us. You, as laymen, can only be a blessing to others to the extent that the surplus of life and energy overflows. It is the overflow that reaches the world's need. The wealth of Egypt is not produced by a *full Nile*, but by an *overflowing Nile*.

Laymen, there are lives all around you that will never be enriched unless you overflow in a wealth of spiritual passion and love. Your Master came to give you such a life—life abundant, life with an overflow, life with a surplus. It was the vision of the overflowing life that gave birth to Carey's motto: "Ask great things from God—Expect great things from God—do great things for God." What great opportunities open before the life with the surplus. You are a capitalist, using the surplus of spiritual power He has entrusted to you as a faithful steward.

I want to take the laymen a little further on this subject of the overflowing life as it is presented to you in the scriptures.

1. *The Surplus of Hope*

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Ghost." Romans 15:13. Here you have the surplus that makes an optimist. You say, "What is an optimist?" He is a man who sees further than other men, and lives on that vision. The layman who has that vision is never defeated. He lives in the sunshine beyond the clouds, trials, sorrows, temptations and disappointments that surround him. This abundant hope projects him beyond them, and he speaks not of trials and sorrows, but of the crown

of life. This surplus is yours on the ground of faith, through the power of the spirit.

2. *The Surplus of Grace*

"God is able to make all grace abound into you, that ye always having all sufficiency in everything may abound unto every good work." 2 Corinthians 9:8. Here the believer has a sufficiency for all the ways of life. There is no pathway we are asked to walk but that is paved and arched with divine grace. But God does not stop at sufficiency. He delights to provide a surplus, an overflow, that ye may abound unto every good work. It is the surplus that does the work. The man with a surplus takes off his coat.

3. *The Surplus of Love*

"Your love may abound more and more." Philippians 1:9. To understand the vast possibilities of this overflow we must turn to 1 Corinthians 13, a portion of scripture that Christians ought to read upon his knees. Without this overflow of love preaching is metallic and hard. Without love sacrifice has lost its meaning; with it suffering and wrong are patiently borne; envy dies at its birth; self-seeking is no longer present, for love never faileth. This surplus gives the soul a quality that never knows defeat.

4. *The Surplus of Giving*

"As ye abound in everything . . . see that ye abound in this grace also." 2 Corinthians 8:7. It is the overflow of the layman's giving that makes it possible to send forth the word. The growth of the church is due to the overflow of the layman's liberality. The less self-loving a church becomes the greater will be its overflow. We hold back this surplus for old age, pleasure, personal comfort; and God said, "Ye put your money in bags with holes." Withholding what God has entrusted to us as stewards is dishonest. "Would a man rob God? Yes, in tithes and offerings." Withholding tends to poverty.

With steadfastness of heart may we together seek this overflowing life, and become channels through which the power of God can flow, in order that He may be able to use the Brethren Church and its members, every day in every way, to His honor and glory.

One cannot see how Christianity is ever to stem the tide of evil until the greater number of church members become a real ministry. It is not enough to be a Christian in character and act only, every member should be a witness; every new recruit

a recruiting officer, with a personal concern for the souls of others.

Leave it to the ministers, and soon the church will die,

Leave it to the women-folk—the young will pass it by.

For the church is all that lifts us from the coarse and selfish mob,

And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,

But he also has the training of his little girls and boys;

And I wonder how he'd like it if there were no churches here,

And he had to raise his children in a Godless atmosphere?

It's the church's special function to uphold the finer things,

To teach that way of living from which all that's noble springs;

But the minister can't do it, single-handed and alone,

For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are opened wide,

It is not the church that's dying. It's the laymen who have died;

For it's not by song or sermon that the church's work is done,

It's the laymen of the country who for God must carry on.

The National Sunday School Association

"Our Inevitable Invasion"

"Your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." Num. 14:31.

ISRAEL murmured much that Moses had brought their helpless little children into the wilderness to die. But when they turned back from the promised land for lack of faith, God announced that these same children would displace them in the land, while their carcasses would fall in the wilderness.

I. Our Sure Invasion

We are in the land, but the sound of the marching feet of a great invading army can be detected. It is not only bound to come, it is on the way. In a very short time the invading force will take over our complete life—our homes, our offices, our schools, our churches. There is nothing we can do to stop it! It is the children's invasion.

It hasn't been very long since my fond relatives would say, after not seeing me for a long time, "My, how you've grown." Every youngster has grown up to hate those words! But now that I am older, I am startled to realize how quickly those who used to be little children in my churches are grown up and married and the heads of their own families, although I try to refrain from the hateful platitude, "My, how you've grown!"

But this experience only serves to emphasize the realization that we will surely be replaced by the generation which follows. The children's invasion is our inevitable invasion.

II. Our Only Defence

Is there any defence against an army which we can't stop. In this case, all we can do is train them. If we could get at the training of any invading army and change them to suit us, we would not mind being invadead. In the case of our oncoming children, we can train them, and we have the assurance that the right kind will succeed. "Train up a child in the way he should go, and when he is old he will not depart from it."

Childhood is the time when training is the easiest. Like the green bough of a tree, it is easy to set the future direction by the early bending. Statistics show that about fifty per cent of members join the church between the ages of twelve and twenty-one. There are comparatively few who make their decision for Christ after twenty-one.

The importance of influencing young people for Christ during the early part of this period, is illustrated by the sobering realization that the two other greatest decisions in life will be made probably before the end of this age period. These are the decisions of a life-work and a life-companion. It is imperative, therefore, that young people should have the advantage of Christian training and experience in making these decisions.

III. Our Best Motive—Christ

There have been times when childhood has been exploited rather than trained. Such a motive is very likely to transform him into a frankenstein monster of destruction. Witness the destructive forces in society which are brought about by younger and younger criminals, who have almost unanimously not had early Christian training! If for no other reason we need the defence of Christian training to use against the invasion of our own children, selfishly, for our own protection.

Many well meaning but mistaken parents have found their influence backfiring on themselves, after they had said, "I want my children to enjoy themselves," or "I don't want my children to work as hard as I had to." Then behavioristic psychology has not helped, because it has encouraged the growing of children with no restraints or training. This is the generation which is now rearing their children without Christ! If this is not checked we

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Elected Student Council President

After a week of banner waving and campaign speeches the candidates for the presidency of Student Council, namely Walter Bixler, music major; Paul Clapper, music major; and Bob Wolfgang, biology major, settled back in their seats and waited for the votes to be tabulated. The results showed that the student body's choice for this office was none other than the former sailor lad from Louisville, Ohio, Paul Clapper.

He is the son of Mr. and Mrs. Louis Clapper; the brother of the talented dramatic soprano, Ruth; and the cousin of mathematician, Jack, who is also attending Ashland College.

Paul is a junior and is quite active on campus. He is a member of Scribes, Musicaglia, Gospel Team and Y. M. C. A. Music takes most of his time as is seen by his accomplishments in this field. Paul is president of the a cappella choir, a member of the men's quartet, a trumpeter in the band and brass quartet, and one of the outstanding baritone soloists both on campus and the Park Street Brethren church.



Paul Clapper

Since Paul is replacing Joe Denbow, also a music major, the keynote of this change should be harmony.

Anyone who belongs to the Student Council will agree that there was very little discord in the council this past year. To you, Joe, thanks for a job well done. To you, Paul, congratulations, and the best of luck!

—From the Ashland Collegian.

Why Fear?

By Bertha Flora Burkhardt

Why fear? I know
He leadeth me
Beyond the rocks
Of deep despair,
And there I'll find
A resting place
I know it well,
He'll lead me there.

Why fear? tho hope
Is gone, I know,
And sackcloth must
I daily wear—
Yet I will praise
And worship Him:
He leads me on—
I have no fear.

O blessed words,
"Fear not," He said,
"Lo, I am with you
To the end."
They give me strength;
Revive my soul;
I have no fear—
He is my friend.

Our Poet's Corner

REVIVAL

I'd Prayed so hard for victories
In the hearts of those I love,
Had pleaded with my father
For mercy from above.

And when my prayers weren't answered,
I didn't stop to see,
Perhaps there was some hindrance,
And that it might be me.

And so I walked on blindly,
I failed in Him to grow,
And why my prayers weren't answered
I felt that God did know.

My Lord was very patient,
And then one glorious day,
He used someone to show me
What blocked my upward way.

'Twas then I knew the reason,
My heart contained this sin,
And any great revival
Must first begin within.

For I must yield to Jesus
And prayerfully search my heart,
Confess my selfish motives
And humbly make a start

To live in closer likeness
To Christ, who died for me,
And let Him use my body
If that was what needs be.

'Twas then I gained the victory,
And Christ drew nearer still.
My prayers then were answered
In His own perfect will.

Oh yes, we need revivals,
But wake, ye saints in sin,
Remember that revivals
Must first begin within.

Leila Elliott.

WHAT OF YOUTH? Or—The Oft Misunderstood (Advance Apology)

H. A. Gossard

I'm not a prophet nor a sage;
I'm more a boulder shaped by age.
I answer not from Wisdom's lore,
Of that I have no stock in store.
Ofttimes when I would voice a fact
The basic tones show little tact.
Therefore, if I write in disguise
While Wisdom whispers—" 'Tis more wise
To sheath the pen and seal the mind
Where Art and Intellect are blind,"
In mercy grant a comrade this:
"If silence fail there's much amiss."

My answers follow: Tho I own
That I from youth to age have flown—
Thru Memory's eyes I now behold
The trend of youth when I am old.
Those days to me are yet as green
As I was—acting in the scene.

Youths' stumbling isn't that they're blind;
Nor rudeness that they'd be unkind:
The "Virile Urge" drives them so fast
They see the present when it's past.
The leaps they take—as by a Guess—
Repenting later, they confess
Were all because they had to learn—
As Humans must—just where to turn.
For, after all, they see thru eyes
Made keen by Knowledge—not Disguise!
Comparing Age with Age, I learn:
That Man evolves as cycles turn;
That when his will is set he goes
To challenge fate and win by foes;
That if he struggles on he'll find
The tools he needs are in his mind;
That for achievement he depends
Less on beginnings than on ends;
That if he fears not to commence,
He'll gain much through experience;
That blindest blindness of his Sight
Is due to shutting out the Light;
That human progress will advance
Where Intellect accepts the chance.

Before we "outward youth" deride,
We first should note the trend "inside";
With wisdom, sound, and judgment, fair,
We must regard the "IMAGE" there!
This acrid answer shows my rage:
YOUTH'S ALWAYS "MODERN" IN ITS AGE!
(That's why Youth's antics oft provoke
The calmer mind of older folk) . . .

—Lanark, Illinois.

National Goals Program

Rev. J. G. Dodds, Chairman

THE NATIONAL GOALS AS RELATED TO THE DISTRICT CONFERENCES

By C. Y. Gilmer, Secretary of Ohio District

IT IS a sign of inertia to avoid being goal-conscious. It is a laziness which is not so much in the bones as in the spirit. The knowledge of our denominational goals, and what they are designed to do, should be upon the minds and hearts of the many instead of the few. It is the duty of the few to share the burden of the vision with the many. Otherwise, the church clerk is the only one puzzled about goals, and that but once a year when the Report Blank is to be filled. Every Brethren individual should be goal-conscious for the goals are designed to put every Brethren to work for Christ and the Church.

When we are ill-prepared for a check-up we dread the issue and console ourselves with alibis. To our knowledge there is but one pastor among us who has complained about the Goals not being of sufficient challenge for his people. Perhaps there should be two sets of goals, one of which is more amplified than the other. While the Goal Sheet does not register everything about us as a congregation, it does serve to classify as to most of our attainments and deficiencies. The tabulations should be revealing to the folks who are computed in them. How many churches and districts know their standing? We know that there are "Goals," but we know so little about how we register on them. The Goal Register of every church should be posted on its bulletin board.

The National Goals are an outgrowth of the Ohio Five-Year Forward Program. The Ohio District Program itemizes its forty-five attainments, and The National Goals stipulate twenty-six objectives. This writer has been told that it takes ten years for a matter to register with us Brethren, and so, we should be propagandized another five years, or as long as it takes, to make us KEEN about goals! It is not enough to hear our inventory at General Conference. Back home is where the hearing should be more helpful.

The National Goals Committee recommends that "the various District Conferences shall set aside one conference session for the consideration and emphasis of the General Conference Goals Program annually." Here is a recommendation for Conference Executive Committees in their effort to provide helpful district conference programs. Our greatest drawback is that we know SO little about our work. We know so little about our objectives. The mass of our people know less about them. We are weaker than we think we are. "Blessed are they who feel their spiritual need."

Until we acknowledge the need which the Goals Program reveals we are not favorable to improvement. We like to think and to have others think that we are "going forward," whereas, the Goal Sheet when tallied indicates nothing of the sort. It is easier to go by "guesses" than it is to go by "facts." There is, after all, small comfort

in the saying, "We are holding our own!" Maybe we should hear less about these matters at the General Conference and MORE about them in the District Conferences and MUCH MORE about them in the local church. After all, it is "back home" where these objectives are largely met. If any good is to be attained, it is back home where the reality will first appear.

—Bryan, Ohio.

WITH THE LAYMEN

BRYAN, OHIO LAYMEN MEET

ON MONDAY evening, April 7, the Bryan, Ohio, Laymen's Organization met in their monthly session at the Bryan Brethren Church. Thirty-nine men were present. The meeting was in charge of the local president, Oscar Robarge. Charles Hineman, who is the Sunday School chorister, sang the beautiful solo, "The Holy City." A reading by Arthur Canfield helped to make the opening program interesting.

The guest speaker of the evening was Everett E. Miller, president of the Northern Indiana Layman's Organization. Brother Miller hales from New Paris, Indiana. He spoke relative to the Laymen's work and showed motion pictures that were taken at the Shipshewana Lake Brethren Retreat. Rev. C. A. Stewart, pastor of the New Paris, Indiana, Church, formerly a pastor of the Bryan Church, was a visitor.

Luncheon was served after the evening program.

The Bryan laymen have taken as a project the distribution of tracts, having recently placed a tract rack in the New York Central station.

C. Y. Gilmer.

"OUR INEVITABLE INVASION"

(Continued from Page 7)

will soon have a monster who will turn on us to destroy us completely.

Be sure that the training is personally and individually Christian. Don't substitute Christian by-products, such as association with Christian groups or institutions. Don't take Christianity for granted, such as membership in a Christian family. It must be a training which will lead to an individual relationship with Christ.

The Brethren Church has a real challenge in Christian youth training. We have a large and promising number of eager young people. **Can we face their problems and their training honestly and fairly?** For instance, has the Brethren Church ever yet really faced and tried to answer the problem of questionable amusements? Are we ready, or have we ever tried to demonstrate some better substitutes for those things we hold questionable? Have we honestly tried to face these problems aside from our prejudices or misrepresentations about supposed evils which no longer exist?

Are we preparing to have places of service for our young volunteers? Are we willing to let our young people see brighter prospects in other folds because we seem to be at a standstill? These are just questions for our serious consideration, offered as an antidote for complacency and self-satisfaction.

NOW—IS OUR ONLY TIME TO DEFEND OURSELVES IN THE INEVITABLE INVASION—THROUGH CHRISTIAN TRAINING!

L. E. Lindower,
Educational Director,
National Sunday School Association.

All minister's wives are busy behind the scenes helping their husbands in their many activities. I sometimes feel like a basting thread holding things together until my husband can machine stitch them in place.



Our faithful Camp adviser was on hand to take his time with our Camp Director to plan for more Christian Young People's training. Dr. W. I. Duker, and others like him have been willing to sacrifice time, energy and even health, to promote such work.

Business Manager's Corner
(Continued from page 3)

South Bend, Ind., Church Offering	225.00
<hr/>	
Total Offerings reported to date (4-9-47)	\$5,133.47
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Additional Press Gifts	
Rev. and Mrs. G. C. Carpenter, Hollywood, Fla., (Ashland)	\$ 25.00
Goshen, Ind., Church Offering	108.67
Mollie Bowman, New Lebanon, Ohio	2.00

Interesting Items
(Continued from Page 2)

There were an even one hundred men and boys present. The meal was prepared by the Social Committee of the Laymen's Organization, which organization sponsored the banquet. They also sponsored an Easter breakfast and program on Easter Sunday morning.

Washington, D. C. We note from Brother Clarence S. Fairbanks' bulletin that five new members were welcomed into the church on Easter Sunday.

The Washington Choir presented the Easter Cantata, "The Story of Easter According to Saint Matthew," at the evening service, and the Sunday School gave its program, "The Easter Command," at the ten o'clock hour.

Milledgeville, Illinois. We quote from Brother D. C. White's bulletin of April 6: "The Lord has richly blessed us during our special services and to date twenty people have made confession and will be baptized at the afternoon service." A note to the editor on the above bulletin says, "Baptized twenty-six Easter afternoon," which means that there were six more confessions at the Easter morning service.

Holy Communion was observed at the evening hour on Easter.

Pittsburgh, Pennsylvania. Brother W. S. Crick reports that three of the Sunday School children made the "good confession" on Palm Sunday, and that two junior girls made a reconsecration.

Bryan, Ohio. An Easter cantata-pageant, entitled "Thomas and the Risen Lord," was given at the Easter Sunday evening service. The program was in charge of Miss Gladys Hineman, Choir Director; Mrs. Clark Farlow, pianist, and Mrs. Wayne Partee, Pageant Director.

We note that the Bryan Church has set aside the date of June 22 as "Press Fund Offering Day."

We also note that the trustees have authorized the installation of a new furnace, and the redecoration of the church.

A man with a guilty conscience is never found in the paths of righteousness.

Grace is everything for nothing.—C. P. Krauth, D.D.

Spiritual Meditations

Rev. Dyoll Belote

A NEW COMMANDMENT

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34.

"This is my commandment, That ye love one another, as I have loved you." John 15:12.

"But thou shalt love thy neighbor as thyself: I am the Lord." Leviticus 19:18b.

AT FIRST thought one might be prompted to ask in response to the Lord's statements concerning the matter of loving others, "Well, what is there that is new about your admonition to love others? The verse from Leviticus shows plainly that loving others was taught in the Law. What, then, is there in the commandment that is new?"

Perhaps the first difficulty in our interpretation of this "new commandment" has been that we have wrongly divided the verses from St. John's account; we have failed to give it its full content. What we have really done is to leave half of it out. We have read it thus: "This is my commandment, that ye love one another," and there we have stopped. We have been satisfied with an Old Testament interpretation of the command: "Love thy neighbor as thyself," or "Love one another," and stopped there; forgetting that the Master added, "as I have loved you." Here, then, was a pattern for loving, the like of which the world has never hitherto heard.

Christ's was a constant love. He was not loving us merely when we were in sorrow or loss, or suffering, and forgetting us the rest of the time. "A real friend is one who knows all about you and loves you just the same." So with the "Friend of sinners": come weal or woe, He loves us still.

And the Love of the Lord was all-inclusive. He came into the world and gave Himself a ransom for the human race. "And whosoever will may come" unto Him for salvation. With Him is no white or black, red or yellow or brown race, for God hath "... made of one blood all nations of men for to dwell on all the face of the earth ... That they should seek the Lord, if haply they might feel after Him and find Him ..."

Beyond these the love of Christ was sacrificial. He gave Himself for us. Thus must our love be if it is to be like His, "As I have loved you."

—Uniontown, Pennsylvania.

Our juvenile delinquents are seldom boys or girls who have been regular attendants of Sunday school and church. Substantial progress could be made in reducing juvenile delinquency and insuring the future stability of our country if more of our youths were brought under the guiding influence of the Sunday school.—J. Edgar Hoover in the Sunday School Builder.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 27, 1947

SERVICE AS THE CHRISTIAN INVESTS IT

Scripture: Matt. 16:24-26; 25:14-30.

For The Leader

SOMEONE sings a beautiful song, or plays a beautiful musical number, or draws a touching picture, and we say they have "talent." What do we mean? Its meaning has a direct relation to the topic of the evening. For talents are the special gifts of ability that the Lord gives to us, that we might serve Him better. The degree to which we are willing to invest our talents in His service indicates the degree to which we shall be making good use of what He has given us. There are surely some people who are better talented than others. All the more reason that those people should accomplish greater things for Him. There may be some here tonight who feel that they have no talents at all. There are no such people actually. Each person has some talent. Not one of us are completely devoid of ability which can be used to serve God. Our job is to analyze our life, determine what our abilities are, and use them to His glory.

DISCUSSION

1. THE VALUE CHRIST PLACED ON SERVICE. Christ was very exacting on the conditions of discipleship. He could not take half-hearted, luke-warm service from His followers. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus expected His disciples, in His day, and today also, to sacrifice their own ambitions, and give whole hearted service to Him. Any way, why not? Did not Christ give everything He had for us? He gave up the glories of heaven, He gave up His life, that we might live. We can do nothing worthy of the sacrifice, but we can give our talents in service to Him. Christ cannot be very well pleased if we put His Church and its work in the background while working for selfish pleasures and interests.

2. LOSING OUR LIFE FOR CHRIST'S SAKE. Jesus knew that in serving Him we would need to deny ourselves many things which this life has to offer. He knew that if we were to come to church on Sunday, that we would have to give up going on that picnic, or day at the beach. He knew that the evenings we would spend in attending church functions we would not be able to be out with the rest of the gang in some worldly pleasure. He knew that as far as the world was concerned, we were losing our lives. But note what He says, "Whosoever will lose his life, for my sake, shall find it." What did He mean? He meant that if we were willing to lose our lives in His service, we should find new life, new joys and new interests. He knew we would find a new happiness, and a complete satisfaction in Christian duty. He knew that

by so doing, we would gain a life where it will count most—in heaven. So, we urge you to live for Christ.

3. EXCHANGE. What shall a man give in exchange for his soul? Young people, look around you at your school-mates who are living worldly lives. They go night after night to the taverns, and halls of vice and sin. When we see them in school, they look tired and worn out. Soon they lose their fair complexion and beauty. Their talk is vulgar and vile. They have little regard for virtue or right living. These same young people will go out and perhaps get pretty good jobs, earn lots of money, build a home and live. But for what are they living? For self! And soon a Godless grave will claim their body and soul. Some very talented young people have wasted their lives in just this way. Would you trade places with them? What shall it profit a man if he gain the whole world and lose his own soul? Before you sell yourself to the world, look to the end of that road.

4. A BETTER WAY. Be thankful that God has led you to become a Christian. Be thankful that you know the better way. But profit by it. The Lord has given you talents which you are to use for Him. The church needs your help in whatever way you can serve. When you are devoting your life to the church, you are not wasting it. You are gaining for eternity a reward that shall never perish. You can have your choice in singing a blues song in a night club, or singing a gospel song in a church on Sunday evening. Choose the better way.

5. DON'T SIT BACK. Have you ever been asked to do something in the church, and you said, "No?" Why did you do that? Don't ever say "no" again! When someone asks you to do something in the church, it is because they have faith in you and your ability. Otherwise, they would have asked some one else. When God calls, let us answer. It may be a small work to which we are called, but do it well, and you will receive your reward. The kind of a person that makes glad the leaders of the church is a person who is always busy, at work and at home. Yes, that person who, though busy in daily labors, always finds time to give a gracious response to duties in the church. Are you using your talents in that way?

QUESTIONS

1. What did Jesus mean by the "cross" He asked us to bear?
2. We are to deny ourselves what things? See Matt. 16:24.
3. Give your interpretation of Matt. 16:25.

PROGRAM HINTS

Piano prelude
Choruses
Scripture lesson
Sentence prayers
Leader's talk, topics and questions
Special music
Offering and Business
Benediction.

The devil and all his angels are busily engaged in their cunning and enslaving traffic.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

Helps for the Home

A MOTHER'S PRAYER

I wash the dirt from little feet, and as I wash I pray, "Lord, keep them ever pure and true to walk the narrow way."
I wash the dirt from little hands, and earnestly I ask, "Lord, may they ever yielded be to do the humblest task."
I wash the dirt from little knees, and pray, "Lord, may they be
The place where victories are won, and orders sought from Thee."
I scrub the clothes that soil so soon, and pray, "Lord, may her dress
Throughout eternal ages be Thy robe of righteousness."
—Barbara Cornet Ryberg.



MOULDING YOUNG LIVES

Scriptures: Eph. 6:4; Heb. 12:7; Prov. 13:24; 19:18; 23:13, 14; 29:15, 17.

Mother's Day Songs

Leader's Petition

Seed Thought Provokers:

ANIMALS correct and train their young by instinct. Human young need more training, correction and discipline than animals. God designed that the human young would be helpless and dependent long enough to get such training. The human young need correction because they have inherited a fallen and sinful nature (Psa. 51:5; 58:3). The first child born into the human family turned out to be a murderer. That sad possibility¹ lies within any child unless he is influenced for God and righteousness.

Parents are to act for God before their children. They are deputed with God's authority (Col. 3:20; Exod. 20:12). Parents who take no responsibility for their children treat them as illegitimate (Heb. 12:6-9). Parents are to act for God in punishing sin, rewarding righteousness, compelling obedience (Eph. 6:4). If parents will do their duty they will never have to come to such an extremity as described in Deut. 21:18-21. God holds parents responsible for the discipline and control of children (Gen. 18:17-19; 1 Sam. 2:22-25, 29; 3:12-14). The terrible sin of Eli was that he restrained not his sons. Because he failed to punish them the curse of God came on his family forever. The New Testament teaches that no man is fit to be a pastor of a church who does not discipline his children (1 Tim. 3:4, 5). The same requirement is made of deacons and church officers (1 Tim. 3:12). Undisciplined children can bring to naught the influence of godly parents.

Parents are to teach children that sin brings trouble.

Otherwise they will never know self-control and will be a plague and a shame to their parents (Prov. 29:15, 17). Think of the disgrace that Eli's sons brought upon him (1 Sam. 2:12, 17, 22). King David failed to discipline his sons: Adonijah rebelled to take his father's throne, Ammon sinned against his sister, and Absalom murdered Ammon, and then stole the hearts of his father's subjects, raised rebellion, committed adultery with his father's wives, and then tried to kill his father! Criminals come from undisciplined children.

God has demanded the proper attitude of children toward their parents and He holds the parents responsible for obtaining it. Our greatest duty is first to God, and second to our parents. If these are observed in full all other commandments will likely be carried out. Proper respect for parents guarantees proper respect for other people. Jesus taught that the honoring of parents is an essential part of honoring God (Matt. 15:3-9; Mark 7:6-13). Honor to parents means respect for law, order, and good government. God will honor such respect with good health and long life (Ex. 20:12). To rebel against parents is to rebel against God. Disobedience to parents is one of the terrible sins of the last days (2 Tim. 3:1-7). Parents must both EARN and COMPEL the obedience, respect and honor of their children. They themselves should be given to prayer, Bible reading and godly example.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 27, 1947

NATIONAL GLORY AND DECAY

Lesson: 1 Kings 3:5-9; 5:13-16; 11:4-9

TO ALL intents and purposes Solomon started out with a firm desire and willingness to plan his reign according to the purposes of God. This was manifest by the attitude which he had as he ascended to the throne. When asked by God what he desired that God give him, his reply (found in 1 Kings 3:6-9) is a classic. Sensing his inability to cope with the problems of so large a kingdom, he asked, not for wealth and power, but for wisdom—wisdom that would enable him to "discern between good and bad."

The ensuing first years of his reign bore ample testimony to the fact that God had given him that which he desired. He was able to solve problems that a king falls heir to and show a wisdom that was far beyond the average mind.

While he depended on God for his wisdom, all went well. He built the Temple, a building which had been planned in the mind of David, his father, and Solomon's dedicatory prayer is one that one could well pattern after, even in our day.

But with the Temple completed there came a lull in activities and Solomon began to look around for an outlet for his energies. The result was the seeking of alli-

ances with the surrounding countries. This entailed many intermarriages until Solomon was the most married man in the world.

The burden of taxation and slave labor had become greater than his subjects could bear, and, while there was no uprising, there was a great rancor in the hearts of the people. Coupled with the growing tendency of the people to join in the licentious worship of the heathen deities of Solomon's wives, the hearts of the people were soon drawn away from God.

As we further note the climax of the matter in the division of the kingdom (in the lessons to come) let us not lay too much blame on the rulers that follow. Let us look at the adverse influence Solomon had upon his sons, and also on the people. It will be enlightening concerning the things that follow.

It is always dangerous to desert God, and to follow after false religions.

In the same sense the youth of today are not all to blame for the general attitudes that are found in young life. It is becoming an accepted fact that the lax attitudes of parents in the past number of years has more to do with the present so-called "youth delinquency" as it is met, especially in our cities, than do the youths themselves.

But, just as there were God-fearing and straight-walking people in the days of Solomon (in the face of the general trend to idol worship) even so today we find many, many of both youth and age who have not ceased to be genuine followers of the Way of Life, as it is found in Christ our Lord. We see so much "bad" that we are prone to forget the "good."

Ashland College News Letter

By Arthur Petit

MISS Pegge Shively of Nappanee Indiana, May Queen elect, has announced her court for the Coronation Ceremonies on May 17. Included in the twenty attendants are: Joan Riddle of Ashland, Ann Gilbert of West Alexandria, Ohio, Ann Miller of Goshen, Indiana, Norma Blosser Roesch of the New Lebanon, Ohio, church, Paul Clouse of Nappanee, Indiana, Walter Bixler of Ashland and Dale Roesch of the Bryan, Ohio, church. As planned for this year, the occasion should be one of the most beautiful ever. The court will be larger and the return of men to the campus will make for an "old time" May Day.

The Pastors' Institute, held again this year, has been another great success. The students have enjoyed the national clergymen and laymen who have been brought to the campus again this year. For many students, this institute represents a high spot in their college careers.

Athletics have again taken their hold on the campus. Baseball and track will have been started before this reaches you. Both squads appear to be greatly strengthened over last year. By the next issue it is hoped that a number of victories can be reported.

The college band will play and the a cappella choir will

sing as a part of the May Day festivities this year. A combination concert will be given in the McDowell Auditorium on May 16.

Please note the change from the schedule reported in last week's Evangelist for the Concert Tour of the Ashland choir. The change you should note is that the Vesper service will be held at the Dayton church and the evening service at the New Lebanon church on Sunday, April 27.

People are always expecting to get peace in heaven: but you know whatever peace they get there will be ready-made. Whatever making of peace they can be blest for, must be on earth here.—John Ruskin.

How necessary is that "extra vessel of oil" if perchance the night be longer than we think.



News From Our Churches

EVANGELISTIC SERVICES AT NAPPANEE, INDIANA

Rev. W. S. Crick very graciously came over to the Hoosier State from his home in Pittsburgh, Pennsylvania, to hold forth in a revival effort with the Nappanee people. From February 23 to March 9, we had a wonderful time of fellowship. Brother Crick was splendid to work with, very willing to fit himself into the schedule of things, and his messages were indeed very helpful. We visited many homes together to the mutual help and benefit of all concerned, and the impression made upon our people was truly one of mutual understanding and helpfulness.

Since our church burned and we are yet without a church, our evening services were held in the First Evangelical United Brethren Church. Our Sunday morning services were held in the Nappanee Community Building.

Considering handicaps, the services were quite well attended and the spiritual tone of the church was improved. We feel that Brother Crick helped us very much. Twelve made the good confession, two coming by letter. The seed was sown and the results are not yet complete, for four others have come since the meeting. Twelve were baptized Easter Sunday afternoon at the Church of the Brethren at a very lovely service.

Two children who came forward in the meeting were forbidden permission to be baptized. The parents are not members of the church and are a hindrance to the desires of their children. Christ said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." May God touch the hearts of parents that they may lead their children to the Saviour of the world.

We, at Nappanee, thank the Pittsburgh Church for sparing its pastor for this helpful service to us.

J. Milton Bowman.

LINWOOD, MARYLAND

Another worthwhile and much cherished attainment has come to the Brethren at Linwood, Maryland. One year ago on March 18th, an organ committee placed the order for a new Hammond Electric Organ. We were promised the organ in about three months or at the most in about six. A year passed and on Good Friday of the present year, the organ was installed in the church. Members and friends of the church were reached by telephone and the mail. A large congregation filled the church auditorium on Easter Sunday morning for the dedication of the new organ.

The service was opened by the church organist, Mrs. Seward Englar, with an organ prelude, "Near the Cross," by Porter. The pastor led the congregation in the Call to Worship, the Response and in the Dedication. The dedicatory prayer was offered by our Moderator, Brother C. U. Messler, who then made a few remarks about the organ. The choir sang the anthem, "And He Bearing His Cross," by Fred Holton, to the accompaniment of the organ.

Several great hymns of the church as, "Majestic Sweetness Sits Enthroned," "When I Survey the Wondrous Cross," and "Christ Arose" were used during the service. Tears came to the eyes of many as the inspiring music of the new organ touched the hearts of those present. Our organist, Mrs. Seward Englar had played the old organ for forty years and little did we know that on Palm Sunday that that would be the last time that we would hear the sweet strains of music from the former organ. The undersigned stated at the beginning of his message that little would be remembered of what was said at this service but that the dedication of the organ would long be remembered.

Easter Sunday evening, the service was opened with a hymn, "Lead Me to Calvary." The evening offering was lifted entirely for Missions. More than enough money had come in for the organ fund to pay for the organ and since this was true, no offering was necessary to help pay for it.

The church choir presented the Easter Cantata, "Redemption's Song" by Fred Holton, under the direction of our organist-director. A large appreciative audience was present for the evening service. The church was decorated with palms, ferns, red tulips, carnations and other flowers, presented for the service by members and friends of the church. A Sacred Hymn concert will be given by Miss LaRue Shipley, organist at the Emerson and Belvedere hotels, Baltimore. We are looking forward to this concert and it may be given the last Sunday evening of April.

Elmer M. Keck.

MEXICO INDIANA

It probably has been some time since you heard from our Mexico, Indiana, Brethren, but I am sure you will be glad to hear that we are still alive there.

Our annual revival effort was held from February 18 to March 2, with Rev. and Mrs. Sam Adams as our evangelists. Due to the illness of Mrs. Adams, Brother C. C. Grisso led the singing a great portion of the time. Mr. and Mrs. James Kranning helped in the work of calling and publicising the meetings.

The pastor sorely felt the hardship of living so far from his congregation during this time, and wishes to thank those who carried on for him.

The meetings fell at a time of our most inclement weather and much illness was another handicap, but even then we are convinced that much good was accomplished by our evangelistic party. Brother Adams told the pastor that he felt that God had given us periods of seed sowing and periods of harvest, and that we should not be discouraged if He gave us many periods of seed sowing without any apparent harvest; that the harvest would come in the fullness of time if we do our job diligently.

I have been going to Mexico on alternate Sundays since September and could not ask for a more loyal group with which to worship and work. The Mexico church has sent forth many of the leaders in our denomination and even now is doing Missionary work that should be a challenge to many of our larger churches.

Our Easter service was very well attended, with sixty-six in Sunday School and seventy in church.

We are working and praying for God's help in our work here, with a deep appreciation for the opportunity of service which He has given us.

Yours for His Glory,

Robert K. Higgins.

(Editor's note: Brother Higgins is a member of the Goshen Church and was recently called to the ministry. He serves the above church in a very fine way.)



Suggested Books From Our Book Shelves

By The Business Manager

Hallesby's books have gone up in price from \$1.00 to \$1.50, according to a notice just received from the publisher. The new price on the set of six books in a gift box will be \$7.50. Just yesterday we sold the last remaining set at the old price. So the new price obtains from this time on.

They Found a Church There, by Henry Van Dusen, \$1.75—The story of what the armed forces discovered about Christian Missions.

The Quest, by Ludwig Bauer, \$2.50—Love, hate, romance, danger, death: all have been woven into the pages of this fascinating novel.

The Gauntlet, by James Street, \$2.50—The story of a man who sought and found God: a great novel.

Order from the Brethren Publishing Co.,
Ashland, Ohio

Laid to Rest

STEWART. S. Sgt. Gaylord Stewart was born October 15, 1925, in Elkhart, Indiana, and passed to his reward on March 4, 1947 at the Army Hospital, McDill Field, Tampa, Florida, of a skull fracture received in an auto accident.

Gaylord and his brother Harold enlisted in the Army Air Corps in October of 1942. Harold was killed in a plane crash on September 26, 1943 at Lowry Field, Denver, Colorado, eleven months after enlisting.

Gaylord served eighteen months in Italy as Mechanics Engineer Master Sergeant. He was discharged in September of 1945. He reenlisted in the same service in November, 1946.

He united with the First Brethren Church of Elkhart on March 11, 1936 at the age of eleven. He was also a member of the Boy Scouts.

He leaves to lovingly remember him, his parents, Mr. and Mrs. Sam Stewart; seven brothers, Weldon, Dale, Lloyd, Vernon, Edwin, Robert and Larry, all at home; four sisters, Mrs. Don Schafer, Sebring, Florida, Mrs. Earl Crouch, and Mrs. Marion Hamby, Elkhart, and Mrs. John McKibbin, Goshen, Indiana. Also a large number of other relatives and friends who will remember him as a true friend.

Funeral services were held in the First Brethren Church on March 10, by his pastor, the undersigned.

L. V. King.

BONSELL. Charles A. Bonsell was born March 7, 1903 in Tyrone, Pennsylvania, and departed this life March 24, 1947, at the City Hospital in Elkhart, Indiana.

The Bonsell family moved to Elkhart five years ago and soon after transferred their membership from the Church of the Brethren in Pennsylvania to the First Brethren Church, Elkhart.

He was a faithful member of his church and was one of its stewards at the time of his death. He was highly respected by the entire membership. He was employed as a machinist by the Studebaker Corporation in South Bend, Indiana.

He leaves to lovingly remember him, his wife, Jessie, and a son, Charles, Jr., at home; two brothers, Ralph of Tyrone and Henry of Cleveland, Ohio; three sisters, Mrs. Pearl Raub and Mrs. John Koener of Tyrone, and Mrs. Julia Campbell of Altoona, Pennsylvania; and a stepmother, Mrs. Anna Bonsell of Tyrone.

The funeral was held in the First Brethren Church of Elkhart on March 27th, in charge of the pastor, assisted by Rev. R. E. Hewitt of the North West Bible Church.

L. V. King.

SALISBURY. Clarence H. Salisbury was born January 6, 1889 in Putnam County, Ohio, and departed this life February 8, 1947, at the Irene Byron Sanitorium, Fort Wayne, Indiana.

He was a member of the First Brethren Church of Elkhart, Indiana, and was at one time its janitor.

He leaves to mourn his departure a wife, Ella, and a son, Loren, residing in Elkhart; two granddaughters and two brothers.

Funeral services were held in the First Brethren Church of Elkhart, in charge of the pastor, the undersigned.

L. V. King.

SNIDER. Rebecca Ann Snider was born January 30, 1877, near Zimmerman, Ohio. She departed this life March 23, 1947, at the age of seventy years. She was the faithful wife of our good Brother Monroe Snider, of Brookville, Ohio, both members of the Hillcrest Brethren Church, Dayton, Ohio. Surviving are her husband and two children, James of Dayton, and Martha Wooden, also of Dayton, and four grandchildren.

At the age of fourteen she was baptized into the Church of the Brethren faith by Elder Aaron Coy. She lived for and loved her church. In later years she and Monroe changed their membership to the Brethren Church of Dayton, where they retained their membership. They maintained constant love, respect and support for both groups of Brethren throughout this time.

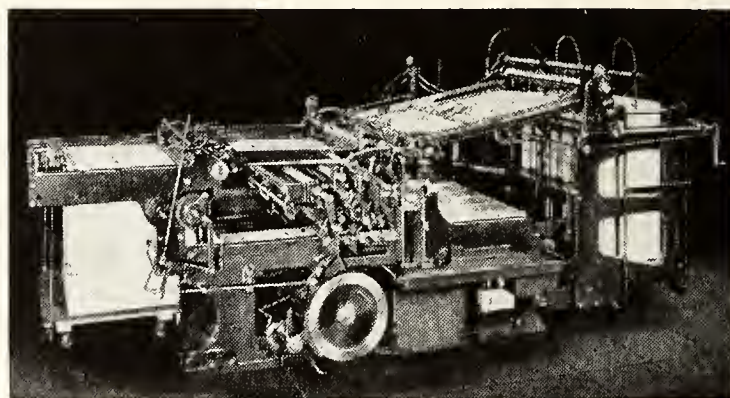
Sister Snider has been failing in health for many years, but very rapidly in the past few months. She was cheerful with a great courage and faith, even unto the very end. She will be greatly missed among us. Earth's loss is heaven's gain.

Services were held in the Brookville Church of the Brethren with Rev. Teach, pastor of that church in charge, and the writer, her pastor in Dayton, bringing the message. Burial was in the Arlington cemetery.

Vernon D. Grisso.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Previously reported	\$5,513.48
Cash and pledges to date	5,898.48
Yet to be raised, not less than	9,101.52

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FOR THE BRETHREN CHURCH**

**We can have it, if we want it;
If we want it hard enough.**

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NORTH MANCHESTER, INDIANA

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The Third

Pastors' Institute

by Dean M. A. Stuckey

The Third Pastors' Institute held in Ashland during the past Post-Easter week was a real success in varied ways.

To begin with, it should be said that the total attendance at all sessions was considerably larger than at any time in the past. Brethren and non-Brethren ministers attended in goodly numbers.

The speakers seemed to reach higher levels in their presentations and consequently evoked considerable praise and approval from their hearers. The messages were varied, spiritual, biblical, and practical.

There was an evident missionary trend in the various pulpit deliveries. This is exactly as it should be in view of the increasing number of missionary recruits enrolling in the college and seminary.

The General Missionary Board and the Seminary are co-operating in building a more varied curriculum for our missionary, pre-seminary and seminary students. We must train adequately for world-wide work. Special language courses for teachers and nurses in clinical medicine should be included.

The Brethren Church faces a new day and a fresh challenge to train its *own* missionaries in its *own* way in its *own* educational center. We make Brethren missionaries more successfully in a Brethren environment than in any other. Thus, too, do we achieve unity of purpose.

Brethren, there are better days ahead for us in our missionary labors and achievements. The Pastors' Institute is a first-class means of promoting larger and more effective missionary endeavors.

May the blessed Lord lead the way in all these matters in the church today and tomorrow.

Field Secretary Speaks at Pre-Easter Services

March 23 to 30 were spent at our church in Muncie, Indiana in pre-Easter services. There was a good interest and loyalty shown by those who were able to attend the services. Never have I found a church with so many people suffering from the flu.

The people of this church were whole-heartedly united in the purchase of the new bungalow for the parsonage a few months ago. It is located next door to the church on the east. The Secretary was entertained here for the week with the pastor and wife—the Burnworths.

The vision and determination of the Muncie people will win. They had excellent plans for a glorious Easter Day. Brethren: pray for Muncie—that this church may measure up to a fine opportunity.

The pre-Easter services in Dayton for three nights during Holy Week were well attended and beautifully conducted. The Secretary was the speaker. A different choir in that wonderful organization provided the music each

night. In these special services, they, too, were led in thinking and worship to the moment of great hope—the glorious news of the Resurrection.

It was a delightful privilege to fellowship with these pastors and their people and particularly in the homes where we were so well entertained.

Many fine contacts for both the College and the Missionary Board were made which cannot be tabulated here

E. M. R.



“Comfort Ye My People”

By Rev. Bert Hodge

I was an orphan boy. Life can look very strange to even those surrounded with every fellowship and every blessing of life. Life can look very, very strange to those who by circumstance lack much of the fullness of our environment. My lot never brought suffering to me. I was always fed and clothed. I was privileged to share in many blessings of my communities. Schooling and work were available. Contact with Christianity was always present, although I was not fully conscious of it.

In other words, I was at “home” among my race, my fellow-citizens, and in a Christian land. There is no reason for complaint or excuse. My lot was good. Adoption brought me a “home” and the name of the family which took me in. My “pastures” were green, and I learned to know “the still waters.”

But what of OTHERS?

I think of the loving voice of the Son of God as He went from place to place to “do the will of Him that sent Me.” He has said that “inasmuch as ye do it unto one of the least of these, ye have done it also unto Me.” Was there ever in the history of mankind so great an opportunity to do “His will?”

Across the shrinking seas are millions who love no war, who seek no glory, who want no conquest—they want TO Live! They are homeless, as I was homeless. But they are among those who also are homeless! They are hungry, but they are among those who are also hungry. They are bewildered with the strangeness of life (and death), but they are among those who are likewise bewildered. Can the blind lead the blind? The hungry feed the hungry? The homeless share their homes? The bewildered soothe and teach the bewildered? NO!

WE alone can respond fully to “Comfort ye My People.” We can (and will) share our wealth, our energies, our resources, our spiritual strength! Is it not proved beyond the shadow of a doubt that if one does not share these things with those who need, they will in time resort to cruel devices, that we shall be forced through war to pour our steel, our wood, our harvests, our flesh and blood, our very souls to wage mighty conflicts?

We can comfort the people of God. We can send men of calm, soft voice to tell the story of the Man of Galilee. We can send food. We can provide clothing and shelter. We can exchange messages of human concern and mutual understanding. We can lift the morale of those whose families have disappeared from the face of the earth. We can train their children.

Inasmuch as we have opportunity through our mission boards and other avenues, we have no excuse for our failures to do all that Christ would have us do in His name. We need not money alone. So many who give generously in money feel that all is done. Some MUST GIVE THEMSELVES!

We need young men and young women from our churches to accept the call to work at home and afar. We need to relieve suffering NOW. Nor do we need to travel into fields abroad only to perform the task of easing the burdens of men. Let us look well among our own people. Let us not look to our own alone!! Missions—through food, clothing, shelter, teaching, the gospel-giving programs! These are not choices! These are demands!

There is justice in the criticism that for so many the churches do so little. Our pride should not be in what we happen to be doing, but it should be only in the realization that our program is effective in all possible areas. It is not that we may say “we are doing all and even more than has previously been done.” It is justifiable only that we shall assume and perform all that Christian people should do.

“Comfort ye my people.” Does that mean when we are comfortable we ought to quiet and soothe others? Does it mean that we shall bide our own acceptable times, circumstances, and pleasures? (I recall Christ’s comforting several even from the inglorious position on the cross!)

This is a Missionary Number of THE BRETHREN EVANGELIST. It will be in several thousand homes. Can it be that we should see, hear and feel “Comfort Ye My People?”

—North Manchester, Indiana.

In the Eyes of Time

The men of war—they who with whirlwind heel
Made kingdoms shudder, continents bleed and
reel—

Attila, Jenghis Khan and Tamerlane—
Have won renown, but where’s the love we feel?

The men of peace who never courted fame—
Gautama, Christ, St. Francis—they whose aim
Was a white brotherhood, have sacked no land,
But millions, moist-eyed, still revere each name.
Stanton A. Coblentz.

A New Road

By President R. W. Bixler

One of the greatest needs of the College through the years has been a permanent driveway through the Campus. The present road, in spite of many costly efforts, has persisted in being an unhappy spectre of mud, water and deep ruts.

In view of this condition, the Board of Trustees at their recent meeting decided to settle the road question once and for all; they made plans for the construction of an asphalt covered driveway through the Campus from the Library Building on Grant Street around the back of the dormitory left around the gymnasium to King Road.

The building of the driveway, together with provisions for adequate parking space, will entail an expenditure of

approximately \$5,000.00. The condition of College finances will not permit this large sum of money to be taken from the budget. The Board, therefore, appointed a committee consisting of Mr. Julius Lutz, Chairman of the Finance Committee of the Board, and Mr. A. E. Schwab, Chairman of the Buildings and Grounds Committee, to arrange for the acquiring of the necessary funds by subscription. Mr. Lutz is managing the campaign in the City of Ashland and Mr. Schwab in the Church. They have to date collected subscriptions amounting to approximately \$1800.00. Plans are being made to have the driveway completed for the May Day festivities on May 17.

We shall be grateful for the contributions of friends of the College who are interested in helping us accumulate funds for the construction of this road. All subscriptions should be sent to Mr. A. E. Schwab, Treasurer, The Ashland College Driveway Fund, Box 32, Louisville, Ohio.

—\$□\$□\$—

The Hallowed Fire

*by W. D. Furry, Ph.D.,
Professor of Philosophy and Religion,
Ashland College*

Only a prophet of highest order could predict at this time what is to happen in the sphere of world events for the next generation. And there is no such prophet. The secret is hidden. There is no one who knows. We are living in a catastrophic epoch when all values are in process of evaluation and everything that can be shaken will be removed and only those things which can not be shaken will remain as they were.

The most I can do in the space allotted will be, not to prophesy, but to seek after those aspects of life and religion which are eternally grounded in the Word of God and to suggest what ought to happen in the thought and work of the Christian church.

With this purpose in mind I have been reading Toynbee's "A Study of History." He proposes to himself a similar question and finds the answer thereto by anticipating what future historians will say, who in consequence of a longer perspective, can make a more trustworthy interpretation of current movements.

"Future historians will say that the greatest event of the twentieth century was the impact of the Western Civilization upon all the other living societies of the world of our day. They will say of this impact that it was so powerful and so pervasive that it turned the lives of all its victims upside down and inside out—affecting the behavior, the outlook and the beliefs of individual men, women and children in an intimate way, touching chords in human souls that are not touched by mere external material forces—however ponderous and terrifying. And these historians of a later time will say further and most significantly for our present purpose that the importance of this social unification of mankind was not to be found in the field of technics and economics and not in the field of war and politics, but in the field of religion.

In one of his smaller pieces Thomas Carlyle asks: "How did Christianity arise and spread among men?" And he too, replied to his question: "It arose in the mystic depths of man's soul and it spread abroad by the preaching of the Word . . . and then it flew like hallowed fire from heart to heart till all whom it touched were purified and illumined by its power."

It was Renon who once observed that a study of the history of the Christian church was the best tonic for a drooping faith. For, whenever in the course of Christian history the church has fulfilled its primary task of world evangelism, its life has been characterized by the presence of the Holy Spirit. What a pathetic contrast it is to turn from the formal, indulgent and unheroic church life to common today to the beginning days of Christian history. It is a tonic to one's soul to read the story, too familiar to be retold here, of what the baptism of the Spirit meant in the lives of the Apostles and their immediate successors. They were conscious that the Lord was walking and working with them. They possessed Christ-like characteristic of life, and were conscious that the Lord was working in and with them. Therefore, they enjoyed power equal to their tasks. This realization of the presence and power of Christ was a corporate spiritual experience and from this collective experience of a divine power and grace came the mighty missionary impulse that swept across land and sea and the history of the church. The secret of the Christian life is the possession of the self-same Spirit. He who called us to a world-wide task also pledged his abiding presence and invincible power.

"Come, Holy Spirit, heavenly dove
With all Thy quickening power,
Kindle a flame of sacred love
In these cold hearts of ours."

NEWS

From the Christian World



We can't get away from the fact that Roman Catholic domination is evident in almost all parts of the world and consequently fills the news. Everywhere we turn it is Roman Catholicism that holds sway. Now we note that, although Holland's state religion is Protestant, since 1850 that country has been governed by the Roman Catholic clergy. They are usually able to form a bloc in parliament with certain minority parties even though they actually have only about thirty per cent of the seats. The Roman Catholic population is growing rapidly and now exceeds forty per cent of the total. To make matters worse, there is no unity in the Protestant ranks—they are tragically divided over non-essentials.

Goats for Relief is now a part of the National Heifer Project Committee's program. The Evangelical and Reformed Church has already sent some goats through the Church of the Brethren Channels.

A goal of 300,000 new members in the denomination's Sunday Schools during the next year was set by the Southern Baptist Convention's Sunday School Board at a two-day meeting in Nashville, Tenn. Dr. T. L. Holcomb, executive secretary of the board, said the denomination also will seek 50,000 more Sunday School officers and teachers, and 1,000 new schools.

The combined efforts of Protestant Churches in the United States as reported by the Church World Service at the close of 1946 represents a total of some \$70,000,000 of which at least \$17,000,000 has been designated for overseas use in Europe and Asia by way of Church World Service as a common agency, through which the churches can present a united Christian witness to the millions in distress.

In addition to the cash contributions reported, the American Churches have, during 1946, raised more than 10,000,000 pounds of contributed goods, food, clothing, seeds, animals, etc. to bring material aid. The evaluation of \$4,500,000 is for book purposes. The spiritual evaluation of such contributions is of much greater significance. As goals for 1947 it is proposed to lift these totals, at least doubling or tripling the value of the material goods so given. The financial slogan is: "A million dollars a month."

The Church of the Brethren is making a rapid changeover from short-term relief projects to long-term rehabilitation projects in Europe, according to a cable received from Dr. M. R. Zigler, executive secretary of the Brethren Service Committee, who has spent the last three months in European countries. Rehabilitation measures are to be undertaken in Austria, Germany, and in or near Russia, if possible, he said. Some relief projects are being closed in Holland and France in order to concentrate on rehabilitation efforts in eastern Europe.

Membership of the Methodist Church during 1946 grew by 346,369 persons to a total of 8,430,146, an all-time high. Members contributed more than \$150,000,000 during the year for church causes. Sunday School enrollment increased 298,760 to a total of 5,147,508 pupils.

Ten thousand Sunday School workers are expected at the twenty-first International Sunday School Convention which will be held in Des Moines, Iowa July 23-27. These people called "leaders in American life" by convention authorities, will hear Attorney General Thomas C. Clark speak the first night on "Can the church lead America and the world out of the present moral and social confusion that threatens to destroy us?" Mrs. Harber Sibley, named American mother of 1945, will reply by telling how the church can do so.

The convention theme, "Live Christ—teach Christ," will guide college presidents and teachers, pastors and church secretaries, business and political leaders in other addresses in answer to the question, "How shall we make this Gospel effective?" Prayer services, and denominational round tables, as well as addresses and informal visiting among delegates will lead up to the final evening. A great dedication service will climax the convention and send 10,000 "leaders in American life" home to Sunday Schools in all parts of the country with a new sense of the power and presence of God and of the urgency of their task.

Ten thousand heifers are to be sent for the needy during the next eight months. That was a goal which the National Heifer Project Committee aimed at in their meeting in Elkhart, Indiana on March 29. That means that we will be sending twelve hundred per month at that rate. That also means that a lot more people are going to be aided who now are destitute and in need of a cow for milk production.

1946 Thanksgiving Offering

SOUTHEASTERN DISTRICT

Bethlehem	\$ 245.99
Cumberland	63.50
Gatewood	18.00
Hagerstown	726.55
Haddix	11.00
Liberty	18.50
Linwood	467.93
Lost Creek	104.56
Mathias	70.00
Maurertown	437.67
Mt. Olive	225.23
Oak Hill	54.41
Prosperity	27.00
St. James	175.33
St. Luke	10.00
Washington	331.91
Miscellaneous Southeast	10.00

PENNSYLVANIA DISTRICT

Allentown	\$ 40.00
Altoona	88.00
Berlin	510.25
Brush Valley	70.00
Calvary	65.00
Cameron	41.00
Conemaugh	121.00
Highland	100.00
Johnstown First	557.21
Johnstown Second	69.50
Johnstown Third	565.14
Kittanning	20.00
Masontown	152.78
Meyersdale	150.00
Mt. Olivet	28.50
Pittsburgh	180.60
Quiet Dell	44.50
Sergeantsville	30.00
Summit Mills	204.25
Uniontown Second	165.80
Valley	132.50
Vandergrift	54.00
Vinco	332.89
Waynesboro	60.00
White Dale	17.33
Yellow Creek	5.00

OHIO DISTRICT

Ashland	\$ 769.71
Bryan	554.93
Canton	148.50
Clayton	13.00

Columbus	30.56
Dayton	1,368.02
Fairhaven	85.52
Firestone Park	121.50
Fremont	8.85
Glenford	55.00
Gratis	181.80
Gretna	242.43
Louisville	461.36
Mansfield	100.00
Mt. Zion	5.00
New Lebanon	367.50
North Georgetown	61.00
Pleasant Hill	176.85
Smithville	635.70
West Alexandria	76.36
Williamstown	125.30
Miscellaneous Ohio	20.00

INDIANA DISTRICT

Akron Coop.	\$ 27.00
Ardmore	120.60
Burlington	122.30
Center Chapel	66.26
College Corner	47.25
Corinth	88.29
County Line	19.50
Denver	184.55
Dutchtown	51.52
Elkhart	750.00
Flora	280.50
Goshen	654.24
Huntington	118.45
Loree	274.32
Mexico	195.00
Milford	85.25
Muncie	262.84
Nappanee	425.00
New Paris	408.60
North Liberty	121.22
North Manchester	176.96
Oakville	213.00
Peru	75.00
Roann	228.13
Roanoke	87.45
South Bend	1,336.25
Teegarden	8.50
Tiosa	27.60
Warsaw	285.72
Miscellaneous Indiana	35.00

CENTRAL DISTRICT

Cerro Gordo	\$ 117.55
Lanark	366.75
Milledgeville	503.53
Udell	35.00
Waterloo	424.33
Miscellaneous Central	103.00

MID-WEST DISTRICT

Carleton	\$ 25.00
Cheyenne	35.00
Falls City	173.50
Fort Scott	17.00
Hamlin	46.90
Morrill	19.82
Mulvane	60.50
Portis	5.00

CALIFORNIA DISTRICT

Lathrop	\$ 56.00
Manteca	81.00
Stockton	21.00
Miscellaneous California	70.00

MISCELLANEOUS

National W. M. S.	\$1,750.00
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When I Have Left These Hills

When I have left these hills I loved and roamed
 To pass beyond the dust, may I have won
 More than applause in temples gaudy-domed,
 Where bubble names are blazoned like the sun.
 May I recall that I have built; have made
 Some shoot the greener, or some lens more clear;
 Have checked the reddening of some hand or
 blade,
 Or rose with laughter over loss or fear.
 May some great tree that unobserved I sowed
 Smile in its April bridal; may some mind
 Glitter more keenly that I marked the road,
 Though I be covered by the fog behind.
 May I be one, when I must seek the Void,
 Who lighted lamps, with no old hearth destroyed.
 Stanton A. Coblentz.

Managing Life

by Roy L. Smith

Life was made to work. Any person who is not making a success of life needs to re-examine his philosophy of life.

On one occasion when Jesus was questioned as to his major purpose in coming to earth he replied: "I have come that ye might have life and have it to the full." There are those who have thought of life as nothing more than a huge gamble, and others who have thought of it as little more than an exciting game. But to Jesus it was a divine gift to be lived to the utmost, and when it is so lived Jesus promises that it will be highly thrilling and a satisfactory experience.

But such a life must be managed, and that means that it must be dedicated to a master purpose. The writer of Ecclesiastes was one of those who had tried to suck life dry, and had found it a disappointing experience. Only as it is filled full, is it endurable. Not the things we get out of life, but the things we put into life, furnish us with satisfaction.

All this sums up the proposition—every detail of life must be brought under subjection to a great central, masterful idea.

A young mother of four small children, with a husband incapacitated for hard work as a result

of an automobile accident, wrote to a radio commentator and said: "We have very little to live on, but we have everything to live for." That kind of a woman has found the secret of great living, even though she lives in a small house in a small town, well off the highway.

Life is like a high-powered car. It holds the capacity to provide us with vast enjoyment, but it has to be driven. It cannot be trusted to run itself.

It is at this point that our Christian faith comes to the rescue: it gives us the objective for which to live. In Jesus' words: "Seek ye first the kingdom of God, and His righteousness, and all these other things will be added unto you." And he could have added, "as they are needed, in due time, and according to your necessity."

Let any man approach his Christian life with that simple principle in mind, and he will discover it solves a long succession of problems. It will solve the problem of giving, of social attitudes, of personal contacts, of personal habits, of business methods.

Christian stewardship is nothing more than the policy of putting Christ at the center of life, and arranging the details in reference to him.

A Hand - Written Bible and a Church Full of Men

(Man-power was needed in Trinity Lutheran Church, Pittsburgh, Pennsylvania. And so, Pastor G. E. Swoyer led this simple and nobly executed experiment which produced "A Hand-written Bible and a Church Full of Men." Brethren pastors will remember that Dr. Swoyer has given the morning devotional addresses at all three of the Pastors' Institutes held in Ashland.)



"The Bible is a book in comparison with which all others in my eyes are of minor importance and which in all my perplexity has never failed to give me light and strength."

Those words were spoken by General Robert E. Lee, one of America's bravest and most lovable men. Countless people have discovered that truth when they have read the Bible devotionally. Careful students know America was blessed because of the sacred Scriptures and Queen Victoria declared that the secret of Britain's greatness was God's inspired word.

A recent experiment showed how spiritual blessings may come through the Bible. It was like a trip into the City of God where one could see Bible facets sparkling forth the truths of the Almighty.

After an absence of ten years I returned to Pittsburgh to a church in the downtown area. One had called this church a "sinking ship," but I felt that a ministry there should succeed. I, therefore, left a church in Ohio of 2,900 members and came to an almost discouraged 400 membership. One might have said that what was needed to succeed was a human dynamo in pantaloons, but God's Word tells us success comes not by man's might,

but by the Spirit of God. We determined to use God's way, give the Holy Spirit an opportunity to work and let it all come about through having men write out the entire Bible in long hand.

To succeed with such an enterprise required careful planning and organization. We knew we had to use around 150 men or more so each would not have too many pages to copy and so become discouraged. A capable chairman was selected and a strong committee was given him. They tore a Bible apart, one with large type, and planned for each man to have four pages of it. Each was given enough blank paper on which to copy his portion and all for each man was placed in a large envelope with his name and number on it. All was carefully listed in a notebook. The men were given six weeks to finish the writing and all were to be finished two weeks before Pentecost so the sections could be bound and make the handwritten Bible.

It is doubtful if any worshiper present on the Day of Pentecost will forget that dramatic moment of presentation. The committee brought the Bible forward and soon dozens and dozens of men lined up in front of the altar. The chances are that in the history of that church there was never



so much man-power in evidence and surely no group could have been any happier over a work well done. When the Bible was accepted by the Vice President of the church, one felt the Presence was especially there and that this was indeed the Day of Pentecost.

What a unique Bible it is! Written in ink of various colors, some parts printed even as the monks of old used to copy the sacred Word, some portions almost illegible and others as clearly and beautifully written as a cameo cut, that Bible will be a precious heritage for our church which proclaims the Gospel in the heart of a great metropolis.

The spiritual influence was not only general, but in positive ways individuals were spiritually moved. The boys found that strong men in the Bible were followers of God and that God has a place for the manliest in His service. The older men rejoiced in their efforts and a leading oculist of our city happily told how he thought he had written the word "tabernacle" a thousand times. The influence grows. That Bible is ever a center of interest. All three of our great city newspapers had articles about the endeavor and several used large pictures which were reprinted nationally

in five or six magazines. Letters came in asking about the mechanics of the undertaking and others inquiring about the spiritual value of such a work. It was an experience which centered attention on God's holy Word.

Our church in Pittsburgh now goes ahead splendidly and the men attend. The church has learned there is a manpower which will serve once the way is clear. If one of the families of our church had been influenced to love the Bible more, the task would have been worth while, and yet we believe countless hearts have been brought nearer the throne of grace through the simple experiment of writing out the Bible in long hand. Only God can measure the extent to which their hand-written Bible has helped people to appreciate the Bible more and to have been drawn more closely to the Cross and the blessings of salvation.—Reprinted from THE NEW LIFE MAGAZINE, copyrighted 1947 by The General Board of Evangelism of The Methodist Church.

Missionaries today are taking to the air. Instead of the old method of traveling through malaria infested jungles the modern missionary takes off in a Piper Cub plane and will make the journey which formerly took weeks, in a few hours. This will revolutionize missionary work in many fields of service throughout the world.

The missionary takes a course of training covering intensive work for about sixty-five days. By that time, he should be able to do repair work on the motor and keep the plane in repair on the field. The Cub plane today costs about twenty-two hundred dollars, about the cost of a station wagon, and is much more effective in certain phases of missionary work. It is comparatively safe to land in difficult places, can be set down in a field; in fairly normal weather conditions one can take off in a very short run. Very economical to keep up, the plane will do twenty-five miles on a gallon of gasoline and has a cruising speed of seventy-five to eighty miles per hour.

Are you interested in this new method of taking the Gospel to the needy peoples of the world? It is now possible for you to get this eight hundred dollar course in flying free of charge. Think of it! All you need to do is to feel called to a mission field, be certified by a missionary board, convince the school that you really mean business and are actually going to some mission field, and the training is yours. This Missionary Flying School at Kenosha, Wisconsin, is perhaps the only school in the United States which gives missionaries of any denomination this full course in flying free of charge. It is a school run on faith, directed by Rev. Gilbert Howe. Here is a splendid opportunity for red-blooded young men with a vision of world service.



What Is a Good Work?

by Josefa M. de Anton

(The following article was written by the wife of Jose Anton, our pastor at Gerli, Argentina. It was recently published in the South American Brethren publication, "Testigo Fiel.")

Text: Matt. 26:1-13.

When Jesus was in the house of Simon, Mary, the woman who loved Jesus and who had chosen the good path came and poured precious ointment on Jesus' head . . . "Having an alabaster box of very precious ointment, and poured it on his head." Although it was of great price, she did not realize the cost of it. He who loves another never calculates the advantages which an act might bring to himself; he lives only to please the one he loves.

Judas criticized the act; the others joined with him in his judgment.

Without doubt the origin of the criticism was envy. They couldn't understand this act; they lacked love and tolerance and thought that this money had been badly spent. There are many today who think the same.

They pretended that this ointment ought to have been sold; the money given to the poor. This was very easy, was it not? To help the poor with another's money? Why didn't they do it with their own money? The deed which Mary performed was inspired by the most pure and holy love. The price of the ointment didn't matter to her, nor the criticism of her companions. With all, her heart and mind, she was absorbed in a profound adoration. She didn't perform the act that it might be seen by the rest, but they saw it. The fragrance of the perfume filled the place where they were, and filled also the entire world, since, according to the promise and prophecy of God himself, wherever the Gospel could be preached, there would be remembered what she had done.

My esteemed readers, we also can bring offerings to God, though perhaps they be not all we could give. Remember the widow who could give only two mites as an offering to God, and she received the same approbation as Mary.

It is told that on a certain occasion a gentleman was having a birthday. His tiny daughter went to him very early in the morning while he was still in bed. With great

Foreign

Missions

affection she put into her father's hands a little package; she wanted to make an offering to her father on his birthday. When the child drew back, the father who had wakened, opened the package and found something whose identity he could not immediately decide; the little girl had given her father a tiny pin cushion, and since she didn't want her mother to know it, she had made it herself. She cut an old stocking and with old rags and needle and thread and stitches of all sizes, she concocted it. The little pillow had all forms and none; in reality, no one would have given five cents for it. But there are other means of giving value to things. In spite of the fact that the pin cushion had no value, the father was quite pleased and grateful to his little daughter and said: "If some one told me to choose between the cushion of my little daughter and a purse of gold I would choose the pin pillow because my child offered it with much love and affection." She had done all she could to bring a gift to her father.

May God grant that this little story may serve to help us understand that it is not that which is great or costly which pleases the Lord, but that which we offer Him with love and with all our hearts. God is pleased by all our small good works, and truly we shall not lack His blessing.

(The following letter was written to Adolfo Zeche by Magdalena Anton, Daughter of Pastor Jose Anton. In the next issue of the Missionary Number we will publish a recent informative letter written to the Missionary Board by Sr. Anton.)

Dear Brother Zeche:

I am very well and very happy here in Santa Rosa, on account of what I can do for the Lord and His work. During these days I am seeing the need that there is here to announce to them the precious message of the Gospel, as there is no church here.

Every afternoon I go out visiting the houses, giving tracts and conversing with the parents of the children that come to our Vacation Bible School. What I like best is the interest and love with which they listen to me and receive the Gospel.

I went to the principal part of the town which has very nice buildings and lots where we could put up the tent, and where also there is a small empty house with a hall

which is not bad if you would like to rent it. It will cost 10 Argentine pesos monthly (about eight American dollars).

In this part of the town no one knows about the message of Christ, and many people mentioned to me that it would be nice if they could have a work there.

On Wednesday I had a ladies' meeting which was well attended and they asked me if I could have a regular meeting every week.

We had one on Friday with about 40 persons, and several youth among them.

This week when Brother Salimena came to see me he was very pleased and glad to see the great enthusiasm and interest that had arisen amongst the families on account of the Vacation Bible School, as they can see the progress that the children have made according to their spiritual life, learning hymns and many Bible texts by heart.

Brother Salimena was the one to introduce the evangelization work which he carried on during several years; he was compelled to leave it on account of being changed to another section in a town more to the south in Argentina. He works for the railway station.

It would be a great pity to abandon this group of believers now that they feel so much interest and desire to know more and more about their doctrines and the gospel.

For the moment we must leave this work, Brother Zeche, in the Lord's hands. Meanwhile we shall continue praying for Him to show us the path to follow and which is His divine purpose.

Here we are praying for you and for all the Brethren in the United States and we remain very thankful for what you have all done in favor of these souls, and will to God that He shall always bless them.

With brotherly love in Christ.

Magdalene Anton.

Argentina as a Mission Field

by Juan Iztueta

(This is the first in a series of articles to be written by Juan Iztueta, a South American worker. It will be worth your while to follow this series.)

Sincerely believing that our dear brethren, readers of THE BRETHREN EVANGELIST, look upon Argentina as a mission field, and will be interested in learning something of the various aspects of the field as such, I am writing these lines, hoping that they may be a blessing to all my readers. After 27 years of work for the Lord in this country, always blessed with the spiritual and material support of the dear Brethren in the United States, and being even now a worker on the field, I feel greatly indebted to you all.

I hope, with God's help, to present in this and the following articles, several aspects of this field—its problems, pros and cons, which the missionary finds in his work, characteristics of the people, and the political, religious and social factors which tend to check the advance of the gospel. It is true, that much has been written on these points, and particularly on the central theme, "Argentina as a Mission Field." But there is still much to be said. Furthermore, much has been written on the basis of theory and conjecture, while I wish to write on the basis of practical experience as a common soldier who has been from trench to trench, feeling the heat of the battle. The "Generalissimo" who said: "I came not to send peace, but a sword," (Matt. 10:34) is still at the front, and though his faithful soldiers are not many, the battle is none the less arduous, but thank God, it is not a losing battle.

A FEW GENERAL FACTS

At present, two opposing forces are at work as regards religious teaching in the schools. The Roman Catholic band insists on the religious teaching, while the liberal band opposes it. To such an extent are spirits worked up over this matter that here in Firmat the priest took hold of a liberal opponent who writes for the local paper, and gave him a thorough beating right in the street.

The tentacles of the Roman clergy are displaying full activity within political spheres. Our president, Peron, is an avowed Roman Catholic, educated in childhood in Catholic schools. Although the majority of his followers are religiously indifferent, the president is well aware of what it means to count on the clergy, and in order to make sure of it he withholds no privileges from them. The minister of Justice and Public Instruction, Senor Gache Piran, is another Roman Catholic, through whom the Roman tentacle reaches unsuspected power in the political, religious, and social affairs of the country. In view of these circumstances, the younger clergy has become assailable, belligerent and routing. These particular characteristics seem to appeal to the people, and especially to the mass of young people grouped in what is known as the Accion Catolica Argentina, an institution which has become the object of much praise and condescension on the part of Peron and his men of government.

In order to give a clearer idea of the social-religious background in which we must work as missionaries, I shall give a few statistics regarding the number of students in the secondary schools who assisted voluntarily to the classes of religious instruction during 1945. These figures have been taken directly from the General Directory of Religious Teaching.

Normal Schools (Catholic)	98.57%
Schools of Arts and Crafts	96.02 "
Technical Schools	95.54 "
Normal Schools	95.15 "
Women's Professional Schools	94.51 "
Miscellaneous Institutions	94.21 "
Rural Trade Schools	88.30 "
National Colleges	87.83 "
Industrial Colleges	79.64 "
Lyceums for Women	77.36 "
Incorporated Schools	92.08 "
General %	93.47

It must be borne in mind that in the department of government from which these statistics are issued, it is the clergy who holds the handle to the frying pan, and they fry their cakes with oil to suit their hierarchy. Nevertheless, these figures clearly show that Argentina, as a missionary field, is overgrown with malignant weeds, among which many souls are being lost for lack of the old time missionaries, full of zeal and courage, unafraid of advancing in spite of the fury of the Catholic lion or the hidden serpent of socialism, communism, humanism, liberalism, and other isms.

Our constant prayer is, "Lord send forth laborers to this thy field."

Caring Spells Sharing

by E. M. Riddle

SHE CARES

An aged woman handed two dollars to the parish worker, saying, "This belongs to God and I want the church to have it." Then she explained, "I just sold my silkworm cocoons and received twenty dollars for them. Before using any of the money I first took out God's share. I am sorry that there is not more but I hope that I shall have a larger sum next year.. This is my first crop since the war." The balance represented the only crop and the only income this faithful Chinese Christian would have until the next crop was raised. She walks five miles to church over rough roads in spite of the fact that she is of the generation with bound feet. Her only son was killed in the war, but this mother continues to live in the old home. In the little garden plot she raises chickens and vegetables. "The chickens are an uncertain quantity as soldiers, too, like chicken," she said.

A COOLIE LOVES HIS LORD.

Ah Niu is a ricksha coolie who loves his Lord. He is faithful in tithing but he does not stop with a tenth. One day he pulled his little vehicle into the church yard and turned the seat over. When asked about it, he said, "That means my ricksha is not for hire." You see the "hong" won't rent me this for only six days a week but makes me pay for Sunday, too. Now, I can't afford to pay seventy cents and not use the ricksha. That would take too much of what I earn during the six week days. So Sunday morning I get up early and pull until I have earned seventy cents. Then I turn over my seat and I won't accept another fare even if it is someone going right in the direction of the church. But you know my last fare sometimes has amounted to as much as sixty-five cents, five more than I need for my rental. Do you want to know what I do with the extra five cents? "I have that much extra to put into the collection basket at the church." Then with a broad smile, he said, "This morning I have eleven extra coppers for the Lord."

BUTTER FOR THE LAMPS.

In French West Indies there are few churches with electricity. The others have little lamps with oil. The preacher said, "When I preach in the evening I have to hold the lamp in my hand while I read my Bible." During the time when the island was blockaded, all kinds of oils, butter and fats became hard to procure and were rationed strictly. But many members gladly gave their ration of cooking oil that they might have light in their churches. In one family of several children, the preacher asked the mother if she had received her ration of cooking oil lately. She said, "We did not get for the last few days, but we did get a little butter which we took to the church so we could have light for the meeting." "And you have given all the butter to the church," said the minister. In reply the good woman said, "Yes, I have other things which we can eat. We need spiritual food more than we need the other."

THE LORD JESUS CARES FOR US.

"The Lord filled the dwelling": Ex. 40:34-38.

So the shrine which they built to worship in became their guide, and the outward and evident sign of the care of Jehovah for His people. His presence brooded over it, both in light and shadow. It is not easy to state it other than in the words of this final passage and what they suggest, which is this: God completes and blesses all generous effort. Wise and willing-hearted giving and fellowship of doing make a "place of meeting" for the human and the divine. Stewardship may not always build a church, but every expression of it does make a place for God in human fellowship.

WE SHOULD SHARE WITH HIM.

"Every man shall give." Deut. 16:13-17.

"Every" the dictionary says, means "each" (individual or part) without exception. It is the most inclusive word in the English language and at the same time the most precise. It leaves no body out. The Bible had an "every"

for about every recorded situation. Try a study of the word "Every" in the Bible with the use of your concordance. (It is a Biblical study with fascination.)

The Bible omits no one either in duty or responsibility, least of all in stewardship. Note the 17th verse of this chapter in Deuteronomy—"And they shall not appear before Jehovah empty: every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee."

In conclusion, we say:

A Christian Steward—

Recognizes that God is the Creator and Giver of all things;

Accepts these gifts as evidence of God's loving favor;

Acknowledges his responsibility for the use of time, abilities and material possessions as God's steward;

Believes that stewardship requires regular, systematic, proportionate giving of time, abilities, and possessions in the service of Christ.



The Dreamers Cry Their Dream

(For Ralph Cheyney)

The dreamers upon their hilltops
Catch visions that flame the mind.
They call to the shackled plainmen
To leave their ills behind.

But the plainmen keep on plodding
And the dreamers cry their dream,
And now and then a plainsman
Catches tomorrow's gleam.

The dreamers still cry their heart-song.
Their citadels never fade.
Some day mankind will be claiming
The world the dreamers made.

Lucia Trent.



Believe Ye Therefore

The one who doubts there is a God
Has never climbed a moon-drenched hill
To watch the stars swarm overhead
And listen, reverent and still;
Or lain in silence on the grass
Some lucid dusk as day grew late
And gazed his fill into a sky
Immovable and obdurate.

E. V. Griffith.



ELDER S. L. HANG

S. Lewis Hang, the oldest resident of Louisville, Ohio, recently passed to his eternal reward at the age of 97 years.

He was the last surviving charter member of the Brethren Church at Louisville. He was a most useful man in the local church and had a very distinct part in organizing other Brethren Churches.

Elder Hang was a progressive citizen. He was not only active in church work but a strong promoter of Sunday School Institutes and conventions, also an unusual community leader, while he lived on his farm.

He was a man of strong convictions, thoroughly conversant with church actions and national affairs until just a few months before his passing, in spite of his loss of eyesight about 20 years ago. His son, Lloyd Hang, and daughter, Mrs. Bertha Eshelman, both at home, have read papers, magazines and the Bible to him for years. He also was dependent upon his radio for devotional services and news.

Hundreds of people called upon him every year. No minister of the gospel ever got out of the home without a prayer.

The writer was his pastor for 12 years, two pastorates, so had every opportunity to know the life and worth of this good man. Several years ago he made all the plans for his funeral services. It was his request that I speak on that occasion from II Tim. 4:6-8. Assisting in the services were his pastor, Rev. John Byler and Rev. Emerson Rugh of the United Brethren Church and a near neighbor.

In his younger days, he often supplied in the pulpits at North Georgetown, Middlebranch and Canton, Ohio. He would drive his horse the distance of six to fifteen miles and often carried his lunch with him, so as to drive while eating. This reveals a bit of his enthusiasm and ardor for his church.

Elder Hang was a real inspiration to many preachers and church leaders. He frequently talked personally to young people about the Christian ministry and missionary work of the church. His zeal, devotion and love for the church can well be a precious memory and challenge to those who follow after.

May the Holy Comforter be gracious to the son and daughter as well as the church which he served so long.

E. M. Riddle.

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CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 4, 1947

WHAT IS SUCCESS IN LIFE

Scripture: Joshua 1:6-9; Prov. 3:1-6

For The Leader

THERE is a strong wave of opinion today to minimize the importance of abiding by rules and standards in life. Everywhere you go, people are seeming to forget the principles of living. This results in a weakening of the moral nature, and bores at that reserve which tells us right from wrong. Be it known, however that no one reaches true success in life by passing by the standards of self-control. To succeed, we must abolish the frivolous, the wasteful and the chaff from our activities. To succeed, we must abide by the code of successful living. We dare waste neither time nor money. Every moment of time, every dollar we get, should be applied diligently to advancement towards success. In other words waste your substance in riotous living, or apply it to the paving of the road to success. If we want success we must look to God for help and strength and guidance.

DISCUSSION

1. **WHAT IS SUCCESS?** The other day we heard a person define success. At least, it was their definition. They said they wanted to get married, build a home and live a happy life. What do you think of that definition? A look into the lives of people of the generation past will give us some side lights on that definition. Others have married, built homes and lived happy lives. Do you think all of them reached real success? Some of those homes were not very happy, others were saddened by untimely deaths, others suffered financial ruin, and lost those beautiful homes they built. Their success was in the material, and it didn't end up like they wanted it to. We are smart if we shall consider success in life to mean the overcoming of all of life's disappointments and heartaches through a trust and faith in our God.

2. **SUCCESS THROUGH FAILURE.** The man who never fails is not much of a success. For we build on the failures of life. Picture to yourself a "successful couple." Analyze their lives. Did things always go rosy with them? Did they have no temptations or sorrows? Did they not face financial difficulties? A beautiful sunset at eventide does not necessarily show evidence of the storms of the day. It is not so much the troubles that come on the road to success, but how you meet them when they come. Remember that time worn story of the two frogs? These two frogs, fell into a crock of cream. There was no way to get out, so the one frog gave up and sank to the bottom. The other frog kept swimming. Came the dawn, and Mr. Swimming frog was alive, and resting on a pile of butter. Keep going in spite of set-backs, looking to God for strength and guidance.

3. **PITFALLS CAN WRECK US.** Yes, even though we speak of overcoming failures, yet we must consider that some things cannot be overcome. There are pitfalls which can completely wreck our chances of success. All of us meet them. A young man or woman who goes out and indulges in sin and immorality is in a pitfall which will wreck their chance of successful home life. A person who drinks and dissipates in this way is tearing down mental and physical fibers in his or her body which will make them mentally and physically weakened. Listening to (and telling) a lot of vulgar and "off color" stories can ruin a moral sense of balance which is hard to restore. We can never listen to a dirty story and have as pure a mind as we did before. It is far worse if we are guilty of repeating it to some one else. To avoid these pitfalls, and the many others, live pure, live clean. Watch your habits, your thoughts and your companions.

4. **GOD'S ADMONITION.** We cannot tell you too strongly that God has set up certain standards for us. If we follow them, we shall reach full glory in life. If we ignore them, we shall continue to fail. God told Joshua at the time Joshua took over the leadership of Israel, certain things. Among them He told him to be strong and of a good courage. We like those words, "Be strong!" That is, be strong in resisting evil and temptation. Be strong in shunning sin and evil companions. Be strong and say no when danger surrounds you. Be strong that you might prosper in life. Abide by the books of the law of God, and then thou shall have good success.

5. **FLOWERS OR THORNS?** Most of us are in High School or College. We are going to change a lot in the next few years. Not that we are going to change our principles or standards of living. We hope not. But physically, we are going to change. And we shall also change in our mental and physical concepts of life. Get out some old pictures of yourself and see how you have changed. See what we mean? You are going to grow into a more beautiful "flower" of purity, good morals, and influence. Or you are going to grow into an ugly, hateful thorn. When people see you, they will note the change. What do you want to be? Your habits, your goals and your activities will now determine your life. **You have reached success when men respect you, and God approves you.** Are you aiming on reaching that goal? If so, pray daily, read your Bible, and remember what your leaders, preachers and others have told you.

QUESTIONS

1. Discuss the life of Joshua. Did he succeed in meeting the admonitions of our scripture lesson tonight, or not? How did he succeed with men and with God?
2. Name ten successful people in the Bible. Why were each of them successful?
3. Name ten people who you believe (in the Bible) were not successful. Why not?

SUGGESTED PROGRAM

Recorded music (hymns) as a prelude.
Songs: Use records, and sing with them.
Prayer and Scripture lessons.
Leader's talk, topics and questions.
Special music, business, benediction.
(How are you coming on that tithing playlet?)

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmier

(Helps for Christian Missions)

WAITING

We are watching for the coming of the messenger of Christ.

And he cometh late—he cometh very late;

We are weary, worn and heartsick—tell us, why doth he delay?

Dim our longing eyes; but still we wait, and wait.

We are waiting, list'ning, watching—is there no one who will come

With the message of salvation? Can it be

They who know it have forgotten Jesus meant it for us, too?

Shall we watch in vain His messenger to see?

We are watching for the messenger of Christ—it groweth dark,

The night cometh, and our need is great, so great!

Some we love are lost and dying, they have never heard His name,

Oh, for these it may be he will come too late!

—By Edith L. Young.

WHY THE HEATHEN ARE WAITING

Scripture: Luke 10:1-3

Suggested Hymns: "Lord, Send Us Forth," "O Zion, Haste," "The Call for Reapers."

Leader's Prayer

Seed Thought Provokers:

WHY are the heathen waiting for missionaries after 20 centuries of Christianity? The Missionary Digest states that there are 250 millions in China who have not been evangelized, in India 200 millions. India is the most neglected country having but six missionaries per million inhabitants. Africa has 56 missionaries per million.

The greatest sit-down strike in the world has not been on the part of labor unions but in our churches on the part of those who claim to be saved and have never as yet won a soul! The main business of a Christian is to win souls (Mk. 1:17). He may farm for a living, but his business is winning souls. **GOD HAS A MAN-POWER SHORTAGE** (John 4:35, 36; Matt. 9:36-38). The harvest is already white. There is no more opportune time than NOW. Sixty per cent of the world is unable to read. Surely it is a needy world. Missionary Service Banners in our churches would have saved us from World War Service Banners. Jesus asked us to pray to the Lord about laborers (Missionaries and Soul Winners) but we did not pray. He promised to pay His workers for this business (Mark 10:29, 30; Luke 18:29, 30).

God is begging for workers! When God gets the workers to do the business He wants done the world will be evangelized. Christian people have enough resources to have evangelized this world in one generation. They do not have the same soul-saving passion that dominated the Saviour (John 9:4). The redemption of poor sinners was worth more to Jesus than the glory which He had with the father before the world was (Phil. 2:6-8). Soul winning was His life business and joy (Heb. 12:2). His example left us to walk in His steps shows that soul winning cannot be done by proxy—transferred to missionaries and evangelists. On 19 different recorded occasions Christ won His souls through personal evangelism. But today "The average church officer has not the slightest spiritual concern for the salvation of other people," says Bishop Henderson. Jesus said, "If you follow Me I WILL MAKE YOU CATCH MEN (Matt. 4:18, 19).

But church members will do anything in the way of church work but win the lost to Christ! The devil is doing all in his power to keep people from doing two things—pray for laborers to win souls, and to be winners of souls themselves. The thing that Jesus wants done in our lives more than any other thing is to win souls. He commands us to do it (Acts 1:8; Mt. 28:19, 20). "Lo, I am with you always, even unto the end of the age" is conditioned upon our obedience to His command to win souls. He is waiting for us to get souls saved (John 17:18; 2 Pet. 3:9). God is ready, the harvest is ready—all that is lacking is the laborers.

If Christian churches and homes do not furnish the laborers from what source will they come? We are lacking: "The laborers are few." PRAY the Lord of the harvest to raise up soul winners and missionaries to thrust them out into the field which is the world. God is calling for workers who put soul winning first. He does not need "church workers" so much—He needs soul winners! **HE IS CALLING YOU!**

Suggested hymns: "Work for the Night Is Coming," "To the Work."

Directed prayers for our missionary interests at home and abroad.

INDIANA AND OHIO PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS

How are we going to get enough workers to staff our six camps this summer? We have not tried to increase the number of campers or staff members, but are only trying to take care of the number we are sure will count on coming.

Yet we have less than half enough names offered to supply the camp staffs. We have sent out blanks to every one of you, so that no partiality will be shown. We are giving everyone a chance to name the personnel of the staffs. Have you sent your share?

No doubt some of your young people are counting on coming to Camp. Will your church or school be doing its share to take care of them?

Will you not help by securing the services of someone who can help with any of the ages or the activities of young people? Will you not help by urging them to attend Leaders' Camp? Will you not do your best to be there also?

L. E. Lindower, Camp Director.

Fear Departs - -

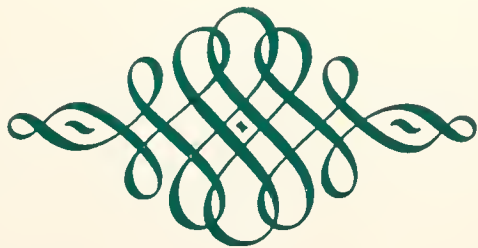
Mabel Glenn Haldeman

The breathless frame, the casket lid, the widely-gaping tomb
May draw the tear, and break the heart, and cast a chilling gloom;
The gracious lips, the smiling eyes, the heart of tender love
Are silent now, but fitted for the mansions up above.

But what of it? 'Tis only till the trump shall give its blast,
And cruel graves shall burst, and they their victims out shall cast;
The Lord Himself shall come with shout, and wake His purchased own,
And usher them to heights supreme, at length to share His throne.

What rapture they shall then enjoy, as in the clouds they rise,
With no obstructions to prevent their mounting to the skies;
The mystery shall then unfold, as changed they shall appear,
With bodies fitted (glorified) for a celestial sphere.

With immortality and light they shall be clothed for aye,
And dwell with God's "intelligence" beyond the Milky Way.
The mortal frame shall nevermore the soaring spirit keep
From dwelling in its native air, unhindered in its sweep.



Glory Appears



Why ever weep and pine for those we loved, now gone above,
When hopes so glowing and so true are ours through Jesus' love?

Why shudder at the thought of death, when Christ has gone before
As Victor, to unlock the grave, and open wide its door?

His presence through the veil will take all blighting fear away,
For it will cast a light ahead, and through the gates of day.

The trumpet sound, the bursting tomb, the face of Christ shall be
Enough to drive away all fear for all eternity!

Oh, resurrection glories, haste, and free us from the earth
When "sons of God" anew shall show their blessed second birth.

The creature then no more shall be in bondage to the flesh
But bodies glorified shall have—forever young and fresh

Look up, ye hoping ones, and see the glory shining through
The heavy clouds of sorrow—there is light beyond the blue.

The Lord Himself is stepping on the threshold of the door
To call His own to His embrace and glories evermore!

The Brethren Evangelist



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Manchester College
North Manchester, Ind.

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INTERESTING ITEMS

COMMUNION NOTICE

The Masontown, Pennsylvania, Brethren Church will observe their Spring Communion service on Sunday, May 4, beginning at 7:30 P. M. All of like faith are invited to share in this service.

Freeman Ankrum, pastor.

Pleasant Hill, Ohio. Sister Sibert, wife of Brother Floyd Sibert, pastor of the Pleasant Hill Brethren Church sends the editor a card under the date of April 17, which reads as follows: "We had 183 in Sunday School the 13th and our pastor is in Pennsylvania holding a revival. We had 259 the Sunday before and 212 the Sunday before that. The 'Little White Church' isn't so little any more."

Elkhart, Indiana. Brother L. V. King reports the reception of eighteen new members as a result of their Easter campaign, and they are still looking for others.

Akron, Ohio (Firestone Park). Brother J. G. Dodds reports a fine service at the Akron Firestone Park Church on Sunday, April 13. He says, "Three made the good confession at the morning service. Later Brother Dodds says in another letter, "On Sunday, April 20, four more came forward to make that good confession." Baptismal services were held on Wednesday evening, April 23.

Gratis, Ohio. We are in receipt of a program of an Easter Cantata from Brother J. Edgar Berkshire, pastor of the Gratis Church, which program was given jointly with the Brethren Church, the Church of the Brethren and the Methodist Church.

Spring Communion is being held at the Gratis Church on Sunday evening, May 4.

Goshen, Indiana. We learn from the Goshen bulletin that Brother H. H. Rowsey has received a call for his seventh year of service with the Goshen Brethren.

We note also that special Mid-week programs have been in progress during the month of April, with various laymen being the speakers at the services.

Washington, D. C. Brother C. S. Fairbanks, pastor of the Washington Church reports that counting the one transfer and five baptisms at the Easter time, twenty have been received into the Washington Church since the first of last October. He also reports that the Sunday evening services are reaching a new high in attendance.

Nappanee, Indiana. Brother J. Milton Bowman, Nappanee pastor, reports the baptism of twelve on Easter Sunday.

The Mother and Daughter Banquet at Nappanee is scheduled as of Tuesday evening, May 6, at the American Legion Home.

Waterloo, Iowa. Brother Virgil Meyer announces the holding of their Daily Vacation Bible School in the Waterloo Church from June 9 to 20.

We also note that they are within \$150.00 of completing the payments on their parsonage.

Cerro Gordo, Illinois. An invitation appears in the Cerro Gordo bulletin of April 20 to call at the parsonage to look over the kitchen. Brother Charles Johnson says, "New cupboards, paper, paint and linoleum have made quite a change, and all for the good." He also says that steps are being taken to change the ground back of the church into a playground.

Vinco, Pennsylvania. Brother W. S. Benshoff says, "Our pulpit has been graced with a new, modern Fluorescent lamp, the gift of Mr. and Mrs. Ira Leidy."

Six members have recently been received by letter from surrounding churches into the Vinco fellowship.

North Manchester, Indiana. New Flannelgraph equipment has recently been added to the Elementary department of the North Manchester Sunday School.

We also note that Dr. Huffman, noted Christian leader, recently was the speaker at several meetings in the North Manchester church.

Falls City, Nebraska. Brother Cecil H. Johnson, pastor of the Falls City Church, reports that on Wednesday evening, April 2, there were seven confessions during the evening service.

(Continued on page 11)

Business Manager's Corner

George S. Baer

Loyalty to the Word and the Church

THIS IS not an editorial theme but a business objective. Brother Vanator writes the editorials in his own inimitable way, and when he says, "That makes me think," we are all made to "think" too. I am sticking to the confines of a "Business Manager's Corner" when I talk about "loyalty." That is what seems to me to be the groundwork of a business enterprise such as our church publishing house. The reason for the existence of this institution is to promote loyalty to the Word and Church of our Lord Jesus Christ. It is a great cog in the wheel of spiritual progress by which the kingdoms of this world are being transformed into the kingdom of God. The whole conduct of this business, the plans for advancement and the appeals for financial and prayerful support—all have in mind the fact that our publishing house is a spiritual agency, a strong arm of the church and is set for the encouragement of loyalty to the church and all its interests and to the divinely revealed Word. It is all a work of the Lord. It is that belief that motivates all our activity.

More Publication Day Offerings

Mrs. Lauren Leitsch, Carleton, Nebr.	\$ 25.00
Falls City, Nebr., Church Offering	24.18
Lathrop, Calif, as follows:	
Mrs. Emma Wolfe	10.00
F. S. Kleist	2.00
New Lebanon, Ohio, Add'l (Previous report,	
\$152.55)	5.00
Waterloo, Iowa, Church Offering	89.50
Bethlehem Brethren, Harrisonburg, Va.	46.35
Warsaw, Indiana, Church Offering	157.80
<hr/>	
Total offering to date (4-23-47)	\$5,493.20

Press Fund Still Growing

Mr. and Mrs. Fred Moherman, Ashland, Ohio	\$ 5.00
Calvary Brethren C. E., Pittstown, N. J.	2.00
Mary E. Reiger, Falls City, Nebr.	15.00
Mr. and Mrs. Lloyd Larson, Falls City, Nebr.	15.00
Falls City, Nebr., Church Offering	37.50
Mrs. Clara Hartle, Hagerstown, M.	15.00
Mrs. Osa Foster, New Lebanon, Ohio	5.00
H. D. Hunter, North Manchester, Ind.	30.00
Warsaw, Indiana, church offering	55.00

(See block on back page)

A Real Challenge

We are giving space to the following interesting letter, dated April 20th, so that it may speak for itself:

"I have been watching with interest the growth of the Press Fund. Seems it is a long way from \$15,000. Now I am made to wonder why we Brethren people can't get behind this and really do things worth while. I have a fine opportunity to watch other churches of different denomi-

nations forge ahead and raise their thousands upon thousands of dollars. Now why can't we come to Conference with this sum of only \$15,000 for a new press?

"If this means anything to you, I will be one of 90 people to give \$100 for the new press fund before the first of July, then we will be ready to do other things. Why tarry? A member of the Roann Brethren Church, but reside in Crawfordsville, Indiana."

The business manager wants to say that he appreciates
(Continued on Page 11)

The Editor Thinks Aloud

Fred C. Vanator

TOO LONG?

IN GOING over some exchange magazines that come to my desk, I came across the following that attracted my attention. I do not know who should receive the credit for it, for it was simply marked "selected." Here it is:

"I was wondering about long meetings. Our minister ran overtime at church today—five minutes.

"He preached twenty-eight minutes . . . and that made one hour and five minutes of service:—which is too much . . . So some people say.

"And if our preacher doesn't watch out . . . they'll be handing him his hat and asking him what's his hurry—because one hour and five minutes in church is such an outrageous long time!

"I was wondering how those folks stood it to sit three hours at the theatre; and two and a half hours at the movies. And I never heard of a dance only one hour long . . . Or a sixty-minute card party. People seem to want to get their money's worth when they go to shows and things. Well, perhaps that's why they want only an hour at church,—That's all they've paid for! I never thought of that!"

This set me to thinking.

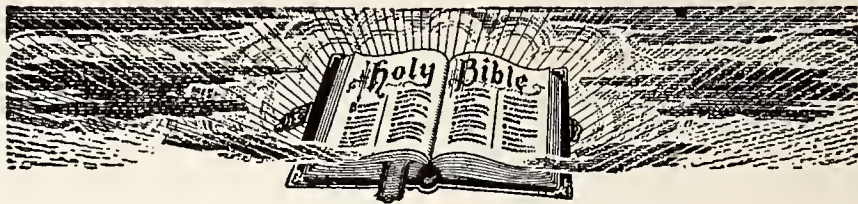
What relation has time to our lives when we go to church? Can a sermon be too long, or too short? Sometimes one minister can say more in five minutes than another can say in an hour. Sometimes a subject is discussed that cannot adequately be treated in a short time. Careless treatment of a living issue may definitely kill it in the minds of the listeners.

After all, the whole issue depends on the attitudes of the entire group. Someone has said, "Some sermons are long when they are short; and others are short when they are long." How true this is. For it all depends on our individual attitudes and desires as we sit in the pew.

If we really go to church to worship and commune with God in a special way, we will never pay much attention to the "hesitancy" or the "flight" of time, for time is a relative thing and we will not count it in either minutes or hours when we are truly feeding on the Bread of Life.

Think it over!

The Bible Speaks



"The Bible Speaks About Stewardship"

Rev. E. M. Riddle

College and Missionary Field Secretary.

THE SUBJECT of *Stewardship* is born of God. Perhaps no doctrine in all the Holy Book has been more neglected, and yet none is any more clearly and distinctly taught. The scripture is a highway of truth and authority on the subject from the beginning to the end.

Another note of great interest is the present emphasis and national stress being placed upon the subject of Stewardship. Only last week a general gathering of representative leaders of many denominations assembled in Eastern Pennsylvania for a conference on this timely subject.

Scriptural References

Paul's writings are fertile on the subject of Stewardship. "Let man so account of us, as ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." (1 Corinthians 4:1-2). "A stewardship of the Gospel is committed unto me." (1 Corinthians 9:17). Again—"If so be that ye have heard of the dispensation of the grace of God which was given unto youward." (Ephesians 3:2; 1 Peter 4:10). "According as each has received the gift, ministering it among yourselves, as good stewards of the manifold grace of God." Every believer of Jesus Christ should be a steward of the manifold grace of God and not just those who are called to be pastors, evangelists and missionaries. It was meant to include all believers. Stewardship comprehends all that *we are*, all *we do*, and all *we have*.

Life—Self

"Ye are not your own, ye are bought with a price."

Stewardship of life demands the giving of "SELF" in personal salvation. When we offered ourselves to become "Christians," it was then that we showed our relationships to our Creator, whose we are and whom we serve. Why should it be so,

that out of the great army of believers, only so few feel that God expects something from them? Are you aware that God is concerned with everything that touches your every-day life? It is my personal conviction that God is just as willing to enter into partnership with a man every day in the week, in whatsoever is honorable work, as He is willing to do on the Lord's Day, when a person teaches a Sunday School class or renders some other important service.

Life is the most serious thing on earth. How beautiful, how wonderfully perfect, when the laws of God are obeyed! Life is so serious that we have no right to say, "I will do as I please, or it is no one's business if I indulge in this or that." Listen to the Holy Word, "For none of us liveth to himself, and no man dieth to himself, whether we live, we live unto the Lord and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."

Now then turn to Malachi the third chapter, and, after reading, will you prayerfully decide whether or not you will any longer rob God? He has the right to live with you and to use your talents.

A few years ago, I knew of three fine young ladies who used their talents of music for the salvation of souls. Through their united effort they supported a missionary. Instead of occupying themselves with the pleasures and frivolities of this life, they invested themselves in service, so that the funds secured might be used to keep a missionary on the field of service. The world should know that such service is most acceptable to the Saviour of men, who gave the greatest commission to His followers—to make disciples.

There are people today, in our own church, who also by their efforts care for a missionary. There are also those who only recently have sent money to assist in the education of a missionary student in South America. There are those also who have

sent money to aid in the education of a minister of the Gospel.

Substance

The law of the Tithe is just as sacred and as much a fundamental law of God as the law of the Sabbath. One-tenth is the Lord's. Take your Old Testament and read there the nature of the offerings—"The first fruits of the ground, the firstlings of the flocks and the fat thereof." Abraham, the father of the faithful recognized God's ownership and man's stewardship, and gave Him the tenth of all. Our God gave His approval of the Tithe in Matthew's gospel 23:23.

I believe that Jesus gave an incentive for the observance of the Tithe when He said, "Give and it shall be given unto you, good measure, pressed down and shaken together and running over . . ." The Apostle Paul taught proportionate giving, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." This does not teach spasmodic giving, nor impulsive giving, but as God has prospered you.

Let it be understood that the practice of Tithing is not only to raise more money. Tithing is also character building. Learn to put God first and not self.

Some of our country's greatest business men today are earnest tithers. The happiest Christian people whom I know are those who know in their own hearts that they are using for God's service that portion of their earnings that truly belongs to Him.

Service

The Bible teaches that we are stewards of the grace of service. The greatest example is none other than the Master while on earth. Note His words, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me:" and again the words, "He that winneth souls is wise." Everyone of us should be more greatly concerned about some time given to definite service in connection with the daily vocation. We are *trustees* under the last will and testament of Jesus Christ. The *executors*, the first witness of that will, who proved it as martyrs, were the apostles and early disciples. But the *trustees* are their successors to the present day, who, though they were not eye-witnesses, yet loved Him and have obeyed and carried out the terms of that will.

Study the doctrine of Christian Stewardship. Our pattern for life is Jesus, the Christ.

The Finest Tribute to Mother

On this day, the sons and daughters of America are trying to tell "Mother" what she means to them. For her devotion and love, for her wise and understanding heart, for her sharing of joy and sorrow alike, we set aside this day to express our gratitude. It is not easy—on this or any other day.

"Mother is the name for God in the lips and hearts of little children," said Thackeray. At her knee, with baby hands locked in hers, we learn to say our first prayers. From her, we receive our knowledge of right and wrong, our respect for other human beings, our faith in Divine Goodness. With infinite patience, she teaches us the give-and-take of living, both within the family and in the larger community outside the home.

No wonder we believe that "the hand that rocks the cradle is the hand that rules the world." Yet the truth is that it does not.

If Mother were heard in the council-halls of nations, no son would ever kill another woman's son in battle.

If Mother's lessons were remembered; if we respected the rights of our fellow-men as we were taught to respect the rights of our playmates, no American would ever be barred from a school, a job, or a home because of his race, creed or ancestry.

Gifts and flowers are lovely gestures. But the finest tribute to Mother comes in other ways. Taking her guidance into adult life; being kind neighbors to people of every race and religion; working for the good of all men—thus we bring to Mother the answer to her prayers: peace—with freedom and happiness for every child born of woman.

You cannot do a kindness too soon because you never know how soon it may be too late.

Editorial Comment

Dr. R. F. Porte

RELIGIOUS CONVICTIONS

IN THE judgment of the writer, the best historians relate history to the problems of life. The mere recitation of events in chronological sequence would not seem to add any value to the total endeavor to know and understand human life. There is need of interpreting the historical and social ideals and significance of the Brethren for our day. We are today no less lost in a maze of religious and social fog than was Mack in the early eighteenth century. Religion is still a human development far from complete. Jesus expresses the idea when He said, "O Jerusalem, how often would I have gathered thy children together and ye would not." The progress toward Christ is a venture by faith. The progress has been and is most pathetic because of human barriers and prejudices and stubborn refusal to forget all else and see only Jesus. "We are all headed for the same place," but like a slowly moving glacier, we are subject to physical forces, such as physical situations and personal caprices, all too well justified by the law of personal right and individual convenience. The Jesus Way talks about losing our lives in order to find them, but people on the earth are all too anxious to preserve their lives in casements of their own construction. Nothing enforces what is just said like our caricatures of the brotherhood of Christ represented by our petty groups of Christians fenced in by flimsy creations of our own design. If the landscape viewed from an airplane looks like a crazy quilt to the flyer what does the religious terrain look like to God?

We may well copy Mack's approach to the study of the Christian faith when he says, "Laying aside all prejudice, and with an impartial and unbiased mind and a love of the truth, investigate the subject with the evidence therein advanced." What would happen if every student of Christian truth dared do just that? When students investigate the physical world they faithfully follow Mack's norm with a result that there is unity in science. A scientist knows when statements are made concerning the physical world by the proven facts of many scientific laboratories. The axiom of the unity of God is contradicted by the attitudes many people assume arbitrarily. The unity of Christians can be attained only by the formula "looking unto Jesus the Author and Perfecter of our faith." Even this fact is proven in the field of secular education that those who follow the way do it with sincere purpose to know and to attain truth and light.

Mack thought of the church as a kingdom with a king and laws. The Bible is the Book of laws and as a faithful disciple he is endeavoring to ascertain the mind of the Great Head of the church contained in the Bible. Holsinger makes clear Mack's meaning about approaching the study of religion with an "unprejudiced mind" in these words, "In suffering ourselves to be carried away by the current of popular prejudice our judgment becomes darkened and the true spirit of examination dethroned." Dr. Edwin Lewis has recently written this truth that "religion can have

this social function only as its roots are elsewhere than in the social." Mack and other persons whose lives have been helpful have had a personal experience with God and from there the experience issues in some social ministry. The true Brethren Church is and must be a reflection of what Mack knew in his own soul. Mack's associates knew of his abilities as a man of the community and later they discovered something of the inner movings of his soul and went with him into a new association and fellowship. The first group of Brethren numbering eight were of one mind and of one purpose by which they dared to ignore persecution to attain what their own souls sought for.

One does not fully understand the impulses which moved Mack until he ponders carefully this statement, "If only men would more faithfully obey the inward promptings, they would more fully obey the way of Christ." This belief is a far departure from the usual idea of the time with its formal and sacramental emphasis. The true faith has never been eclipsed because "the gates of Hell shall not prevail against it." Mack finds the test of all true doctrine in the fruits of life" (Matt. 7:20).

There must be an issue of every type and kind of life. Mack was confronted with this question in line with his practical ideal for Christian faith, in answer to a question as to whether he was assured of direct revelation and call to scriptural baptism, he replied, "So we say also in all simplicity, we baptize in water upon faith in Christ who in these days speaks to the hearts of men." Mack defines what he means by "the call" in these words, "The direct call consists in this, that it instills into the hearts of men a knowledge of the operation of the Spirit of God, and such person does not concern himself as to whether men believe or do not believe." Christian faith is essentially a personal awareness of God. This idea is better explained by Mack when asked whether he thought baptism was essential to salvation, to which he replied that "Christ justifies, and faith in Christ worketh obedience to all His commandments." This is further explained by his answer to the question about any reference to baptism in the Sermon on the Mount. To this Mack referred to the beatitude, "Blessed are the meek" and here he finds justification for complete submission to Christ.

The idea above referred to is further lighted by Mack's answer to the question as to whether he believed that unbaptized saints would be lost without scriptural baptism. To this subtle question Mack answered, "They will be saved if they endure the same test that Abraham endured when he offered Isaac. Salvation is having the true faith in Christ, and this is attained by means of becoming a true servant of Christ." Mack makes clear his view of the sacramental value of the ordinances by his views on infant baptism because the subject cannot partake of the faith that saves and hence baptism of an infant could not have any meaning implied in the ordinance.

The fundamental doctrine of Mack was love. When asked by his son as to whether a man that gave to the poor, prayed and fasted but refused baptism could please God, Mack replied, "Mark well. If a man were to do these things from true faith and love to God, then they would be good and useful; and such a man would certainly not refuse to submit himself willingly to this command of water baptism." It is true love for God that motivates

(John 5:3). A self-righteous man can do a great many things, but not have the love of Christ. The test of true love to Christ is obedience to the smallest commandment. "If a soul doeth presumptuously, and despises the Word of the Lord, and breaks His commandments, it shall be cut off" (See Num. 15:30f).

When asked about the simple and lowly commandments given by God to man, the answer was, "These are to cause man to become humble, since by sinning man has become exalted and conceited." Mack defines Divine love as "like-mindedness with God." The Tunkers could not conscientiously fellowship with those who would not accept the teachings of the Bible as given by the Lord. Mack asserted that no one could maintain Divine love and associate with an enemy. True Divine love cannot dictate to the Spirit of God in mind, wisdom, and counsel; but looks alone upon God as her eternal origin. And the man in whom the love of God truly exists, looks upon God and learns of God, His nature and character.

—Warsaw, Indiana.

If man, in one supreme effort were permitted to release the forces of nature which would destroy the world, Christ would still be supreme over the natural order. He could still bring order out of chaos, just as he did in the beginning.—J. E. Lambdin in the Training Magazine.

TO SUNDAY SCHOOLS OF PENNSYLVANIA DISTRICT

At a recent meeting of the Sunday School Board of the Pennsylvania District, the Board passed a motion requesting the Sunday Schools of the District to make a donation for Sunday School work payable at District Conference or before.

Also the board wishes to make the following suggestions as a means of raising money for the Brethren Training Center. Practically every Sunday School has Birthday Offerings. We would like to suggest that these offerings be set aside for the Brethren Training Center. Usually one cent per year of age is asked. We would like to suggest the following: In the lower classes urge at least 25c per person, but, of course, never refusing the smallest amount. In the upper classes urge at least 25c, 50c, or \$1.00 for each birthday celebrated. This suggestion is working splendidly in one Sunday School, we are told. In this particular school the Birthday Offerings range from 25c to \$20.00. The same thing is possible in your school. With your cooperation, the cooperation of every school, the Brethren Training Center will be a reality. Let us pray for results.

PENNA. DIST. SUNDAY SCHOOL BOARD
Rev. Percy C. Miller, Sec.

Spiritual Meditations

Rev. Dyoll Belote

ANSWER THE KNOCK

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him." Rev. 3:20a.

DURING a summer vacation in my college days, I solicited subscriptions for two nationally known magazines. On a number of occasions my knock at the door of a home brought no response, and after sufficient time to convince me that the inmates were not at home I passed to the next house. That was not so discouraging as was one experience, when upon knocking and after a little wait, repeating the rapping, a little girl came to the door and, in response to my inquiry as to her mother's whereabouts, she informed me that "Mamma said to tell you she is not at home," which information I knew to be untrue, for I had seen her pass between the front door and back door—both of which were open.

Sometimes the members of a family, or inmates of the home, may be engaged in some work that drowns out the sound of a gentle knock, and the caller will have to knock a second time, and louder. Before the time of electricity and door-bells, they used to have "Knockers" which were of two pieces and hinged together so that when the part hanging loose was lifted and struck down on the part fastened to the door, the sound reverberated through the whole building.

How like men's hearts and Christ's knocking at the heart's door is this common illustration. In the midst of the world's turmoil and confusion, Christ comes and knocks. But if men are engrossed in worldly interests they do not hear the summons of the Saviour's knock, and continue in the things they are engaged in without listening or heeding. But the Christ is patient—"He waiteth long, has knocked before."

Sometimes through a sad or tragic experience the Heavenly Caller's presence has been revealed to, or impinged upon the conscience of an individual, and they have "answered the door" and invited the Heavenly Caller to enter. And what gain is theirs who so welcome their Guest! "Pardon, peace, and power" are the reward for inviting and welcoming Christ Jesus into our lives. "Answer the knock."

—Uniontown, Pennsylvania.

CAMBRIA COUNTY, PENNSYLVANIA, C. E. RALLY

The Cambria County Brethren Christian Endeavor Rally will be held Tuesday, May 6, in the Vinco Brethren Church. Rev. Ralph Robinson, a chaplain during the past war, will be the speaker. Rev. Robinson served in India and Burma.

This will be a missionary meeting. Program will include musical numbers and a play by the Johnstown Third Brethren Societies.

Walter C. Wertz.

Benevolent Treasurer's Report

CONTRIBUTIONS TO THE BENEVOLENT INTERESTS

(Regular Benevolent Offering Included)

August 1, 1946 to April 15, 1947

Southeastern District

Bethlehem	\$ 15.00
Hagerstown	213.50
Liberty	12.50
Lost Creek	4.00
Maurertown	34.25
Mt. Olive	25.00
Oak Hill	23.00
St. James	22.00
Washington, D. C.	10.00
Prosperity	10.00

Total Southeastern District\$ 369.25

Pennsylvania District

Berlin	\$ 164.00
Calvary	16.00
Cameron	10.00
Conemaugh	33.00
Highland	21.00
Johnstown First	24.00
Johnstown Second	24.00
Johnstown Third	67.00
Kittanning	10.00
Meyersdale	60.00
Masontown	43.00
Mt. Olivet	37.50
Pittsburgh	30.00
Quiet Dell	10.00
Sergeantsville	20.00
Summit Mills	4.00
Uniontown Second	1.00
Valley	16.75
Vandergrift	42.00
Waynesboro	10.00

Total Pennsylvania District\$ 643.75

Ohio District

Ashland	\$ 215.50
Bryan	159.50
Canton	57.47
Columbus	50.00
Dayton	25.00
Fairhaven	39.35
Glenford	13.00
Clayton	12.00
Akron (Firestone)	18.00
Gratis	53.00
Gretna	26.55
Louisville	104.00

Mansfield	8.00
New Lebanon	9.00
North Georgetown	22.50
Pleasant Hill	12.00
Smithville	299.80
West Alexandria	17.00
Williamstown	65.12
Mt. Zion	8.00
Washington C. H.	10.00

Total Ohio District\$ 1,294.79

Indiana District

Ardmore	\$ 62.40
Brighton	2.00
Burlington	48.80
Cambria	36.00
Center Chapel	28.16
College Corner	14.00
Corinth	54.66
Denver	40.05
Dutchtown	22.00
Elkhart	228.00
Flora	131.68
Goshen	219.40
Huntington	13.50
Loree	10.00
Mexico	53.00
Milford	72.25
Muncie	1.00
Nappanee	231.00
New Paris	316.72
North Liberty	75.11
North Manchester	30.00
Oakville	50.00
Peru	39.00
Roann	49.50
Roanoke	17.00
South Bend	587.00
Teegarden	5.00
Tiosa	15.00
Warsaw	2.00

Total Indiana District\$ 2,454.23

Central District

Lanark	\$ 72.25
Milledgeville	132.00
Udell	17.00
Waterloo	120.50

Total Central District\$ 341.75

Mid-West District

Ft. Scott	\$ 8.00
Hamlin	24.00
McLouth	5.00
Morrill	14.00
Mulvane	19.00
Portis	3.00

Total Mid-West District\$ 73.00

Northern California District

Lathrop	\$ 26.00
Manteca	40.76
LaVerne	13.50

Total California District\$ 80.26

Scattered Gifts

(No church or district given)

Miss Emma Aboud	\$ 1.00
Frank Bogne and wife	2.00
F. M. Sibert	10.00
Mrs. H. C. Coffey	5.00
Horace Merritt	10.00
F. C. Beeghley	20.00
Mr. and Mrs. F. B. Yoder	5.00
Mrs. C. W. Shaffer	10.00
Ida Abshire	5.00
Annabelle Merrifield	2.00
Mrs. Wm. Kauffman	2.00

Total\$ 72.00
 Total receipts to date\$5,143.03
 National Woman's Missionary Society 1,000.00

Grand total\$6,143.03

Last year's total offering\$7,389.05

I have not listed gifts made by individuals only where the church to which they belong was not given me. These are listed in the "scattered" report. If any of these belong to your church and you want your church to have credit for same, just drop me a card and I will include the contributions with your church.

There have been some nice individual gifts and these will be printed later. In some cases no offering has been received from the church itself, only as individuals have sent in their cash or checks. No doubt these churches will yet send in their offerings. If there is a change in totals it will be given in the next report.

Brethren's Home and Benevolence Board.
 L. V. King, Treasurer

ANNOUNCING CAMP JUNIATA PENNSYLVANIA BRETHREN TRAINING CAMP

June 22 to June 29—Young People's Camp, with Rev. Arthur Baer as Dean.

June 29 to July 6—Junior Camp, with Rev. Percy Miller as Dean.

July 6 to 11—Adult Camp, with Mr. Melvin Wertz, as Dean.

The cost for Young People's and Junior Camp is \$13.50 per week, with insurance included. Adult cost is \$10.60, including insurance.

The Camp will be at the same place as in former years—Entriiken, Pennsylvania.

Plan now to attend.

Walter C. Wertz, Camp Director.

The National Sunday School Association

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

announces

THE SECOND LEADERS' CAMP

to be held at

SHIPSHEWANA LAKE, INDIANA

June 12 to 14

FOR BRETHREN CAMP LEADERS OF EVERY
 DISTRICT

Thursday evening, June 12

CAMP LEADERS will unite with the Indiana District Conference in their Youth Rally. Afterwards a Camp Fire service for everyone will be conducted by the Camp Leaders.

Friday-Saturday, June 13-14

MORNING WATCH, led by W. I. Duker will begin each day.

DISCUSSIONS of Camp work and problems will follow throughout the day on Friday, interspersed with "breathers" or recreation or swimming, if the weather permits. It will be possible to bring the Camp to a close so that leaders may go home Saturday afternoon or evening.

TEACHER TRAINING CREDIT is being offered for those who can attend all the discussions and who will submit a notebook of material. This will necessitate seven and one-half clock hours of study, which the Friday and Saturday schedules will provide for.

WHY A LEADERS' CAMP?

New Camp leaders need training. We are urging all new Camp leaders to be sure to get some special training. Camp leaders can get some of the same fellowship in leaders' camp which young people will receive later. We should all have the opportunity to share our experiences and ideas. We can all be benefitted as a result. If you are not a new leader, you owe it to the rest of us to join us in a concerted meditation and sharing in this highest vocation of being a young people's leader.

WHY MEET AT SHIPSHEWANA LAKE?

The home of our original young people's camp is situated centrally for the whole brotherhood. The Indiana Conference has not only invited but has urged us to come at the conclusion of their sessions for our mutual benefit.

WHY NOT MORE VOLUNTEERS FOR CAMP STAFFS?

Where are the lists of prospective staff members we have asked pastors to send in? Four hundred or more young people are expecting to be in Shipshewana Camps alone, but so far we have less than half the number of volunteers to do the work. These are your young people—this is a part of your church work. We can't do it alone. Don't deprive yourself of this privilege.

L. E. Lindower, Educational Director.

National Goals Program

Rev. J. G. Dodds, Chairman

MAKING A SUPPER

A Stimulant for Church Schools

Rev. W. R. Deeter

A RICH MAN prepared a great supper; the tables were loaded with food. There were no restrictions. There was no rationing. They had sugar, milk, eggs, bread, cakes, grapefruit, along with pie, pudding, salads and tea. He had invited guests. The rooms and tables were ready. But, lo, no one came!

Here is a well arranged church building; it has rooms, tables and literature for all departments. You invite them in. That's fine. But does it WORK?

Some buildings are crowded, and they need more room. We know one such in Indiana. They needed more walls, with a roof, separate rooms.

The Host says, "Here, all things are ready." He had tables, chairs, waiters, food. But where were the guests? They had been invited, but none came. "You go out and compel them to come in." Go into the byways, and the highways. Invite everybody. No one special, but the lame, the halt, the blind. ALL! Bring them in.

All right. Now the church is ready; building and equipment is adequate. Invite them. Compel them.

Here is a typical Sunday morning scene. The woman calls, "John, It's Sunday morning!" "O-h-o-o-, what do you want? I'm tired."

Are you getting it? Here comes John moseying down the stairs. They had not set the alarm for Sunday morning. They had for week mornings. Bill is out in the garage fixing a flat. He did not take time on Saturday. Susie is revamping her hair; pinking her lips; adjusting her wardrobe, and ribbons and jewelry.

Finally the chores are done, breakfast is over. They are on their way to Church School. It is supposed to start at 10:00 o'clock, but it is 10:10 and they are five miles away. Dad looks at his lesson quarterly—hasn't seen it yet. Ma touches up a few glances. They arrive. But the Superintendent is late, too. The pianist is late. The minister had begun the service—he likes to be on time. We used to know a Superintendent in Kansas who would crawl up a near-by windmill tower to see if Jones were coming, for it was time to begin.

All right! We invite folks to come, and what do we have to give them when they DO COME? I have had new people come to Sunday School and church and they were there on time, but our own members were late or absent.

Now the teacher is up before his class. "All right; what is the lesson about?" "What was last Sunday's lesson about?" It is just a way to kill time. I have never known a good Christian worker who did not study his Bible. That is his defense. That is his Sword of the Spirit.

I know some folks who do not study their lesson until late on Saturday night. It ought to be begun long before

that. Are we inviting folks in and then starving them when we get them there?

It is well to invite, but there must be something to invite them to. The Superintendent should be there; the teachers there; the pianist there, so when the visitors come everything goes off with a BANG. Working for the Lord; all following their Leader; no one peeved; all feel they are a part of the WHOLE. All feel they are a part of a great work. Yes, I am a part of the Sunday School; the church; the district; the conference; working for the Lord.

A head that has something in it and willing to be filled; hands that are willing to serve; feet that are ready to run errands of mercy; a hungry heart ready for spiritual food; a clean body—the dwelling place for the Spirit; a pocket-book ready to share: that's what makes a unit in service.

The Goals program of the church needs the Sunday School at work to make it reach its objectives.

—Udell, Iowa.

Ashland College News Letter

By Arthur Petit

PLANS for May Day go on at an increasing pace as May 17 approaches. Practices have already started for the Footlighters play to be given in the evening. "Rip Van Winkle," the lovable old character of the Katskill Mountains, will come to life on the stage of the McDowell Auditorium. The play is Joe Jefferson's dramatization of Washington Irvin's immortal story which was first published in 1819. It was written for Jefferson by Dion Boucicault in 1865, but the lines have been changed so much in the 40 years that he played it, that the play is almost wholly Jefferson's own.

The Ashland College Cast, backed by the Footlighters Dramatic organization, has just been announced by Professor W. H. Miley, director of the play.

Phil Nolte of Stockton, New Jersey, will play the lead part. The supporting cast will be largely from the city of Ashland. Other arrangements from the musical concert on Friday through Sunday are progressing rapidly.

The Baseball team is still seeking its first victory. It has lost four games this spring.

A new scholarship appeared on the campus this year. Mrs. Helen Jordan of Waterloo, Iowa recently made a stipend of \$100.00 available to a student of the Central District on the basis of worth and need. Miss Nellie Eller, sophomore from Milledgeville, Ill. was awarded the scholarship for this year.

Comprehensive examinations for Seniors and Sophomores are scheduled for next week. These tests are to evaluate the general educational development of the students.

The Faculty Women's Club is entertaining the senior girls at a formal tea next week. This annual affair has become a tradition on the campus.

Miss Sari Biro, pianist will present the last number of the Ashland College Lecture Concert Series next week, May 7th.

Commencement will be on May 28 and 29 this year. Dale Roesch of Bryan, Ohio will deliver one of the orations.

Applications continue to come rapidly. Already 75 students have been accepted as freshmen for next fall. The inspiring fact is that many Brethren Churches are represented. Included are Lanark, Ill.; Peru, Ind.; Elkhart, Ind.; Ashland, Ohio; Smithville, Ohio; Dayton, Ohio; New Lebanon, Ohio; West Alexandria, Ohio; Gratis, Ohio; St. James, Md. and a number of others who will be reported later. This is not a complete list.

The A Cappella Choir is singing some brilliant concerts on its tour of 11 churches. Next year, it will visit an entirely different group of Brethren communities. They are certainly worth hearing.

Business Manager's Corner

(Continued from page 3)

This spirit, and we are encouraged by the knowledge that a number of others have shared the same spirit. There have been received already thirteen gifts of \$100 or more, and all but three have come from individuals. So Sister Crawford has ten fellow-travellers to start with. And we have in mind some others who have promised to come across with nice gifts. Possibly there are more than we think, for every little while we are getting a pleasant surprise. It certainly would be wonderful if we should come to Conference in August with the total amount of our Press Fund in hand. I think I would be thrilled like I have never been before. But I'm not saying it is impossible, for our God is a great God, and more and more I am learning to ask and expect great things of Him. God is answering prayer.

Here you have the challenge. It is not mine, but the Lord's challenge given to the church through this sister, and the others who have already responded. What will we do with it?

Interesting Items

(Continued from Page 2)

West Alexandria, Ohio. We learn that a great deal of improvement has been made in the basement of the West Alexandria Church. The laymen are doing the work themselves in a large part. They had forty-seven "youngsters" at their Easter party and they are fixing a better place for them to meet on Sundays.

Dr. L. E. Lindower was the guest speaker at West Alexandria during the pre-Easter week. Fine services are reported.

St. James, Maryland. Brother Henry Bates reports the baptism of three young people on Easter Sunday.

Milledgeville, Illinois. A temperance play entitled, "A Leadin'", was given in the Milledgeville Church on Sun-

day evening, April 13. More and more there is a definite need for temperance instruction and rallies.

Pittsburgh, Pennsylvania. Brother Crick reports the baptism and reception of five into fellowship on Sunday, April 13.

The following interesting bit of information is found in Brother Ankrum's bulletin of April 13: "In 1879 the first Sunday School of the Masontown Brethren Church was organized. The teachers were: Amy Provins, W. M. Hunter, Chat Sterling, W. J. Sangston, Tom Howard, R. P. Roads, Elizabeth Sterling, Lizzie Thompson, M. A. Sangston, Mary Sterling, Andy Cunningham and Belle Sterling. The finance committee consisted of J. B. Sterling, Chas. Howard, Wm. Sterling. From this came the present Brethren Church."

Wedding Announcement

FRENCH-ADAMS. Richard French and Reathel Adams were united in marriage in the Ardmore Heights Brethren Church, South Bend, Indiana on February 27, 1947. They are at home to their many friends in their new home on Edison Road.

SEAMAN-BURNS. Lenny Earl Seaman and Frances Louise Burns were united in marriage on Friday evening, February 15th, in the Park Street Brethren Church in Ashland, Ohio before a company of 300 people. Pharmacist Mate Seaman is continuing in the Navy. The happy couple are now located in New York City. The double ring ceremony was read by Rev. A. E. Whitted of Ardmore Heights Church, South Bend, Indiana assisted by Rev. W. C. Benshoff of the Park Street Church.

Very hearty congratulations to both these couples. May God richly bless them in this new relationship.

A. E. Whitted.

HUTZELL-ZIMMERMAN. On Saturday evening, April 5th, Mr. John Irvin Hutzell and Miss Nancy Zimmerman, both of Williamsport, Maryland, were united in marriage by the undersigned. The double ring ceremony was read in the presence of the immediate families of the bride and groom. The groom is a member of the St. James Brethren Church and is currently serving in the navy, being stationed in California.

SHANK-BARKDOLL. Easter Sunday afternoon found two of our active young people exchanging marriage vows before the undersigned. Mr. Melvin Shank and Miss Charlotte Barkdoll, both members of the St. James Church, were the bride and groom. The double ring ceremony was read before a small group of friends and loved ones. Mr. Shank is a brother to Brother Glenn Shank, pastor of our church at Glenford, Ohio. The newly wedded couple have taken up residence in Williamsport, Maryland.

Henry Bates.

Faith and common sense make reasonable service which ends by giving us the Light of Life.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 11, 1947

STRENGTHEN FAMILY TIES THROUGH WORSHIP

Scripture: Deut. 6:4-9

For The Leader

THE GREATEST thing that can be said in favor of Family Worship is that it builds Christian character, and leads us to a closer relationship with God. And that is enough. The best thing that parents can do for their children is to show them the way to Christ. Parents may provide us with food to eat, clothes to wear and money to spend. They may even put us through school and start us in business. That is all well and good, but that is not the most important part of life. When our parents show us how to believe in Christ as our Savior, and how to worship God as we should, then they have done the best thing for us. The idea of family worship is fast becoming obsolete in America, and it has not been for the best. To hold our family life together we must find again that common bond of unity as expressed in the worship together of the God of heaven.

DISCUSSION

1. PRECEPTS TO BE TAUGHT. What did we learn from our parents today? Perhaps we learned a bit of gossip about our neighbor. Or perhaps it was an unkind opinion about our minister or Sunday School teacher. Maybe our dad told us how he "skinned" the other fellow in a business deal. These are wonderful things to talk about in front of our tender young minds. The tendency is for us to then carry evil bits of news about our friends, to talk evil of our preachers and teachers, and to try to beat our friends when we are dealing with them. We won't be very good citizens as a result. Or did our parents take the Bible and teach us the things of God today? If they did, then we are stronger and better young people than we were this morning. If we are to be the real adults that tomorrow's world will need, our parents must teach us today the precepts of God's Word.

2. PRECEPTS TAUGHT WILL UNITE. The whole message of the Bible is designed to bring us into closer fellowship with God and each other, apart from evil. Thus as we worship God in church and home, we are drawn closer to Him. Also we are drawn closer to each other in the family. As we talk and walk together, we will control our thoughts and words by the precepts we picked up in the scriptures. Peace and harmony will result. But we must put them into practice. The biggest farce we know of comes from people who professedly are very "spiritual" and yet cannot get along together as families. That is hypocrisy in the first degree. Families who claim a high degree of religious piety, and yet express a continuous squabble and back-biting among members, rates absolute zero with us. It's a case of "practice what you preach." Is your family on the right track? Better check up!

3. THE OLD FAMILY PEW. People must be a lot older than what we are to remember when a family had a certain pew in the church. But there was something holy about that set-up. As we hear of it, father would enter the church with his family and mother, going to their pew where all remained together during the church service. There is something reverent about that! And we can only pause in memory of that day's religious spirit. In that day, America was strong in its moral nature. God was honored and worshipped, and the family was the center of activity. The modern trend has not been good. Now, when do you see the family together? We can never forget in a life time those hours when our parents attended church with us and we all sat together. It is still possible for us to do that today. And our family life will thus benefit. Let us strive to be in the family group in the church service. Should choir duty, or similar activities, separate us, it is all right, but otherwise, make it a "family pew" in your church.

4. IS HOME WORSHIP POSSIBLE? Recently we heard an address on religious life and the home. It was very good and the speaker mentioned the aspect of home family worship. In the discussion which followed, considerable comments were made on the subject. One individual expressed himself that the modern home allows no time for family worship. He said that any attempt to get his family together (and he had tried), made a farce out of the whole thing. Another person laid great emphasis on the value of home family worship, stating that it was possible in every home. What do you think? It is true that it is hard to get the family together. But don't you think that the lack of "getting together" has led to the lack of strong family ties? We do. The problem of family worship must be solved by each individual family. Where there's a will, there's a way. Your family will be a happier, stronger, and more united family if you will arrange for definite times of worship together. Surely some time in each twenty-four hour period there are a few minutes when the whole family can get together for worship. It may not be the same time every day, but the time can be arranged in advance. Try it for a year, and see how much stronger your family life will be.

QUESTIONS

1. Is a definite period of family worship entire impossible today?
2. Tell how family worship works in your family.
3. What do you think of the "family pew" idea of church worship? Are you willing to try it in your church services?

PROGRAM SUGGESTIONS

(What programs are you using in your C. E.? Send your program suggestions to your topic Editor. In using your programs, we will give recognition to your society. Do it now!)

Quiet Music:

Choruses

Scripture reading and prayer

Leader's talk, discussion and questions.

Business and offering

Special music, benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for the Home)

THE MOTHER'S STRIKE

If all the mothers in the land
Should go upon a strike,
Who'd wash the baby's face and hands?
What would the house look like?
Who'd get us our three meals a day?
Who'd wash the dishes up?
And who'd pack Dad's dinner pail?
Who'd feed the cat and pup?

And who would wash and iron our clothes,
And put them all away?
Who'd spend her leisure mending hose
As she rests at the close of day?
Grandma? You couldn't count on her,
She'd be a picket there,
A sandwich board upon her back,
Marked, "THIS HOUSE IS UNFAIR,"

For who beside a mother true,
Would work 'teen hours a day
And then when anything goes wrong
Take grumbling for her pay?
But, if we praise and help them too,
And give the pay they like,
With shorter hours—who knows—we may
Avert the MOTHER'S STRIKE.

—Maybell Whiting Leal.

HAPPY HOME ATTITUDES

Scripture: Prov. 31:10-31.

Suggest Hymns: "Home, Sweet Home," "O Happy Home,
Where Thou Art Loved."

Leader's Petition

Seed Thought Provokers:

HERE is a popular title: "Christianity in a Five Room House." Read Col. 3:23; 1 Cor. 19:31; Mark 6:31; Heb. 13:2; 1 Peter 4:9. These Scriptures apply in their order to the following rooms—kitchen, dining room, bedroom, living room or mother's room (Rom. 12:10), and the reception room.

This motto should be true of every Christian home:
"Christ is the Head of this house,
The unseen Guest at every meal,
The silent listener of every conversation." (Phil. 1:2)
Does the Lord Jesus dwell at your house? Before He can rule in our homes He must rule in our hearts. There can be no Christian home without salvation. No home is ever much of a home until the Savior reigns in the hearts of father and mother.

These verses, if followed, will make home a bit of

Heaven on earth: Eph. 4:32; 5:1, 2, 18-21; Gal. 5:22, 23. Let the home glorify Christ. We get nowhere in home life without happy spirit-filled hearts.

Husbands are to have a tender love and respect for their wives (Eph. 5:25; Col. 3:19; 1 Peter 3:7). The attitude of wives toward husbands is told in Eph. 5:22, 24; Col. 3:18; 1 Peter 3:1, 6. This means unselfish Christian love. A man does not need a wife simply for the labor she can perform. He needs a woman's care, love, devotion and faithfulness. A Christian woman should let God put the law of kindness in her tongue (Prov. 21:9; 27:15).

The father and mother should exalt one another before the children. They ought to be able to tell their children, "You children may quarrel any time you hear father and mother quarreling." Never break down the confidence of a child in his parents.

Children must be wanted and have love to be happy. They should be taught to love their parents and also one another. They should be taught to forgive and to ask for forgiveness (Prov. 28:13; Matt. 6:15; Eph. 4:26). Let them pray to God about their sins and ask God to help them.

General Prayers.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 11, 1947

BEING LOYAL TO TRUE RELIGION

Lesson: I Kings 18:20-21, 30-39

PROBABLY the general topic as chosen by the lesson committee, "The Struggle Against Baalism," is more expressive of the real theme of the lesson than the one above. Yet there is always evident in our world the constant conflict between the forces of true religion and false.

Back in the days of our lesson time the struggle was more pronounced to the eye than it is at present. At least it came more to the forefront than it does now. For in our day there seems to be a callousness over the minds of men that prevents them seeing the vital difference which exists between the true and the false.

Our lesson for today deals with the very familiar incident of the contest between Elijah and the prophets of Baal. In this lesson we may note three things: 1. The assurance in the heart of Elijah that Jehovah is THE God; 2. The vindication of Elijah's trust, by the exhibition of the power of God in the consuming of the sacrifice; and, 3. The repentance and the restoration of the people.

Let us note that the worship of Baal stood for everything that was licentious and lewd. Its very worship service was one that violated every principle of God's moral code. In reality it was "anti-God" in its entire system and could readily be called a product of the mind of Satan himself.

The people were suffering in their relationship to God through the failure of those who had preceded them, to

obey God's injunction to "utterly destroy" the inhabitants of the land, which meant also the destruction of their idolatrous form of worship. Remembering that at the division of the kingdom, the king of the Northern group, Jeroboam, had set up a "calf" worship, it is not strange that the people were led farther and farther from the real God. The fault was more with the leadership than with the rank and file of the people. For remember God says later to Elijah, that there were thousands who had "never bowed the knee to Baal."

The main point of the lesson is, however, that the presence of God in this dramatic scene brought the people to their knees, Yes, they fell on "their faces," before the Lord, and cried out, "The Lord he is God; the Lord, he is God." In the presence of the power of God there could be no longer any "halting between two opinions."

This is a great lesson for us today. If we will let the power of God be manifest, we, too, will "fall on our faces" before Him and cry with a renewed fervor, "The Lord, he is God."

WITH THE LAYMEN

SPECIAL MEETING OF INDIANA LAYMEN

There will be a combined meeting of the Northern and Southern Indiana District Laymen at the North Manchester Brethren Church on June 2. Supper will be served, continuing from six o'clock to care for the early arrivals and the late comers.

It is our privilege and delight to have our National President, Brother Glenn Clayton, with us at this time. We hope to make this the largest meeting of Brethren Laymen yet enjoyed anywhere. It will thrill your soul to fellowship with the five hundred men that will be there. Come and receive a refreshing to work in His vineyard.

H. D. Hunter, Pres. Southern District.

ANNOUNCING THE OHIO DISTRICT CONFERENCE June 16 to 19 New Lebanon Brethren Church

We are calling the attention of the Ohio Churches to the time and place of the annual District Conference, as announced above. We are urging each church to have their full quota of delegates at the conference, arriving for the opening session and remaining through the entire time of the conference.

The theme for this year is: "The Year of Stewardship." The program is about completed and will be released for publication in the near future.

Vernon D. Grisso, Moderator
C. Y. Gilmer, Secretary.



News From Our Churches

NEW PARIS, INDIANA

One year ago the first day of April we became residents of New Paris, Indiana. We received a very cordial welcome upon our arrival and as far as we are able to discern that welcome has not worn out. It has been a pleasure to work with these people who are so loyal to their church. We have had a full time service with preaching both morning and evening except through the summer months, and prayer services through the winter months. This congregation is composed largely of business men and their families. Some live on farms but either work in the cities or have their business in town. We have a few enterprising farmers which are classed these days as good business men.

This is the only place I know of where men are paid to go to a religious service. The Smoker company has a religious service every Wednesday at one o'clock, in their factory. One of the ministers of the community is called in to conduct the service. The men sit around on piles of lumber or any where they can find to sit down. These services are very popular with the men.

We co-operated with the other churches of the township in a Holy Week service which was in a different church each evening. These services were well attended. Our chorister Max Smoker and Mrs. Frank Roscoe our pianist had charge of the music which they have conducted for many years in these services.

It is needless to say that again this small church led many of our churches which are much larger in their Easter offering. Our offering was \$2,068.83. This was the Sunday School offering with 93 in attendance. Our Thanksgiving offering was some over \$500.00.

A Brotherhood meeting was organized last summer with twenty-two men. They have had several meetings. Mr. Woodrow Immel is the president of this new organization. They have been active in the Northern Indiana meetings. Mrs. Mark Smoker is president of the W. M. S. which is a very active organization. They met several times this winter and made comforts which were donated to European relief work. Mrs. Max Smoker is the president of the Senior Sisterhood girls which is a very fine group. Everett Miller is a very busy man. He is one of the trustees of the Shippshewana Camp grounds and has given much time and effort to that work. He has taken many moving pictures of the work there and has shown them in several places.

We cannot report a great ingathering in the last year. We are very limited in this field. We are trying under the leadership of our Lord to reach as many as possible. This community is well churchd.

C. A. Stewart.

MASONTOWN, PENNSYLVANIA

While considerable time has passed since a report was forthcoming from this congregation, it does not speak of inactivity. The Editor of the EVANGELIST receives weekly the Church Bulletins and thereby from time to time makes selections from them for the news column of the paper. This report will in the main be concerned with the recent Evangelistic meeting with Brother John Locke, and not a general report.

Rev. Locke reached us on schedule, Monday, March 24, closely followed by one of the most devastating storms and blizzards of the entire winter. Naturally all this was not conducive to a large attendance for the start of the meeting. However by the end of the week the weather moderated somewhat. There was considerable sickness which kept some of the faithful from attending services.

Brother Locke was well received and spoke to very attentive and interested audiences. Numerous contacts were made, in the homes, on the streets, places of business and even on the highways. The visible results were in six first time confessions. There had been a baptismal service and one received into the church the Saturday previous to the meeting. Of the six who came during the meeting five have been baptized and received into the church. One was prevented from coming because of paternal objection.

Brother Locke was obliged to leave on Saturday following the last service on Friday of the second week. The writer took over. A Sunrise Easter service was held with a good attendance. The Easter worship Service at the regular hour was well attended and the message was brought by the writer. A cantata was given at night, by the Choir. It was entitled, "Hosanna," and was well received.

During the meeting Rev. Locke and the writer were privileged to be guests of Rev. Guy West of the Uniontown Church of the Brethren at a Banquet at the White Swan Hotel. Dr. Stauffer Curry of Elgin, Illinois was the special speaker. The fellowship in this country between the two churches makes it hard to tell where one ends and the other begins.

Rev. Locke was well received, the attendance for the meetings was 109 plus. The fellowship was so pleasant that the meeting apparently passed in a rapid manner. There were many expressions of desire that he return with his pictures and lectures upon Palestine. This he agreed to do at some future time acceptable to all.

Freeman Ankrum, pastor.

REVIVAL MEETING AT PLEASANT HILL

It was a happy experience to work with the Brethren at Pleasant Hill, Ohio in a Revival Meeting beginning March 17 and closing March 30. The inspiration that came to me in this special season of Spiritual uplift with the pastor, Brother Sibert, his family and the good people of the Pleasant Hill Brethren Church will never be forgotten.

From the beginning of the first service we felt a freedom and courage that is born only in answer to earnest and sincere prayer on the part of people in the church. The cooperation of leaders in the church is indicative of loyalty and notable advancement of a constructive Chris-

tian program in the days ahead. It is true loyalty and Kingdom progress in any church when the membership, working whole heartedly with their pastor, establish a harmonious program that seeks to attain "unto the prize of the mark of high calling in Christ Jesus."

The congregations were good listeners and gave the best of attention. We regret that the two weeks passed too quickly for some of the unsaved who attended. The harvest is passed and they are still outside of the fold. The Bible says that God's Spirit will not always strive with man. Our prayer is that these will be altogether persuaded and repent ere they pass out of this earth life into eternity.

The River Brethren congregation cooperated in the meeting very well and we appreciated the presence and kindness of their pastor on several occasions. He attended the services every evening he was at home. Rev. Marlin was in the congregation for one service and I was glad to have the privilege to get acquainted and visit with him.

Brother Sibert is a splendid yoke-fellow who is very much interested in the purpose for which the Brethren Church was first established, and that the Brethren Church shall go forward with unlimited zeal to accomplish the vision of our forefathers. For the fulfillment of the vision of the founders of our Church I stand with him 100%.

Brother Sibert will report the details of the two weeks meeting. I thank him, his family and the Pleasant Hill Brethren Church for the privilege of serving in their midst. I thank them for the splendid offering and for every kindness, and especially for the inspiration they were to me.

I was back in my own church for the Easter Sunday services. For Easter Sunday evening the choir prepared and presented the service. The message was given in song and in reading. It was ably presented, thoughts were challenged and hearts were touched. On the Sunday after Easter three came forward in answer to the invitation to make the good confession. A large sign is ready to be erected on our church lots, and the building fund is growing; gifts are coming from members of other Brethren churches and from friends here in Akron. We have set the present church building fund goal at \$50,000. Pray for us that this new church, THE FIRESTONE PARK BRETHREN CHURCH of Akron, Ohio, shall make rapid progress.

J. G. Dodds.

EVANGELISTIC SKETCHES

Gratis, Ohio

It was the writer's privilege to spend the first two weeks of March with the Brethren at Gratis, Ohio, in an evangelistic effort. This was our second meeting with this church, having been with them ten years ago. Gratis is one of our good churches. It has served the community well through the years and today is one of the leading churches in Preble County.

The revival started out with a very good interest and found an audience of one hundred and fifty at the close of the first week with several confessions, and then almost overnight the "Flu" swept down upon the community and found its way into almost every home. However, we

continued on to within one service of the time announced for the meeting. The writer became a victim of the malady and was forced to return home after the service on the final Lord's day morning, to spend the next week in bed.

The Gratis church is being cared for by our younger Brother Edgar Berkshire. He is doing a nice piece of work. I was entertained in the pastor's home and enjoyed its fine hospitality. He knows his people and knows where to find them. We enjoyed working with him and we really had a very delightful time together and have every reason to believe that we would have gathered a good harvest of souls but for those conditions over which we had no control.

It was my privilege to speak once to the local High School.

We were assisted in the revival effort by our fine young pastor at West Alexandria, "Rob" Byler. He is a good song leader, I only wish I might take him with me in my meetings as I go about the churches. The "Flu" however, was no respecter of persons, not even overlooking a "song leader," thus "Rob" came down early in the second week of the meeting and was not able to finish with us.

Mrs. Grisso accompanied me to the field to spend the two weeks with our sons, Charles and Vernon and their families in Dayton, where they are kept busy as undertaker and pastor respectively.

The pastor and the evangelist shared the hospitality of the many fine homes of the church during the meeting. It was all wonderful. Thanks, Gratis Brethren. The offering was such as to express their appreciation of our labors. The pastor will report the visible results of the effort.

We found ourselves once more in the great state of Pennsylvania on Saturday, March 29th, just a week late, to begin a week's meeting with the

Uniontown, Pa., Church

This was our second meeting in Pennsylvania this year, and also the second one with Pastor Belote. To say the least we have found him to be a true yoke-fellow, and our labors together have been blessed and honored of the Great Head of the Church. I was deeply impressed with this newly organized group of Brethren. If they had a building of their own they would already take their place among our larger churches. They are using a building with another denomination. While it is convenient and fairly well located yet, withal, it is not like having a building that is all their own.

The attendance during the eight days of the meeting was all that one could expect. In the eight days the Lord rewarded us with just eight souls as the visible result of the effort. They have one of the best Bible Schools that it has been our privilege of visiting for some time. There were eighty-five present the first Sunday and one hundred two the second Sunday. On account of Mrs. Belote's health the pastor was unable to do the usual amount of visiting that he does in these special meetings. Withal, we did spend some time together in the homes and shared in the usual Pennsylvania hospitality of a number of his people. I consider Uniontown to be one of our finest mission points. A few dollars spent here will soon be returned to the work through a good strong church which will be developed within a few years.

On the afternoon of Easter day we accompanied the pastor to the Highland Church, thirty miles away, where

I spoke to a very good assembly of Brethren and friends. It was a pleasure to be with them again. It was here that we conducted an evangelistic campaign in October.

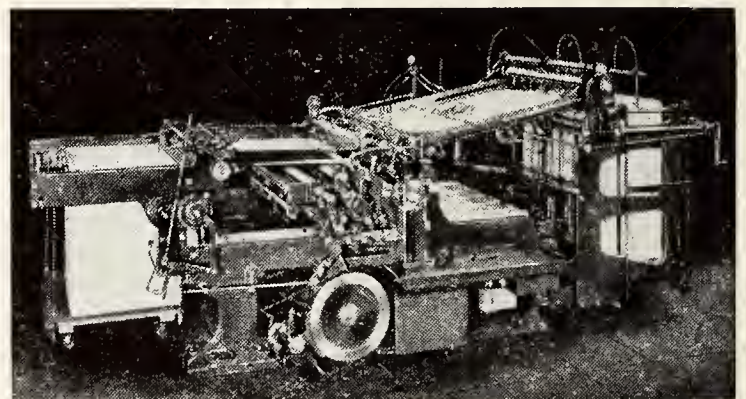
The evangelist made his home during the meeting with the Umbels where every kindness and consideration was shown us. The week was a delightful experience and of blessed fellowship. We shall never forget their kind words of appreciation for our labors and especially concerning the Bible studies brought from our chart. The offering was also very commendable and was far beyond that which we had expected and possibly beyond that which we deserved for so short an effort. Certainly our Lord will reward such a faithful and loyal group as is our Uniontown Brethren. Let the brotherhood unitedly pray for the recovery of Sister Belote, and for our Brother too, that he may have strength to carry on in the home and in the church.

Thus we bring to a close our year of evangelism. We have driven many miles and given the best that was within us. Thanks to our Heavenly Father who has brought us from place to place safely and then given us a harvest of souls for our labors. We will be in a position to conduct some meetings in the fall. If there are those churches desirous of an old-fashioned revival you can address me at my home. We shall spend the summer months in caring for some of our pastorless churches in Indiana, Loree in particular where I shall minister on each alternating Lord's day. I am,

C. C. Grisso, Mexico, Indiana.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges to date \$5,873.16
Yet to be raised, not less than \$9,126.84

**A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH**

**We can have it, if we want it;
If we want it hard enough.**

The Brethren Evangelist



A Tribute To Our Mothers



The Brethren Evangelist

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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The St. James Daily Vacation Bible School is scheduled to begin on Monday, June 16 and to continue for a period of two weeks.

Brother Bates reports that the Sunday School attendance for April 20 was the largest since Rally Day of 1944. He says, "Judging from the records of the first three weeks of April, this is going to be a banner month in attendance at all services and in offerings."

Huntington, Indiana. Brother H. M. Oberholtzer, pastor of our Huntington, Indiana, Church announces the holding of a two weeks revival campaign, beginning on Sunday, May 18, with Brother L. V. King, pastor of the Elkhart, Indiana, Church, as evangelist. Preparatory meetings are being conducted prior to these services.

Nappanee, Indiana. The Annual Bible Program of the Nappanee Public Schools was held on Friday evening, May 2, at the Nappanee Methodist Church. One hundred twenty-five children participated. Mrs. J. Milton Bowman, wife of our Nappanee pastor, is the teacher of Bible in the schools there.

Brother Bowman reports that the laymen of the church were of much assistance in the hauling of brick for the church lately. He says that the building is moving very rapidly now.

Milledgeville, Illinois. The Annual Mother and Daughter Banquet was held in the High School Gymnasium on Thursday evening, May 1, at 6:30 o'clock.

Brother D. C. White, Milledgeville pastor, reports the passing of W. W. Livengood, a faithful member of the congregation since 1911.

Dayton, Ohio. We note from the Dayton bulletin of April 27 that Brother Vernon Grisso, Dayton pastor, was guest speaker at the Southern Ohio District Conference of the Church of the Brethren at Greenville, Ohio, on Friday, April 25.

Waterloo, Iowa. We note that on May 7, the W. M. S. of Waterloo, had a luncheon, the entire proceeds of which were for the Ashland College Chapel Fund.

We also note that the Laymen will entertain their wives on Thursday evening, May 22.

Ashland, Ohio. We are glad to report that Brother W. C. Benshoff, pastor of the Ashland Church, shows improvement under the treatment he is receiving at the Ball Clinic, at Excelsior Springs, Missouri. Friends may address him as above, adding Room No. 214, to the address. In his absence the pulpit is being supplied by the various ministers of the congregation.

INTERESTING ITEMS

COMMUNION NOTICE

The Spring Communion will be observed at the Mexico, Indiana, Brethren Church on Sunday evening, May 18, at 7:30 o'clock. All of like faith are cordially invited to partake.

Robert K. Higgins, Pastor.

Linwood, Maryland. Brother Elmer M. Keck reports that the new electric organ recently received, has been so installed that its tones are as rich as a very expensive pipe organ.

St. James, Maryland. We note from Brother Henry Bates' bulletin of April 27, that he and Brother N. V. Leatherman, pastor of the Hagerstown, Maryland, Church, exchanged pulpits (as suggested for neighboring churches by the Goals Committee), on Sunday evening, May 4.

HORSE SENSE

A horse can't pull while kicking.
This fact I merely mention.
And he can't kick while pulling,
Which is my chief contention.

Let's imitate the good old horse
And leading a life that's fitting:
Just pull an honest load, and then
There'll be no time for kicking.—Anon.

Business Manager's Corner

George S. Baer

Our 100% Churches

Vinco, Pennsylvania, W. S. Benshoff, Pastor
 New Lebanon, Ohio, W. Clayton Berkshire, Pastor
 North Manchester, Indiana, Bert Hodge, Pastor
 Ashland, Ohio, W. C. Benshoff, Pastor
 Johnstown, Pa. (Third), Chester F. Zimmerman, Pastor
 Lanark, Illinois, L. O. McCartneysmith, Pastor
 Washington, D. C., Clarence Fairbanks, Pastor
 Rittman, Ohio (Loyal Group)
 West Alexandria, Ohio, Robert Byler, Pastor
 Bethlehem Church, Virginia, John F. Locke, Pastor
 Smithville, Ohio, D. B. Flora, Supply Pastor
 Valley Brethren, Jones Mills, Pa.
 North Georgetown, Ohio,
 Waterloo, Iowa, Virgil Meyer, Pastor
 Hagerstown, Md., N. V. Leatherman, Pastor
 Muncie, Indiana, E. D. Burnworth, Pastor
 Mexico, Indiana, Robert K. Higgins, Pastor
 Cerro Gordo, Illinois, C. E. Johnson, Pastor
 South Bend, Ind., Claud Studebaker, Pastor
 Akron, Ohio, J. G. Dodds, Pastor
 Stockton, California, Virgil Ingraham, Pastor
 Milledgeville, Illinois, D. C. White, Pastor

If we have erred in leaving off any name that should be on this list, or including some name that should not be on, please notify us and correction will be made. We happen to know of other churches that have plans to get on the honor roll in the near future. We shall be happy to receive word that success has crowned their effort.

Bryan To Take Special Offering for Press

We have been assured both by the pastor, Brother C. Y. Gilmer and by one of the faithful lay officials of the Bryan congregation that they intend in the early summer to take a special offering for the Press Fund. We appreciate this good intention and their effort to let us know that something good is in the offing. This is just another evidence that the Lord has taken this thing in hand and is moving upon the hearts of his faithful ones to put this great undertaking across. There are many who are feeling the urge of that holy influence—the Spirit of God—to do something about this matter. Because it is God's work we are positive that it will succeed.

If Your Subscription Has Elapsed

be sure to send in your renewal to **The Brethren Evangelist**. No Brethren home should want to be without it. We have sent notices to many about this matter because so often it is overlooked. If we should have made a mis-

take in crediting your account, let us know and it will be corrected. And sometimes cards get sent out to the wrong party. In such case, please don't be offended, but just let us know. When sending in renewals be sure to give the exact form of the old name and address. That will help to avoid duplications.

The Editor Thinks Aloud

Fred C. Vanator

ARE YOU A DIAGNOSTICIAN?

Some weeks ago an article in *The Evangelist* from the pen of Dr. Charles L. Anspach, carried a certain phrase which struck me forcefully and really set me to thinking. Here it is: "It requires less effort, initiative and originality to criticize than it does to diagnose, correct and construct."

Now let's think aloud!

To diagnose means, according to the dictionary, "to discriminate scientifically." Of course the term is usually applied to the work of the medical profession. Therefore we wonder why it could not be applied to the profession of "soul-healing" as well. For when things go wrong with mankind, as a usual thing they are sick morally and spiritually, even more than they are physically. When a physician diagnoses a case, he seeks to get to the very root of the disease in order that he may prescribe the proper remedy. Then he proceeds to use his best judgment in the administration of the proper treatment.

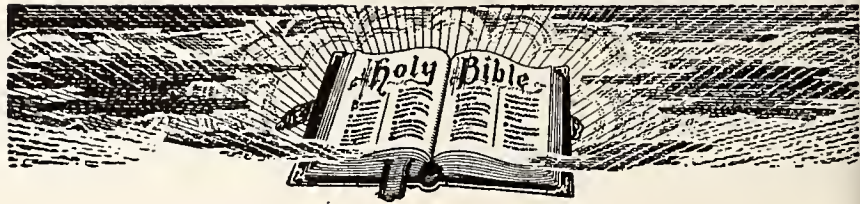
You say, "What has this to do with the quoted sentence?" Well, what we are trying to say is simply this: Criticism, if it is merely criticism, is never very helpful. It implies a rather cursory examination of related incidents, never the full examination of the entire case. And as a usual thing criticism becomes "destructive" and hardly ever "constructive."

Criticism should never be resorted to unless the one criticizing is able to suggest something constructive to take the place of the thing criticized. If criticism needs be made (and sometimes it is necessary) it should always be the "building, correcting, and constructing" kind.

Think it over!

Dr. Emil Bogen, noted toxicologist says: "The very first thing that alcohol does is to attack the highest abilities, the parts of the brain that have to do with judgment, reason and the control of behavior . . . Alcohol slows down the brain." Mankind never can have "the brains to use them the way liquor should be used," because alcohol destroys the kind of brain power needed to tell a drinker when he has had enough.

The Bible Speaks



"The Bible Speaks About Judgment"

Rev. Harrie C. Funderberg

FOR EVERY person two things are certain: first, death, then, the judgment; or as the writer of Hebrews puts it, "It is appointed unto men once to die, but after that the judgment." Hebrews 9:27.

Whatever may be said of the judgment, we pass judgment on ourselves. There is nevertheless "appointed a day in which he (God) will judge the world in righteousness." Acts 17:13. In confirmation of this Paul further says, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans 2:16.

All the events of the earth—past, present and future, lead up to this great day, the judgment day, for all classes of people will be there.

In the New Testament we have some vivid pictures of the judgment scene. We emphasize the great and solemn fact that the judgment of every human being on earth is a matter of absolute certainty.

In Revelation 20:11-15, John describes the scene as it appears to him. He says, "I saw a great white Throne, and he that sat upon it, and I saw the dead, great and small, stand before God; and the books were opened, and another book was opened, which was the Book of Life, and the dead were judged out of those things which were written in the Books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works"—a very sweeping statement.

This judgment scene, however, was preceded by the general resurrection, for the sea gave up her dead, and even hades gave up its dead, and all were judged together. We are then told that the "books were opened." Possibly the Old and New Testament, and then the "book of life" and the dead were judged out of the things written in these books. It is further stated, in verse 15, that whosoever was not found written in the book of life was cast into the lake of fire.

The latter scene is graphically described by Jesus in Matthew 25:31-46, in reference to His second coming, in which reference He says, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." He describes the judgment scene by saying that "before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand; but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," and, after presenting the reason for accepting the one class and rejecting the other, He adds, "and these (the disobedient) shall go away into everlasting punishment; but the righteous unto life eternal."

This ends the judgment scene—with the books closed and that, too, forever. Which class are you in?

—New Carlisle, Ohio.

They Want Scriptures in Manila

There are no office hours in the American Bible Society's building in Manila. That is because back of the partially destroyed Bible House, now fitted up with a tarpaulin roof, with boxes in which Scriptures had previously been shipped to Manila serving as office furniture, Eusebio Quebral, a salesman for the Bible Society, lives with his family in the warehouse. The public knows this, so

that when word got around that a large shipment of Ilocano Bibles and Testaments had been received from the Bible Society in America customers arrived as early as 6:30 A. M. and as late as 6:00 P. M. in search of the Scriptures to replace those lost during the war. Many daily orders were also received through the mail and large shipments of the previous books have been sent up into the hills to fill the requests that come from the missions situated in that part of the Islands, where this dialect is spoken.

If I Knew This Day Was My Last Work-day, How Would I Live It?

Rev. S. E. Christiansen

I WILL begin my subject by asking another question, which is as follows: "What assurance do I have of living another day?" Today is the "day of salvation." Since I am the one to "prepare to meet my God," when should I do it? If I am not right with God the day and time that God will call me, then I will not go to be with God. Knowing that there is nothing more uncertain than this earthly life, and that there is nothing more certain than that this earthly life will stop, either in death or in Rapture, what manner of person ought I to be today?

There seems to be nothing in this world which is more dear to the average person than this life. People are willing to do anything, or give their last and best to retain life. There are others who live on in this earth in sin and in pleasures as though they have a patentright to live so forever. I may say that I thought that one time. I know that the life of sin may be enjoyed for a season, especially as long as we forget that there is a day of settlement "just around the corner." I have lived in sin and found that the fruitage thereof was full of disappointments and sorrows: a life in anxious uncertainties and at times fears of meeting God. Thank God that I had my eyes opened and did not stay there, but went over to try the other side which is lived by the "grace of God and in Christ Jesus." I have learned this, that if I try to live in disobedience to Him here in this pilgrimage, He will call me to come to be with Him hereafter and forever. If this shall be in accord with 1 Thessalonians 4:16 or 17, it does not make any difference to me. Brethren, I am listening for the call — are you?

Living for Today

Knowing that I have no assurance of living tomorrow, How may I live today? I must live a life that will prove to others that this life I am living is not mine own, but that it is bought with a price, not by a millionaire, but by the precious blood of Jesus Christ, who loved me and gave Himself for me. I can not alone say that I love God; I must prove it by having love for my brethren, even those who are little more peculiar than I am. I mean those whom I have tried to keep back

from the better things in the church, or in other parts of life. You know I may have put in a word for them, but not in their favor. Did you, dear reader, ever find yourself doing that? If Jesus had treated us that way we would have been out in the darkness, even now. Do you know that with all my peculiarity and shortcoming in speech and acts, Jesus took me in and let me know that He loved even me. He wants to show that love to others, or to show that I am false to Him; for as I do to my brethren, it is reckoned by Jesus that I do it unto Him.

My day is going fast, and it may soon end. When it is finished can I look up into the face of my blessed Saviour and say, "My Jesus, I love Thee, I know Thou art mine," or will I stand before Him to give an account of my service with an uncertainty, trying to excuse myself by saying, "Dear Lord, the reason I treated brother and sister so and so in the way I did, was, as you know, that they disappointed me and I lost confidence in them and let them go!" I think Jesus' answer to me would be, "Son, I was often disappointed in you, but I did not let you go, for with all your defects I still loved you. Couldn't you try to do unto others as I did unto you, and as you want others to do unto you?"

Knowing that this day of mine is coming to a close, what sort of a person ought I to be today? Since I may not live tomorrow, what am I building on the foundation, which is Jesus Christ? What sort of materials am I using to build in His Church? Is it Gold, the best material, or is it of my second best, namely, silver? Or am I using the most precious stones I can gather to present unto Him? Or is it wood, hay or stubble? I say unto myself, "The last three will just bring smoke; that is no reward to have — and I will empty-handed be." It is not what I want to do, but what I am doing that counts. I may be very busy and much taken up with things pertaining to this life, so that I neglect or forget true and faithful service unto God and my fellowman. This is the work with wood, hay and stubble, and the smoke of it will not be beautiful.

Think of it: I come with such work presenting it unto Jesus and he tells me in this manner,

"Child, take it over to My Tester of all works." I wonder how it will be graded? Don't you? Sure it will be graded rightly, but will it be my best?

Realizing that this may be my last day, I have tried to consider it carefully and found that time, at best, is but short, and that the time allotted to me is mine and that nobody but myself is responsible for the work done in it. God does not want me to be a "mimic," but the real natural self, with all its failings and imperfections, but yielded unto His hand, as a trowel in the craftman's hand, and for the purpose He desireth. In other words, He expects me to be obedient unto the Light He has given me, either through reading His Word, or by hearing the Word explained or lived by others; as well as through my personal experience in prayer and meditation in His presence. I have realized that it is of no use praying unless I can realize that I am talking with God; not alone talking with God, but also giving God an opportunity to talk to me.

Since this year may culminate all for me, I cannot afford to live below the standard of my ability in His service. I remember that Jesus said, "Whatsoever ye do to these least of mine, ye have done it unto Me." These little ones need a great deal of care, but Jesus does not want me to shun them or leave anything undone to help them to be of the most service unto Him and His Church. These little ones in my care are at times difficult to handle; as they do not understand why some other should be concerned about the way they walk and talk in God's service, or for God in the world. However since God has laid on me the responsibility to feed His lambs, as well as His sheep, I myself must learn the best way to do this, and I find the best teacher is Jesus who will train me to train others for Him. "Go today and work in my vineyard." I must follow His bidding and do my part today.

The day is far spent and the evening is drawing near and as I look over my day's work so far I see several places where the work I tried did not materialize. I was saddened at times and often told Him in tears, "Dear Jesus, I hoped for great results for Thee in this field, but there was but a little." Sometimes I feel Him tell me, "YOU tried to do it. The big 'I' was in the way." Other times the realization of His presence was so real that I put out my arms to embrace Him; it was not imagination, for I saw Him just as I see and realize His presence with me today. The Holy Spirit makes Jesus more and more real day by

day as I try to follow Him closer and closer in my daily ministry.

I surely thank the Lord for this life today, it is the day of increased confidence in His Holy Word and an absolute assurance that He who said in days of old, "Fear not, I will not leave thee nor forsake thee"; who also said, "Only believe." I can answer Him, "Lord, I do believe and thou hast granted me the sweetest fellowship with Thee and Thy children. The thoughts and hopes of my soul are in Thee. Though others may fail me, Thou wilt never fail me. My longings and delights today are to hear the trumpet sound and the Archangel cry, for, dear Lord, I am listening and I am waiting for the greatest of all joys which, to me, is to see Thee and to hear Thy voice and to share eternity with Thee. What a full joy it will be to see Thee, O Lord, who saved me from sin and washed me in Thy precious blood. I know that I shall see Thee and rejoice with Thee, because Thou knowest that I love Thee too, and at the ebbing of this tide, there is great confidence that Thou saidst this, 'I will come again, and receive you unto myself; that where I am, there ye may be also.' I can say, Yes, Lord, come quickly."

After having several medical examinations, I have been told by the doctors the following: "You are in tip-top shape"; "Reverend, you are fit for the U. S. Army." Two others thought I was adding several years to my age. Others said, "You have a wonderful constitution and you will live until you fill a hundred years of age." Yet having all these assurances, I myself do not know if I will live the day after today. However I am glad to live and to be in the Lord's service, and I do think that there is not another service equal to this.

—Georgetown, Delaware.

Editorial Comment

Dr. Charles A. Bame

LAST DAYS

"Distress of Nations"

DISTRESS of Nations is upon us. There may have been a time when some nation was more distressed than some now are, but history does not record it. Neither were ever so many nations in dire distress at one time as now. Never was so much fear apparent for the extinction of the race nor so surely, the means of accomplishing it. We have been advised and informed by one of our very best and most competent diplomats that if a certain nation had possession of the atomic bomb they would now be dropping it on our capital cities; and all our advices

are that the two that have been used on cities, the vile effects of which are not all fully known, make the very discoverers of it most apprehensive and wistful that a way may be devised to prevent another ever being thus used. But that way is still undiscovered and the way of wicked men prevent belief that it will ever be unused if war again comes.

For two whole years now diplomats of the mightiest nations have been trying to find a common ground for peace; but failure is the record of it all to date. Hate, revenge, nationalism and reparations are all obstructive to the end attempted. Is it possible that we have gone beyond the hope of agreement or argument?

No parallel is to be found for our present predicament. Everything has been challenged. Old foundations have crumbled; ancient counsels have been discarded; time-honored beliefs are ridiculed; patriotism and loyalties are diluted and the shrunken world may well ponder the prospects distress and anguish as predicted by the prophets and our Lord Jesus, the coming king. Christians still believe that the foundation of God standeth sure.

Russia, godless, wicked, oppressive, has been grabbing everything she can; and appeasement has made her bolder even than Hitler so briefly since. Washington has at last awakened to the dangers ahead and things still unknown to us citizens must have made our President throw out such a challenge to Russia which, were they ready, would already be accepted according to those who know most what is back of "the iron curtain."

Churchill, before his defeat as Prime Minister of Mother England said he was not contemplating the "dissolution of the British Empire." But another is doing it; and who ever read of a mighty nation doing the like of that before now? Nothing, it would seem, could bring greater distress to that proud nation than to withdraw and call upon her young child—America—to take her place in the first rank for the protection of the weak nations most like our own, and try to prevent the totalitarian powers from grasping greater areas of power and bringing greater distress.

The time has long since elapsed that only orthodox preachers and faithful believers are convinced that the end of a dispensation has approached. Now we hear of fears and tremblings from many sources. Let two references suffice.

Only a short time before his passing into eternity the famous English author H. G. Wells gave the world his book: "Mind at the End of Its Tether." One reviewer said of it: "This book is more frightening than the scare Orson Wells produced with his radio presentation of 'The Man from Mars.'" This book, said this reviewer, is the "quintessence of all his thinking." To quote a sentence from it: "Hard fact runs away and analysis does not return. A frightful queerness has come into the life of our time. There is no way out. It is the end. Distance is abolished and time is gone. Events no longer recur, as the philosophers of old believed. 'Adapt or perish,' he says and then says he does not believe that man can adapt. Discoveries come too fast to make the change."

Henry N. Nieman in "The Source of Human Good," says, "In the past man's technological triumphs have not

been too dangerous because they did not give man much complete power. But the age of the atom has put into man's hands the means of his own destruction; and destroy himself he will unless he learns what is really good and what is really evil."

Such quotations could be multiplied from people who not too long ago scoffed at such "do-gooders" as foresaw better than deceivers who tried to tell us continually that the world is getting "better and better." Now faith has too often surrendered to fear, confidence to confusion, and righteousness to godlessness. Righteous ways to wealth, regardless of the people it starves or the sacredness of human life are brushed aside because of the silly self-righteous of self-styled leaders who lead us away from the paths that led us to greatness and power. Truly now the preachers are not alone in their sureness of the need of Christ and righteousness and peace.

But one of the nations now powerful will accept none of it. Treaties, agreements, and promises are worthless to those whose morals are guided by godlessness. Two ideologies confront and combat each other at the gatherings of the mighty, and clash with all the fire of the elements of dissolution and disintegration. There is already scant hope that an area of agreement can be found to make "The United Nations" a reality. Yet such a scheme seems the only way past war, and continual distrust and distress.

Luke, (Ch. 2) recording the revelation of our Lord tells us that he said such a time would come to the world. He warns His people to be aware of it and prepared for it. "In your patience, possess ye your souls," He says (v. 19). "Distress of nations with perplexity" (Vs. 25). "Then shall ye see the Son of Man coming with power and great glory . . . for your redemption draweth nigh" (Vs. 27, 28). Haggai foresaw it and gave warning (Ch. 2:6, 7). Such times are a sign of the Last Days, always.

If we are sure that two and two make four, then we should put these facts together and be aware of the portent and the reasons for the revelation 2,000 years ahead of our present prophets. "Distress of Nations" first and then, a righteous King of kings and Lord of lords to reign and rule in righteousness. How we need that! What a wonderful day to contemplate! What a hope that we may live and reign with Him as kings and priests!

It can be an event of joy or of judgment. We can be ready for it and be happy or reject it and feel the condemnations already in our hearts. The day of opportunity is passing—may be far past. If we are watching and ready, distress may be the lot only of others and ours, peace. If we can convince them of the need of making ready, we shall be doing only what the Lord requires. I have known many who prayed that they might escape the grave because of the glorious return to earth of our Lord to reign as King when human governments have failed utterly. When this gospel shall have been carried to the ends of the world, "then shall the end come." Mt. 24:74. It may be that God will use America to see that Stalin, Molotov, Japan, China and all the rest shall have contacted the possibility of salvation and rejecting it, the work will have been finished. "Even so, come Lord Jesus." Rev. 22:12, 20.

—Western Springs, Ill.

In Memory of Our Mothers

Mrs. Elmer Ebbinghouse

I'm thinking today of our mothers,
And their lives so brave and true;
How they taught us to follow Jesus
In all that we say and do,

It may not always be easy;
We may have crosses to bear—
But if to their teachings we're faithful
A crown at last we shall wear.

I'm thinking how happy they must be
In a Home so free from care—
And I'm sure a crown, with stars,
They all will surely wear.

They bore their trials so bravely,
They never lost their faith—
So I'm sure that they are happy,
In a land where all is peace.

I know they are watching for us
In a land all free from care—
Let us strive to follow Jesus,
Then we can meet them there.

—North Manchester, Indiana.



Mother's Child

Thomas M. Bard

Your gift to mother—
Give her cheer,
Open thine heart—
She is near
Be she a-live—
Be she dead,
Wear a flower—
Bow thy head.

She had faith—
Hear her plead,
She loved you—
You had need;
She still lives—
For her own,
Be she alive—
Or has flown.

Hear her voice—
See her eyes,
Hear her sing—
Past lullabies;
Hear her prayer—
All for you,
Mother's Child—
What will you do?

—Hagerstown, Md.

Our Poet's Corner

Spiritual Bankruptcy

I gave the Lord all the stocks and bonds
In my corporation of life,
I turned the assets over to Him
While seeking release from my strife.

I deeded my business to Jesus,
Or at least that was what I thought,
And I tried to bargain with Jesus
For the peace of mind that I sought.

Yet I kept one clause in the contract,
Just as I had planned it to be,
For someone must manage the business
And I felt that was up to me.

But after just one year of trying,
The Lord came to audit my book;
And though He controlled all the assets,
He took only one careful look.

He opened the ledger before me,
And there on the page I could see,
The debit there was in the column
That selfishly held only me.

My life was in utter confusion,
For I had no assets to give,
I'd selfishly wasted each moment,
And had failed for Jesus to live.

So I humbly gave all my business
To the Father who dwells above,
And He balanced the ledger for me,
With only His infinite love.

Then I saw the miserable failure
Of my sinful life I had made,
I'd promised the interest to Jesus,
But yet there was none to be paid.

Yet God, in His mercy, took over,
My assets, my gain and my loss,
And He balanced all of sin's debits
With Jesus who died on the cross.

Just think of God's wonderful power,
To rescue our bankrupted lives,
Of the mercy and patience He shows us,
And the love that eternally revives.

Is your ledger of life unbalanced,
Is your heart o'erburdened with care,
Yet your spiritual life won't go bankrupt
If God controls every affair.

—Leila Elliott.

Young Men and Boys' Brotherhood

DEVOTIONAL MEETING FOR MAY

Theme: "How Can We Serve God?"

Scripture: Luke 16:13.

IN THE Scripture lesson, we find it impossible to serve two masters, we either love one and hate the other; or else we will hold to the one, and despise the other. We cannot serve God, and at the same time be counted among those who serve the devil. But let us, in this lesson, learn how we can truly serve our God. If we are Christians, the greatest interest in our lives should be that of serving God; ever seeking His will in our lives.

The lesson has been divided into three topics, and these topics have been given to three pre-seminary students of Ashland College, who have written on them for us.

Of course, in order to be a trustful servant for the Lord, we must serve Him at all times, whether at home, at school, or at church, the common places of our lives. Therefore, our three are: "How can we serve God at home?" "How can we serve God at school?" and "How can we serve God at Church."

I. HOW CAN WE SERVE GOD AT HOME?

Clarence Stogsdill, Cerro Gordo, Ill.

If the art of serving God at home were to be considered a secret, the secret would be Mathew 6:6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." After practising, it is not so difficult to pray in public; but praying at home calls for something more than just a few uttered sentences which are supposedly directed "Godward." I can think of no better way in which I believe God would have us serve him at home, than through constant earnest, sincere prayer.

The expression, "Your actions speak so loudly I can't hear a word you are saying," can be applied to many so-called Christians outside their homes. Lack of fellowship with Him at home tends to "drag down" the spirit, until that individual can only speak from his mouth when he is away from home. God wants us to speak from our hearts, not from our mouths. If we allow ourselves to speak highly of Him around home, we may be helping someone else to come closer to Him there. It is surprising what the mention of one little word can do to a brother, sister, mother or father. Continued mention of God will bring about a fellowship in the home which can never be superseded any place else.

I have had many disappointments in my home, but surmounting these are the spiritual up-lifts which I have received through talks with my mother and father. Just when I needed encouragement most, it seemed that God placed the right words in the mouth which was speaking

from the heart of Mom or Dad. However, there was one thing missing—that of fellowship in prayer at home. We had the discussions which would ordinarily lead to prayer; and we had the discussions which would ordinarily, immediately follow prayer; but the most important vitamin of service to the Lord was left out—PRAYER.

We should examine our spiritual lives to see whether or not we have all the essentials. The spirit survives on prayer and the orders for service are received from the same source. Try it once—try it twice, and see how much easier it will be to grow in strength for serving God. Our outside lives of service reflect our home lives of service. If we really want to be of more help to humanity, let us start at home—the first step is prayer.

When we have accomplished a successful prayer-life, we will find it more difficult to do, speak and think things which are hindrances to serving the Lord our God.

HOW CAN WE SERVE GOD AT SCHOOL?

Alvin Grumbling, Johnstown, Pa.

(National Recording Secretary of the Young Men's and Boys' Brotherhood)

Many young people have asked themselves this question. They find themselves in school with a great many different types of people. In this vast crowd they want to serve God, and they don't know how to do it. Many young people invite others to church. Others speak to their classmates about Christ, and still others teach Christ and the Bible to their classmates when the opportunity comes.

To me, however, the most important way in which to serve God is to live a good Christian life—a life that is an example. We learn from the Bible, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Along with this, Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Taking these two scripture verses together we have a good code for serving God anywhere, and especially at school. At school, you are forced to be with all kinds of people. You find children that come from good Christian homes and you find children that come from homes where all kinds of immoralities are practiced. In school you meet almost every type of person and you cannot escape from dealing with them in some way or other—unless you become a hermit. In school you are introduced to and taught how to deal with these different types of people, therefore, it is necessary that you learn early in life how to live a Christian life and thus deal with these people in a Christian manner.

There is an old saying that "you can't teach an old dog new tricks." We can apply this to our own lives and say that you can't teach an old person how to serve Christ. Of course, there are exceptions to every rule. We must teach our young people to serve God while they are young enough to bend their lives to meet the will of God. The Catholics say that if they can have a child for the first six years of his life, he will always be a Catholic. Why don't we make use of these younger years also? If we taught our young people how to live good Christian lives while they are still home, they will serve God when they leave home, also. This is the first step in serving God. We must be taught how to live a good life.

The second step is to live a good life—to practice the things we have been taught. It is a well known fact that we are judged by what we do rather than what we say. School is no exception. At school we are not judged by the fact that we profess to serve God, but by the fact that we live for Him. Many a young person has been won to Christ by the fact that some Christian lived an example and led the way. At school today, we are challenged on every hand. This is an age in which "seeing is believing." Nothing else will do. If we live good Christian lives, we will be giving constant proof that we are serving God in our every day lives.

HOW CAN WE SERVE GOD AT CHURCH?

Harry MacArthur, Waterloo, Iowa

There are many ways we can serve God in the church. We can serve the church by our willingness to do whatever we can for the welfare of its great worldwide program, the salvation of souls. By the efforts we give to the Lord's work, the greater will be the harvest that we shall reap. It matters not how many talents you have, whether teaching a Sunday School class or singing in the choir, your service in the church is of great importance. You should serve your church foremost before everything else. You should enjoy the fellowship with your fellow-Christian in the church and take part in its activities.

We should all try to be at prayer meeting each week, for this is the foundation of the church on which you build. The interest you put into this service determines to a large extent whether the church will be a success or a failure in your community. Failing in this endeavor you are only doing half as much that you could, for the importance of the prayer meeting is keenly felt upon the services of the church.

We can serve God and the church by wholeheartedly endorsing the business meeting, which determines the future of the church. We can serve God by advertising church services to your friends and acquaintances. You can help serve God in the church by the reverence you show to its services. By the reverence you show to its services, the better the spiritual atmosphere. A warm friendly atmosphere in the church welcomes all strangers and encourages them to come again.

We also can serve God by attending regularly the church to which we belong, and tithing of your time and income; you can feel more of a part of the church and will be inspired to work harder. "You may say, 'I can't take an active part in the church,' 'I haven't any time to spend.'" Well, fellow-Christian, you must remember that if you don't have time for Christ; Christ has no time for you.

In these three topics, we have learned how we can truly serve our God. Not only must we serve God at home, at school, and at church, but we must also serve him while at play, while at work, while walking down the street, and so on. In other words, we must serve Him every day, everywhere!

—Spencer Gentle, Ashland, Ohio.

ASHLAND BOYS' BROTHERHOOD REPORT

THE following is a report of the Ashland Boys' Brotherhood as requested by Fred Brant, the news editor of the National Brotherhood organization.

To begin with our Junior boys have a new advisor, Elton Whitted. This group is the most active of the two at the present time, for Elton is really doing them a lot of good according to the report of the boys. There are about 12 active members and all of them show a fine spirit of co-operation.

As to the older boys we can say that they are just as loyal but in the immediate past we have not been able to follow our plans fully due to a number of conflicts which were unavoidable. We are looking forward to renewed interest and some fine outdoor meetings this summer.

Now I suppose some of you are wondering about the pick-up truck for which we have solicited money; well the truth is we are still waiting. We have about \$1,045.00, but we don't know if that will be sufficient or not when the truck finally arrives. At present we have our hopes built up rather high for one of the men in the denomination from the Gretna church is using some good influence to get a truck—but quick. So maybe it will happen soon.

Also you should know that some of the canned goods and clothing you folks donated at conference last year has been delivered to Kentucky by Mr. and Mrs. Wilbur Beeghley of Ashland, Ohio. We still have a good bit of canned goods and some summer clothes on hand which we hope to deliver when the new truck arrives.

We of the Ashland Brotherhood wish to say again how much we thank all of you for your gifts of money for the truck and clothing and food for Kentucky. We want you to know that even though you didn't receive a formal acknowledgment of the gift it is appreciated.

Charles Munson.



News From Our Churches

LOST CREEK, KENTUCKY

You have not heard from us for some time now, not because we have not been going along, but we have been too busy, just able to keep our heads above water. We have had a siege of the flu, but now seem to be out of it.

We are nearing the end of our school year. It has been a remarkable year, with prices as they have been and are. Yet the Lord has enabled us to keep going even in the face of difficulties. I think this school year ranks very high in its spiritual attainment. I wish you could be in our mid-week prayer service and catch the inspiration therein. We think it very remarkable.

But the purpose of this letter is this: A mother in one of our places where we go for worship on Sundays, died last summer. Before her death she told us that if she could know that we would take her children and care for them, she could die happy. Under the circumstances we promised her that we would. We did it, and have had six of them with us through the school year. The father,

with many cares, has not been able to help very much for their keeping. We expect to keep them here unless the Lord leads differently. To keep them through the summer, we need the help of another woman, someone who can mother these children through the summer. We are thus making this appeal through the columns of the Evangelist for this help. Also when school is out most of the teachers who have been caring for the Sunday Schools to which we go in worship on the Lord's Day, will go home, and we will thus be short of help for this work. Who will come to the work for the summer, and help in this Sunday School work also? Will you join us in prayer for this, and you who read this, can you talk with any who might be able for the work? We do trust you can do that, and also join us in prayer for this **REAL NEED**. We thank you.

Please note: Other children would stay with us for the summer if we had someone to help care for them. We now have information to that effect. Mrs. Drushal simply cannot do this through the summer. She has worked too hard now this year and must have rest through the summer. School closes May 15th. Who will respond to this appeal?

G. E. Drushal.

AKRON, INDIANA

On March 20, we went to Akron, Indiana, to help them in a meeting. They had engaged us in 1945 to help them in March, 1947. This is a co-operative work. Rev. Dale Brubaker, a student of North Manchester College, is their pastor. There is a very loyal group of worshippers of both the Brethren Church and the Church of the Brethren.

The meetings started off in a fine way and there was good interest the first week, then the "Flu" struck with a vengeance and every home had one or more cases and even the schools were closed. It is needless to say what happened to the meetings. Even the pastor and evangelist were not immune, but we kept going and preaching every evening. The Lord did bless our efforts and two fine young men were won for the Lord.

Rev. Brubaker lives in North Manchester, but was on the field every day and we did much calling. He is a tireless worker. Mrs. Brubaker directed the music.

We found some old friends whom we had not seen for many years and new friendships were formed. Our home was with Mr. and Mrs. Joseph Croft who did everything to make us comfortable. We visited and ate with many of the Brethren. We want to thank them for the many kindnesses shown to us and for the good offering.

C. A. Stewart.

ELKHART, INDIANA

Early in the year the Evangelistic Committee, together with the pastor, began to formulate plans for the ingathering of souls at Eastertime. The goal was set for ten. This goal was a reality.

The real work was preceded by days of prayer and careful planning. These were followed by two weeks of visiting. At least one hundred took part in calling here and there over the city.

During the pre-Easter services conducted by our pastor,

Brother L. V. King, eight were baptized; there were re-consecrations and others are awaiting baptism. This intensive program has been far-reaching and will continue to yield results.

Our Communion service was held on Thursday of Passion Week and more than two hundred took part in this sacred service.

Easter-Day activities began with a Sunrise Service at 6:30. "The Sign of the Cross" was given by Janet King, with music by the choir. Easter breakfast was served by a group of the Loyal Women's Class.

The auditorium was filled for Bible School. Cash Day Offering amounted to \$2,260.70—not as large as usual, however, during the year many calls for different work and missions have been answered generously.

The worship service was largely attended and was inspirational. The day closed with a drama, "The Light in the Window," by the young people.

On Palm Sunday nine babies were dedicated by their parents. This was an impressive service.

Plans are being laid for our Bible School in the month of June.

Our Sunday School shows a steady growth. The workers are feeling the need of more room, many of the classes being too large for best results.

The work in general is making a steady growth in attendance and interest. Much strength comes from our pre-prayer service each Sunday evening to those who attend. Prayer never fails.

Edna Nicholas.

WARSAW, INDIANA

In these days it is not always possible to have the greatest successes every week of the church year, but there are outpourings of the Holy Spirit and evidences of the work of God in our midst.

The church here has taken part in the denominational offerings in a commendable way. At the second quarterly business meeting plans were inaugurated to have special meetings during Holy Week. These plans were completed at the third quarterly business meeting and carried out as planned. On Palm Sunday evening the young people presented very acceptably a drama of the crucifixion as recorded in the Gospels. An appreciative audience was present at this service and received inspiration and blessing. The pastor conducted the week of meetings using the distinctive doctrines of the church as subjects of sermons. On Thursday evening we held the Communion service. There were four baptisms and one member came by letter during this period. There is much to give us joy that God in answer to prayer, granted us these five new members of the church.

There are many evidences that the time of our Lord's coming may be very near because of the spiritual deadness and lack of vital interest among so many, even those who ought to be of the household of faith.

May God graciously encourage every faithful member of every church group who love the Lord and look for His glorious appearing to take the place of authority in world affairs.

R. F. Porte.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 18, 1947

BEING CHRISTIAN IN RACE RELATIONS

Scripture: Acts 17:22-29

For The Leader

ATTITUDE, prejudice, and propaganda. These three words and our interpretation of them determines what race relations mean to us. This has been a age-old question, and shall continue to be a problem of mankind. Efforts have been made to bring about a perfect understanding of all races, but little seems to be really accomplished. Paul, in speaking to the Athenians, presents a perfect answer when he says, "and hath made of one blood all nations of men for to dwell on all the face of the earth." And our race relations experts have embraced this verse as their slogan for achievement. Sounds nice until you recognize that "all nations" includes the Devil's children and the Lord's children. Then and there you have trouble. For under no condition can the children of the world be united with the children of the Lord. Human blood is human blood, and it flows alike in all human bodies regardless of race, color or creed. But the blood does not control our attitudes, prejudices and our propaganda. There's where the trouble begins. Perhaps tonight we can arrive at some logical answer to the problem.

DISCUSSION

1. **ATTITUDE TOWARDS OTHERS.** Attitude towards those of other races can result from a life time of ignorance, or a special study of the problem. It is easy to profess our ignorance by asserting that those of other races are inferior to us. There are many people who just pass off the problem by just such an answer. Steeped in racial ignorance they profess to know everything about the problem whereas they know nothing. But it doesn't do race relations any good. Then on the other hand, if we have endeavored to make a study of the peoples of other lands, learning their problems, habits and customs, we shall see that they are human, too. Thus our attitude can be helpful to improving race relationships. For instance, one person we know asserted they would never sit in church beside a colored person. (For no particular reason except attitude.) Following a careful study of the negro race, this person's attitude changed, and fellowship with those of the colored race was made possible. Watch your attitude towards others.

2. **PREJUDICES ARE WORSE.** You can have a wrong attitude towards other races, and change it, but it is very hard to change a prejudice. Perhaps in your home you have heard another race defamed, made fun of, and ridiculed. Perhaps evil deeds of certain of that race are held before you. At once you form a prejudice that sticks for as long as you live. No matter how hard you try, that one thing will always stand between you and one of that

other race. Only by a careful and prolonged effort at "heart change" can you bring about the transformation. Oftentimes these prejudices stem from the sub-conscious mind. We are not fully aware that we have held a hatred for those of another race, and at once you experience "revulsion" within. That is prejudice, and it will continue long after your attitude has changed. So watch it, for as long as it continues in your heart, race relations will suffer.

3. **PROPOGANDA.** We come now to the third of these problems, and the one which is now most active. Propaganda is the effort of some one else to make you believe something else. No matter how friendly you may feel towards those of other races, propaganda can incite hatred, fear, distrust in your mind which will cause you to lose all feeling of good will toward them. We are not immune to race propaganda, not by any means. Each day, what we read, see and hear, is impressed upon our minds. And the smart, subtle thing about propaganda is that we don't recognize it until the damage is done. Right now there are forces at work in our nation which are intent on spoiling what has been gained in race relations. We are the objects of this dirt. It is up to us to create within ourselves a wholesome attitude and feeling towards those of other races, staying by our beliefs in spite of what happens. That is the only sure guarantee against propaganda.

4. **THE LOVE OF JESUS CHRIST.** The final answer to race relations is Christ. Christ makes one brotherhood of all men who believe in Him as their personal Savior. From the east, from the west, from the north and from the south, He gathers His believing children together in one great Christian fellowship. They are many colors and races, but one creed. As Christian young people we must recognize that all men in Christ are our Christian brethren, and should be loved, respected and upheld by us. Fellowship with unchristians is nigh impossible, and that is as it is promised to be. But we who are Christians must overcome our attitudes, prejudices and propaganda so that brethren of all colors and races can dwell together in unity o'er all the earth. The results depend on what goes on in our own little heart. Give yourself to much prayer and study on this subject.

QUESTIONS

1. How can we improve our attitude towards those of other races?
2. What social, religious and ethical problems are involved in improving our relations with people of other races? How can we overcome these problems?

SUGGESTED PROGRAM

Hymn: "We've a Story To Tell to the Nations"

Choruses:

Scripture and prayer

Leader's talk, topics and discussion

Questions

Special music, business

Benediction.

Ten minutes spent in Christ's society every day; aye, two minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

INDWELT

Not merely in the words you say,
Not in your deeds confessed,
But in the most unconscious way,
Is Christ expressed.

Is it a beautiful smile?
A holy light upon your brow?
Oh, no: I felt His presence while
You laughed just now.

For me 'twas not the truth you taught,
To you so clear, to me still dim,
But when you came you brought
A sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed.
Till I lose sight of you—and see
The Christ instead.

—Unknown.

JESUS, OUR EXAMPLE, FILLED WITH THE SPIRIT

Scripture: Luke 3:21-23; 1 Pet. 2:21; Jn. 14:12.

Hymns on the Holy Spirit

Leader's Petition

Seed Thought Provokers:

AS JESUS was filled with the Spirit so may we be (in lesser measure, of course—John 5:34). Read John 20:21-22. We are to have the same mind, power and results of Christ (Phil. 2:5). We are to follow Him in His steps (Luke 9:23; Matt. 4:19; Mark 1:17; Eph. 5:2; 1 John 2:6; 1 John 4:17). Baptism is Christ's first example for a converted person. Every believer MUST be baptized according to the Great Commission. First Christ was baptized, then He prayed, and the Holy Ghost came upon Him. We do not receive the Holy Spirit in the new birth nor in baptism, but after baptism. We must be born of the Spirit before we can receive the gift of the Spirit.

All the power that Jesus used on earth was of the Third Person of the Trinity (John 3:34). He wants us to go forth to win the lost by having the same power which He had. Jesus did no public work until He was filled with the Spirit—until after He had been baptized (John 2:11). He did His work under the power of the Spirit (Acts 10:37, 38). He manifested His humanity in the power of the Spirit as our example. After Jesus was raised from the dead He gave commandments to the apostles through the Holy Spirit (Acts 1:1b).

You say I cannot follow Jesus all the way to Calvary. But the Son of man, as man, prayed through the garden

and stayed on the cross. God forsook Him on the cross, but the Holy Spirit stayed with Him (Heb. 9:14).

When Jesus comes to earth again He shall reign in the power of the Spirit (Isa. 11:1-3). Jesus, our Example, showed us how to resist the devil (Luke 4:1). After fasting for 40 days He was as weak as I ever could be. He resisted the devil by using Scriptures that apply to man (Deut. 8:3; Luke 4:4). He showed how man can defeat the devil with the Scripture in the power of the Spirit. Read Luke 4:14-18. Note the reaction of His audience in verse 22. He was different after His anointing of the Holy Spirit. Many Bible-reading, tithing, church-attending Christians never win souls. When Jesus received the power of the Spirit He became a soul winner.

According to Rom. 6:3-6 Christ was submitting to His death, burial and resurrection when He was baptized in Jordan. Then God gave His stamp of approval (Luke 3:22b). So when we are baptized we die to sin as He died for sin. He was buried for our sins, and we bury our sinful past. He was raised for our justification, and we rise to live a new life for God. Complete obedience is required of us (Acts 5:32).

According to Luke 3:21 Jesus was praying while being baptized and was endued of the Holy Spirit. Let us pray for the Holy Spirit (Luke 11:13; Jas. 4:2). Let us ask for the fullness of God's power to win souls (Luke 11:5, 6).

Hymn: "I Would Be Like Jesus"

General Prayers.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 18, 1947

GOD IN NATIONAL AFFAIRS

Lesson: Amos 5:6-15, 21-24

AS WE look at the lesson today we might well think that the prophet Amos was standing in our midst and speaking to our own and associated nations. After all, while times change and processes change, yet there is a very little difference in changes of attitudes. Greed and personal desire stood at the root of most of the troubles that confronted the people of Amos' day. This, coupled with a forsaking of God, brought disaster to the nation.

These same attitudes are causing most of the trouble that is in the world today. Yet men continue in their greedy scramble and personal desire looms high above the idea of helping the less fortunate and, above all, God is left almost entirely out of the picture. True it is that in our country, we find some one here and there, "mentioning" God, but far too little is done to bring Him definitely into the picture.

Let's note a few words in the opening verse of our lesson: "Seek the Lord, and ye shall live." Then follows

the dire results that will come with the failure to so seek. What a contrast we find in the lives of those that "seek the Lord" and those who "reject the Lord."

Moving on to the opening words of verse 12, we find these words, "For I know your manifold transgressions and your mighty sins." Note what they are. Just how any one would expect to hide even the innermost life from the all-seeing eye of God is past comprehension. Yet there are multitudes of people who act just as if they were the only ones who know of their transgressions. How frail is the human mind and how hardened is the human heart.

Now let's go a little farther. As a result of the above attitude, God says (verses 21 and 22) "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though you offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." Well, we may go to church; we may drop our contribution in the plate (it may be no "offering" but rather just some money which we "let go of" rather grudgingly); we may join in the songs; we may even say "Amen" to some of the words of the preacher's sermon (when it does not hit us too hard)—and yet we may not be "acceptable unto God" in our attitudes.

Can we face the last verse of the lesson?—"Let judgment run down as waters, and righteousness as a mighty stream."



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

WILLIAMSTOWN, OHIO

The Williamstown Brethren Church has recently organized a Christian Endeavor Society with the following officers:

President Josephine Wolford
Vice-President Marjorie Rodabaugh
Secretary Ruth Wolford
Treasurer Mildred Wolford

The meetings are held every two weeks on Sunday evening at the six-thirty hour. The society is planning a rally with the Gretna Christian Endeavorers on May 9th, with Dr. L. E. Lindower as guest speaker. From this we expect to learn more about Christian Endeavor work, as it is a new organization in our church.

Ruth Wolford, Secretary.

GRETNNA, OHIO

An organizational meeting of the Christian Endeavor Society of the Gretna, Ohio, Brethren Church, was held on March 30th. Officers were elected and plans were instigated for the future work of the organization. The officers elected were:

President William Tanger
Vice-President Herbert DeWeese

Secretary Mary Agnes Tanger
Treasurer Miriam Hurley

The group chose the type of discussion they would take up and discussed some of the projects they want to carry out.

Plans were begun for a joint rally meeting with the Williamstown, Ohio, Brethren C. E.

Mary Agnes Tanger, Secretary.

WITH THE LAYMEN

SOUTHERN INDIANA LAYMEN MEET

THE LAYMEN of the Southern Indiana District of Brethren Churches met in the Peru Brethren Church for an evening of fellowship on Monday night, February 17, 1947.

After a very delicious steak supper, served in the basement of the church by the ladies of the church, we were called to the main auditorium, where Brother Fayette Shoemaker acted as program chairman. Brother Austin Gable had charge of the song service, leading us in singing, "All Hail the Power of Jesus' Name"; "In My Heart there Rings a Melody"; and "I Love Him." It sure is marvelous to hear a group of men like this sing. Rev. L. V. King, pastor of the Elkhart Brethren Church, led us in our evening prayer. We were favored with two musical numbers, one by Caroline Adams and the other by Herman Shoemaker, each being accompanied by Miss Rosita Shoemaker at the piano.

Rev. O. C. Lemert of Tiosa was our guest speaker. He took a portion of Isaiah 60:13, "And I will make the place of my feet glorious." He gave a very inspirational talk, saying, "We too, like Mary, should take advantage of sitting at the feet of Jesus, of which act Jesus said that Mary had chosen the better part. Have we no emotion for Christ when He has done so much for us? If we, as an organization, want power we must, like Mary, sit at the feet of Jesus." He then entertained us with his magic tricks emphasizing each with scriptural references. Brother Lemert was very much appreciated by all.

Chairman H. D. "Bud" Hunter had charge of the business session, urging us to put on the harness and go to work. Rev. Bert Hodge gave a short talk emphasizing what we, as a group, could do in cleaning up the morals of our communities and state by calling or writing our representative.

The roll call showed that there were 133 present, with 27 visitors from the Northern District.

For our next meeting we voted to have a joint meeting of the two districts. The officers of both districts to meet and make plans for the meeting.

We gave a rising vote of thanks to the ladies of the Peru Church for their hospitality. Brother Austin Gable pronounced the benediction.

All members of both districts please take note: The Joint meeting will be held at North Manchester, Monday evening, June 2, 1947.

Guy V. Purdy, Secretary.

Friendship is the nearest thing we know to religion. God is love and to make religion akin to friendship is simply to give it the highest expression conceivable by man.
—John Ruskin.

Laid to Rest

McCANN. Lindsey McCann passed away at his home near Hibbs, Pennsylvania, March 31, 1947, at the age of 75 years, 1 month and 26 days. He had lived formerly in Masontown where he was well known. He is survived by his widow, Leathi McCann, two sons, Walter of Masontown, and Ervin of Ralph; one step-daughter, Ellen Tomi of Ralph; and eight grandchildren.

He had been a member of the Masontown Brethren Church for twenty-one years. Services were held in the church and burial was made in the Church Hill Cemetery. Services were in charge of the writer, his pastor.

Freeman Ankrum.

STEELE—Elizabeth R. Steele was born April 19, 1863 and departed this life on March 1, 1947. She was a charter member of the Mt. Pleasant, Pennsylvania, Brethren Church, and the sister of the late Rev. Smith Myers, who was at one time pastor of the Mt. Pleasant-Jones Mills charge.

She leaves to mourn her departure, six sons: Charles R. of Ambridge, Pennsylvania; Myers H. of Gary, Indiana; Floyd of Washington, D. C.; Donald C. of Pittsburgh, Pennsylvania, and three daughters: Mrs. Fred Terhoist of Ruffsedale, Pennsylvania; Mrs. Paul Ridenour of Pittsburgh, and Miss Josephine E. Steele of Ruffsedale.

The funeral was held in the Murphy Funeral Home, Seetdale, Pennsylvania, on March 4, in charge of the writer, assisted by Rev. A. E. Master of the Ruffsedale Evangelical and Reformed Church. Burial was in the Mt. Lebanon Cemetery, Tarr, Pennsylvania.

H. R. Garland.

KUHNS. Edward Boyd Kuhns was born November 2, 1894 and passed from this life on January 10, 1947, aged 52 years, 2 months and 8 days.

He was a member of the Valley Brethren Church (Pennsylvania) and leaves to mourn his departure, his wife, two sons: Harry of Donegal and Boyd at home; and one daughter, Helen, at home.

The funeral service was held in the home. Burial was made in the Methodist Cemetery at Donegal, Pennsylvania. Service was conducted by the writer, assisted by Rev. Proper of the Mt. Zion Evangelical Lutheran Church of Donegal.

H. R. Garland.

PECK. Norman Cleon Peck was born near Falls City, Nebraska, October 2, 1881, and departed this life at his

home in Falls City, March 25, 1947, at the age of sixty-five years.

On January 22, 1908 he was married to Miss Ella Way and to this union were born four sons: Glen of Falls City; Eugene of Auburn, Nebraska; Richard of Platts-mouth, Nebraska; and Garold of Tempe, Arizona, all of whom survive. Besides these he is survived by his widow, Mrs. Ella Peck, one brother and two sisters, and five grandchildren.

Brother Peck was a member of the Falls City Church of the Brethren, and after that church closed he was a regular attendant at the services of the First Brethren Church of Falls City, where he served the church as a deacon and as clerk. He was also a teacher of the King's Servants Sunday School Class for many years.

A large assembly of relatives and friends gathered for the funeral services which were held in the First Brethren Church, in charge of the pastor, the undersigned, assisted by Rev. Naylor, pastor of the Church of the Brethren at Holmsville, Nebraska. Interment was in the Silver Creek Cemetery.

Cecil H. Johnson.

WOLF. Jacob Wolf died in Peru, Indiana, on April 8, 1947. Mr. Wolf spent his entire life in Miami County, where he was a member of the Mexico Brethren church for more than forty years. Until age prevented him from being present at the services of the church he was a regular attendant and loyal to all its interests. He was never married and leaves an only niece, Mrs. Philip Schmidt of Peru. The last rites were conducted in the Wise funeral home in Peru in charge of the writer with burial in Mt. Hope cemetery. May our Heavenly Father comfort all who mourn the going of this good man.

C. C. Grisso.

WEST. Barbara Kettenring West was born in Germany on March 6, 1872 and came to America at the age of twenty-two years, first to Sandusky, Ohio, and two years later to North Liberty, Indiana, where she lived until her home-going on Saturday, April 5, 1947, at the age of 75 years.

On November 18, 1896 she was united in marriage to Tommy West who preceded her in death on January 10, 1929. Sister Barbara confessed Christ as her Saviour more than forty years ago under the ministry of Elder V. R. Miller. From that day until the Lord called her she was a faithful and loyal servant of her Master. It is doubtful if there was a person in the North Liberty community that was more favorably known by old and young, than Sister Barbara West. She filled a large place in the life of the community and of the church. She spared no time and means to help in times of sickness and sorrow and need. The West home was ever and always characterized by a hospitality seldom found in these days, and was a "haven of rest" for many-a-tired worn itinerant preacher. Eternity alone will reveal the magnitude that Tommy and Barbara West had in the establishing and in the maintaining of the work of the Church in the village of North Liberty.

In her going she leaves two brothers and one sister in Germany, and a niece and nephew and their three children of Plymouth, Indiana. These with a great host of Brethren who have known her through the years share together the loss of this good woman. We are all comforted with the assurance that we will meet her again.

The last rites were conducted in the North Liberty Brethren Church on April 8th by the undersigned being assisted in the service by the pastor of the church, Rev. Geo. Pontius, and Rev. W. I. Duker, with interment in the North Liberty cemetery.

C. C. Grisso.

LOWMAN. William C. Lowman, son of George and Mariah Lowman, was born near West Alexandria, Ohio, August 15, 1862.

He was united in marriage to Cora Mayer on October 29, 1885 and for more than sixty years they, together happily shared each other's joys and sorrows. Never ambitious to rise above his fellows, but ever content to serve where service was most needed. To this union was born one daughter, Carrie, living at home and who with loving devotion tenderly aided in the care of her invalid father.

On February 6, 1903 he, together with his wife and daughter, was baptized and received into the First Brethren Church of Gratis, Ohio, and lived a consistent member of the same thereafter.

A kind and affectionate husband and father, and an ever accommodating friend and neighbor, he, after a lingering illness, departed this life on April 16, 1947, aged 84 years, 8 months and 1 day, leaving his devoted wife and daughter and many relatives and friends to mourn his passing.

Services were conducted in the West Alexandria Brethren Church by the undersigned, pastor of the Gratis Church.

J. Edgar Berkshire.

Wedding Announcement

SHANNON-JOHNSON. Thomas Alvin Shannon and Ruth Lavina Johnson were united in the bonds of Holy Matrimony at 7:30 o'clock on the evening of December 27, 1946, in the presence of a large assembly of guests in the Falls City, Nebraska, Brethren Church.

The church was beautifully decorated with a background of palms and ferns, with a lighted cross in the midst and lighted candelabra at the sides. The first part of the ceremony was read by Rev. Sweezy, pastor of the Hamlin, Kansas, Brethren Church. The bride was given in marriage by her father, pastor of the Falls City Brethren Church, who then read the double ring ceremony, the bride and groom kneeling for the benediction and remaining so while Mrs. Raymond Johnson sang "The Lord's Prayer."

The bride was attended by her sister, Gertrude Johnson.

and a brother of the groom, Forrest Shannon was best man.

Both bride and groom graduated from Ashland College last year. The groom is now a student in the Seminary at Ashland, Ohio. Ruth is a member of the Falls City Brethren Church, and Tommy is a member of the Hamlin Brethren Church.

Miss Florence Seegar played the wedding march and also was the accompanist for the solo numbers. Violin solos were played by Raymond Johnson, a brother of the bride, and the vocal solos were sung by Mrs. Raymond Johnson, both of Manteca, California. Marsha Lynn and Ray Lee Johnson, niece and nephew of the bride were flower girl and ring bearer, respectively.

We wish these young people a long and useful life in the service of their Lord and Master.

Cecil H. Johnson.

STAHL-MILLER. Elmer Dale Miller and Lois Ilene Miller were united in marriage on April 13, 1947, at the home of the writer. The groom is a member of the Valley Brethren Church, while the bride is a member of the Evangelical United Brethren Church of Stoystown, Pennsylvania.

They will make their home with the groom's parents near Stoystown. May the Lord bless this couple as they face the new way of life.

H. R. Garland.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

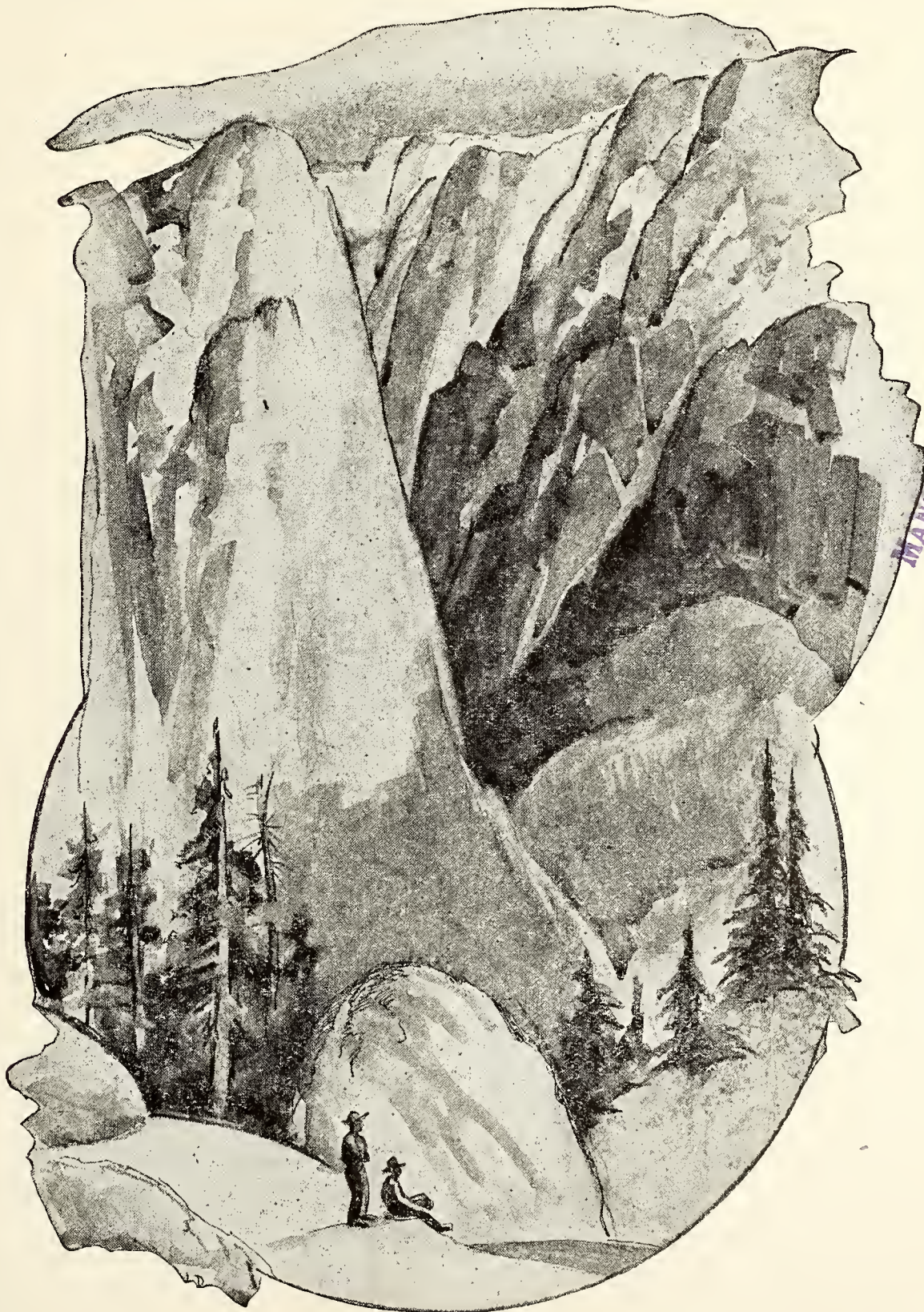
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A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.

The Brethren Evangelist

"And though I have all faith, so that I
could remove mountains, and have not Love:



MANCHESTER COLLEGE LIBRARY
NORTH MANCHESTER, INDIANA

I am nothing." I Corinthians 13:2

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INTERESTING ITEMS

APOLOGY. Our apology goes out to Brother Garland and to the contracting parties in the wedding announcement as found on page 16 of last week's *Evangelist*. The names should have been Elmer Dale Stahl and Lois Ilene Miller. The editor assumes full responsibility.

Word from Brother Belote. In a recent communication to the Editor Brother Belote tells of the continued illness of Sister Belote, she having been in a Pittsburgh Hospital for the past four weeks and will have to remain for some time yet. Add your prayers to ours for her recovery.

Berlin, Pennsylvania. Berlin released their pastor, Brother Whetstone, for a few days that he might render service in bringing messages to the Ashland Seminary students during the week of May 5th. We hear fine reports of his messages from the students.

Roanoke, Indiana. The following announcement was received by the Editor from Roanoke: "The Brethren Church of Roanoke, Indiana, announces the rededication service of their church on Sunday afternoon, May 18, at 2:30 o'clock. Dr. W. I. Duker will be the speaker. All Brethren and friends are invited to attend."

Hagerstown, Maryland. We note from the Hagerstown bulletin of April 20 that Brother N. V. Leatherman has been called for another year of service with the Hagerstown church.

We also learn that an additional member was recently received by baptism at an afternoon service.

Goshen, Indiana. Brother Rowsey has a way of doing the unusual and the introduction of forty new members after the Communion service in the Goshen Church recently was simply another one. One of the new members said, "It was the most impressive service I ever attended." Brother Rowsey says, "This helps to get new members present for their first communion after being received into membership."

Pittsburgh, Pennsylvania. The Pittsburgh church has received an invitation to participate in the Vacation Bible School of a neighboring Methodist Church. This will be a two weeks' school.

The Mother-Daughter Banquet was observed at Pittsburgh on Thursday evening, May 1, sponsored by the W. M. S. Mrs. Chester F. Zimmerman, Pennsylvania District W. M. S. President, was the guest speaker.

Milledgeville, Illinois. We are informed that Brother D. C. White, pastor of our Milledgeville Church, is to bring the commencement address for the Grade School Graduation in the public schools on May 27th.

To Churches without a pastor. We learn through Brother L. E. Lindower that Brother Elmer Carrithers, who has been a Chaplain in the Service for the past several years, is now released from service and will be available for pastoral work. If you are interested address him as follows:

Rev. Elmer Carrithers,
Charitan, Iowa.

Lanark, Illinois. We note that the annual Mother-Daughter Banquet of the Lanark women and girls was held on Wednesday evening, May 7, at 7:00 o'clock, in the church dining rooms.

Linwood, Maryland. We note that the Linwood choir brought four special numbers recently at the re-dedication of the Sams Creek Church. Dr. Warren Bowman of Washington, D. C. was the speaker.

"Without the Spirit of Christ ye are none of His." "Ye are in the gall of bitterness, and in the bond of iniquity."

The more we lean by faith upon Him Who is our Beloved, the more beloved shall we be to Him.

We used to say that when drink is in, wit is out; but if wit were not out, drink would not be in.—Bishop Hall.

Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet too oft, familiar with her face,
We first endure, then pity, then embrace

The Editor Thinks Aloud

Fred C. Vanator

"KILJOY WAS HERE!"

WALKING along a street in an adjoining city a few weeks ago, near a high board fence which had been set up around an erection project, I chanced to look up and saw what I judged to be the now familiar three words, "Kilroy was here." But whoever had written these particular words had made his "r" in such a manner that it looked like a "j" and I had read the word "Kiljoy."

This set me to thinking!

The world is full of Kiljoys—of all ages. Sometimes we know them as "Job's Comforters." They can always see the black side of things. They are the ones who can never see the "silver lining" in a cloud. They go about with a face so long that it is dangerous to look upon it. They never are so happy as when they are predicting dire disaster, or telling the sick man or woman that they have called on to "comfort" just how "Aunt Jennie had the same malady you have, and, while of course she got better for a time, her life was finally snuffed out without warning." They can tell you how rough the pavement is on the route you are about to take on your journey; they can tell you all the fruit is frozen and what a tough time you will have next winter; they can tell you what a terrible place you have chosen for your vacation—in fact their stock in trade is "killing the joy in life."

I remember that during my college days a Christian Endeavor meeting was held one Sunday evening. The topic on this particular night was a rather peculiar one, "Are You a Yes, But?" It was well advertised and the attendance was most excellent, probably because of the element of curiosity that crept in. The leader, after the preliminary service was completed, launched forth on the various phases of the subject. His discussion was based on the thought that far too many people in their conversation give assent to the truths found therein as advanced by others, but almost immediately give contradiction to the matter by saying, "Yes . . . , but," and into that "but" they put all of their "kill joy" argument.

Just take the church "kiljoy" if you will. He doesn't like the preacher; he doesn't care for the church officials; or the way things are done around the church. In other words, he just becomes a plain dispenser of "gloom." Indeed these "kiljoys" abound wherever you go. They thrive on the disastrous consequences of your every act. They rejoice in clouds, in fact they would rather see clouds than sunshine. And this in the face of the continued writings of Paul in his letters when time and again he pens these words, "Rejoice, and again I say rejoice!"

Are you a "kiljoy" and a "gloom" spreader?

Think it over!

Strength of character and beauty of life, characterise all who are filled with the Holy Spirit.

Business Manager's Corner

George S. Baer

Ardmore Belongs to Honor Roll

THE splendid church in the Ardmore suburb of South Bend, Indiana, was omitted from the Evangelist Honor Roll of 100% churches last week and we are glad to give them place this week. Brother A. E. Whitted is the faithful pastor of this people. Another church or two there is some uncertainty about, since it is not always stated whether the list is 100% or not. We hope to have others to report.

Use More Brethren Quarterlies

It's a mistake from the standpoint of building for the future of Brethrenism to use some other make of Sunday school quarterly when a Brethren quarterly will do as well. We realize our two quarterlies do not serve the entire classification of ages in the Church school, but our splendid Youth Quarterly will serve from nine or ten through the intermediate ages, and the Adult Quarterly will serve for the young people and all ages older. So we think there is room for a still larger use of Brethren quarterlies. As Editor Vanator says, "Think it over."

Let's Make It 100%

The response to the Publication Day Offering, appeal has been splendid but not quite 100%. It is so close to that mark, however, that it would be a shame not to complete it. So we kindly ask the churches to check on themselves and see if their offering has been sent to the Publishing House, and if it has not, we will appreciate receiving it at your earliest opportunity. Remember, this is the offering for the publications that we are talking about not the Press Fund. A little later we will be saying something about the Press Fund, for we hope to have something really encouraging to report to Conference about this matter.

Duplicators and Supplies

Any church or pastor not yet supplied with a duplicator should get in touch with us. We have the "Speed-O-Print" on hand, the best and most reasonable pastor's duplicator made. You can buy it and have some money left for books. Also all kinds of supplies.

Timely Helps for Program and Class

For Children's Day—"Children's Day Helper No. 47," 30c each—Recitations, Exercises and songs for every department of the church school. Also, the "Standard Children's Day Book No. 2," 25c, with poems, playlets, songs and articles.

"Life of Christ in Scripture and Song"—A simple, beautiful and inspirational portrayal, from the birth to the giving of the great commission. Simple in arrangement, any church or Bible school can use it. (One pastor recently took home two dozen of these booklets and produced the program with great success.) Price 15c each; \$1.50 per dozen.

The Bible Speaks



"The Bible Speaks About Eternal Punishment"

Dr. L. O. McCartneysmith

"The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17).

WE CAN neither present intelligently, nor even appreciate the doctrine of Eternal Punishment, without carefully considering the realms contiguous to this subject.

It is common knowledge that, in nature there is a negative for every positive; which is true, not in nature alone, but in all realms. We have therefore, four realms relevant to this study: *Heaven*, the eternal abode prepared for the righteous. *Hell*, the eternal place "prepared for the devil and his angels" (Matthew 25:31). These are the *positive*, and the *negative* places prepared, and each is eternal.

In addition to these eternal abodes, we find description in God's Word of another couplet of prepared places which are temporary in nature: *Paradise*, a prepared place of rest for the disembodied spirits of righteous people where they are taken by the angels to rest and await the resurrection of their bodies (Luke 16:22). This place was spoken of by our Saviour as *The Bosom of Abraham*, this being the name commonly used by the Jews whom Jesus addressed (Luke 16:22), (Josephus Works Page 901). *Hades*, the spiritual prison where the disembodied spirits of the wicked and unjust await the resurrection, but not the change, of their bodies, to appear before the Great White Throne Judgment (Revelation 20:11-15). This is also a place of punishment as evidenced by the Rich Man who is described as being "tormented" (Luke 16:23). Here the word *Hades* was translated as *hell*, which is incorrect, because no one is ever imprisoned for life, even in ordinary courts, without being brought before the Judge, who hears the evidence and then sentences the prisoner before the bar. So we are informed that at the great white throne judgment *"And the sea gave up the dead (bodies) which were in it; and death and hell (Hades) gave up*

the dead which were in them: and they were judged every man according to their works . . . and whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:13-15).

The Apostle Peter speaks of Hades as being a *spiritual prison*: *"For Christ also hath once suffered for sins, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached to the spirits in prison"* (1 Peter 3:18-19).

The nearest comparison we are able to make of Hades, so men may comprehend it is to liken it to the jail where untried and un-judged criminals languish while waiting to come before the judge to be tried, and sentenced. In like manner evil men languish in punishment in Hades while waiting to come before The Judge of all men for their respective sentences. Just as the jail is not the penitentiary, so Hades is not Hell. Hades might be called just a foretaste of Hell, even as Paradise may be called a foretaste of heaven.

Each of these intermediate places are clearly delineated in God's Holy Word, and should be as clearly fixed in the mind of His people; however, this is far from being so: for too often we hear well-meaning laymen, and even ministers, presenting their belief that when righteous folk die, they are taken immediately into the presence of the Heavenly Father. Doubtless this misconception arose from the careless reading of 2 Corinthians 5:8, which reads: *"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."* Here Paul simply states that he *is willing to be* absent from the body, and *to be* present with the Lord. He uses the *infinitive* mode which is indeterminate as to time. Paul tells us in this same chapter, verse 10, *just how* we are *to be* with the Lord in these words: *"For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body"* (2 Cor. 5:10). This

appearance must necessarily follow the resurrection of our bodies, and cannot be at one's individual death; else there would be a *continual appearance* before the Bema.

Relative to this John writes: "*It doth not yet appear what we shall be: but we know, that when He shall appear, we shall be like Him, for we shall see Him as He is*" (1 John 3:2). Then, and not before shall we see Him.

In a similar manner many believe that when the unrighteous die, that they immediately enter Hell, or Eternal Punishment. This also is an erroneous belief; else there would be no necessity for the Great White Throne Judgment, where it plainly states that Hades will be emptied, the grave will give up its dead, and *every man* will be judged according to his works (Rev. 20:13).

God's Word informs us that death and Hades shall both be cast *into the lake of fire*, which is the second death; or the second separation from God: and to be separated from God is of such terror that our dear Saviour cried out in anguish "*My God, my God, why hast Thou forsaken me?*" (Rev. 20:14). The lake of fire spoken of here is Hell or Eternal Punishment.

Many people also believe that Satan is now in hell, but this is not possible, because we are informed that he "*as a roaring lion walketh up and down through the earth, seeking whom he may devour*" (1 Peter 5:8). The first of mankind to enter hell will be the Beast, or World Emperor of the last days, and his false Prophet: "*And the Beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into a lake burning with fire and brimstone.*" (Rev. 19:20). Satan is bound alive and tossed into the same lake, bound for a thousand years, after which he is loosed for a short season (Rev. 20:1-3; 20:7-10). Here the certainty of Eternal Punishment in Hell is irrefutably set forth: "*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever*" (Rev. 20:10).

In the Face of These Indubitable Facts the Erroneous Ideas of Men Are Set Forth as Gospel.

The 7th Day Adventists claim the doctrine of Annihilation, or complete destruction, eradication, or extinction of being. They are Destructionists

when it comes to the doctrine of eternal punishment. But Jesus Christ has something to say about eternal punishment: He tells us that there is a place of *everlasting fire*, a prepared place; prepared for the devil and his angels, or messengers, and that this is *everlasting punishment*. "Then shall He say also unto them on the left hand, *'Depart from me, into everlasting fire, prepared for the devil and his angels'*" (Mathew 25:41). Then He tells us in no uncertain words about the duration of this punishment: "And these shall go away into *everlasting punishment*: but the righteous into *life eternal*" (Matthew 25:46). In the preceding quotations from Revelation 20:10-19 we are informed how these go into everlasting punishment.

Christian Scientists disbelieve the doctrine of Eternal Punishment as we teach it, claiming first of all that there is no sin; that Jesus Christ did not die for sin, that He did not arise for our justification, that He was in the grave "meditating" and did not die as we believe. There being no sin, there could be no punishment for sin as we believe. If these things be true there cannot be any salvation, because there would be nothing to be saved from!

But again God speaks about what his dear Son did while here in this sinful world, and tells us that his story is worthy of acceptance by all men: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15). If there be no sin, how can sinners exist? But God made Him to be sin for us that He might suffer the penalty in our stead: "For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21).

Furthermore God's Word tells us what men are who say there is no sin: "If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:10). Further God's Word states: "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Yet in Mary Baker Eddy's book, "Science and Health with Key to the Scriptures," we read on page 76, line 18, chapter 4: "Suffering, *sinning*, dying beliefs are unreal." Speaking of evil, she says on page 71, line 1: "Evil has no reality. It is neither person, place, nor thing, but simply a belief, an illusion of material sense." Regarding Hell she says: "Sin makes its own hell, and goodness its own heaven" (Page 196, line 18).

Who Shall Enter Hell?

God answers this too: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Here are eight groups, none of which know the Lord Jesus as a personal Saviour. Men go to hell, because they prefer darkness and evil and not Light. Because they have rejected the Lordship of Jesus Christ.

Not only unregenerate men and women will be there; but fallen angels will be punished there. Satan will be there. God tells us that disobedient angels are now bound under chains of darkness awaiting judgment: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2:4). "And the angels which kept not their first estate, but left their own habitation, *He hath reserved in everlasting chains under darkness unto the judgment of the great day*" (Jude 6).

What Is Eternal Punishment?

We are told that it is a place of burning; but this is a most unusual burning, because it does not consume. Dante in his "Inferno" pictures men wading about in fire as though it were water, but he could go no further than his imagination led him. Just as God has told us about the glories laid

up for us in heaven being beyond human comprehension, so is the punishment in hell. He says regarding the blessings of heaven: "*Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the thing which God hath prepared for them that love Him*" (1 Cor. 2:9). Therefore it is reasonable to believe that the same applies to the things God *has prepared* as punishment for those who have trampled the Son of God under unhallowed feet.

We know that unregenerate men will not have new bodies in the resurrection, but will arise in the same body in which they have lived, with all of its weaknesses and frailties. No promise of anything new. We know that it will be a greatly multiplied suffering. Multiplied crime, woe, tears sadness, sorrow, pain, sickness, misery and disease, yet never dying. Filthiness, degradation, defilement, poverty, hopelessness, sinfulness, drunkenness, cursing, vileness, unholiness, and more because the mind of man is unable to fully comprehend the sum total of all these things in multiplied form.

But Jesus Christ died to save men and women from all this. According to the Apostles' Creed He went to hell and suffered there for our sins. He took upon himself the penalty for our sins. He became sin for us. How we should love Him! How can we forget Him? We must not forget Him because: "The wicked shall be turned into hell and all the nations that forget God."

Ohio District Conference Program

New Lebanon, Ohio

June 16 - 20

Conference Theme: "The Year of Stewardship."

Conference Text: John 15:16

THE CONFERENCE PROGRAM
(Subject to slight change)

Monday evening, June 16

7:30 Opening Song ServiceJ. Edgar Berkshire
Devotions and PrayerE. J. Beekley
Special Music—Girls' TrioNew Lebanon
Address of Welcome..W. C. Berkshire,
New Lebanon pastor
Sermon: "Always Astounding"J. G. Dodds
Announcements and Benediction

Tuesday morning, June 17

8:00 Simultaneous Sessions:

MinistersRev. Robert DeMas

Sisterhood: Theme—"Mary and Martha."

Song ServiceWest Alexandria

DevotionsSmithville

Special MusicNew Lebanon

Guest Speaker

Brotherhood:

DevotionsWest Alexandria

"Brotherhood Information, Objectives and Organization"

- 9:00 Business Session
 Song Service
 Devotions and PrayerJohn C. Eck
 Report of Credential Committee
 Election of Committee on Committees
 Other business
 Project Committee Report
- 10:30 Special MusicDayton
 Moderator's Message: "He Who Gives Himself"
 Vernon D. Grisso
 Committee Sessions

Tuesday afternoon

- 1:45 Song Service
 Devotions and PrayerRobert Byler
 Our Institutions:
 "The Stewardship of Summer Camps and
 Project"Everett Keplinger
 "The Stewardship of Our Publishing
 Company"George S. Baer
 "The Stewardship of Our College and
 Seminary"E. M. Riddle
- 3:15 Woman's Missionary Society Session:
 Theme—"Crown Christ King."
 DevotionsGratis
 Special MusicCanton
 Business Session
 Missionary PlayletDayton
- 6:00 W. M. S. Banquet:
 DecorationsHostess Society
 ProgramWest Alexandria

Tuesday evening

- 7:45 Song ServiceJ. Edgar Berkshire
 Devotions and Prayer
 Special MusicLouisville
 Offertory—Baritone Horn SoloPatsy Dovey
 "The Stewardship of Brethren Doctrine"
 W. C. Benshoff
 Benediction

Wednesday morning, June 18

- 8:00 Simultaneous Sessions:
 MinistersRev. Linebaugh
 Woman's Missionary Society
 Theme—"Crown Christ King in the Home" ..
 DevotionsPleasant Hill
 Special MusicSmithville
 Business Session
 AddressMrs. J. Garber Drushal
 Sisterhood:
 Song ServiceDayton
 DevotionsCanton
 Special MusicAshland
 Guest Speaker
 Brotherhood:
 Devotions

"Brotherhood Commissions and Local Order of Procedure"

- 9:00 Business Session:
 Song ServiceJ. Edgar Berkshire
 Devotions and PrayerH. E. Eppley
 Election of Conference Officers
 Statistician's ReportW. C. Berkshire
 District Mission Board's Report and Recommendations
 Reports of Mission Pastors
- 10:30 "The Stewardship of Local Organizations"C. Y. Gärner
- 11:00 Business (continued):
 Report of District Board of Evangelists
 Report of Ministerial Examining Board

Wednesday afternoon

- 1:45 Song ServiceJ. Edgar Berkshire
 Devotions and PrayerFloyd S. Sibert
 Special MusicGratis
 "Christian Stewardship and Missions"
 Mrs. Sidney Correll, Dayton
 Benediction
- 3:15 Woman's Missionary Society:
 Theme—"Crown Christ King in the World"
 DevotionsBryan
 Special MusicNew Lebanon
 Final Business Session
 Installation of Officers
 Address by Guest Speaker
 Banner Society Rewards
 Benediction

Wednesday evening

- 7:30 Song Service
 Devotions and Prayer.....Elder John Good,
 Church of the Brethren, West Alexandria
 Special MusicNew Lebanon Choir
 "The Stewardship of Young people"..John Byler
 OffertoryInstrumental Trio
 You Can't See The Sun When You're
 Crying"Charles Munson
 Benediction

Thursday morning, June 19

- 8:00 Simultaneous Sessions:
 Ministers:
 Sisterhood:
 Song ServiceBryan
 DevotionsMansfield
 Special MusicLouisville
 Guest Speaker
 Brotherhood:
 "Methods of Promotion Locally"
- 9:00 Closing Business Session:
 Song Service
 Devotions and PrayerD. R. Murray

Treasurer's Report
 Other Business
 Secretary's Minutes
 Official Presentation of New Officers
 Benediction by New Moderator

PLACE, TIME AND PRICES OF MEALS SERVED

Place: Roselin's Restaurant

Time: 12:15.....Price: 80 cents

Time: 6:00.....Price: 60 cents

OHIO DISTRICT OFFICERS

ModeratorVernon D. Grisso
 Vice-ModeratorJ. G. Dodds
 Secretary-TreasurerC. Y. Gilmer
 Assistant SecretaryF. C. Vanator
 StatisticianW. C. Berkshire

"CHRISTIAN STEWARDSHIP

is the practice of systematic and proportionate giving of Time, Abilities, and Material Possessions, based upon the conviction that these are a Trust from God to be used in His service for the benefit of all mankind."—The United Stewardship Council.

"Boxcar Number 9"

Ina E. Lindsley

TED and George were taking a short cut across the railroad tracks. It was the quickest way to get to the athletic field at Jefferson Junior High.

"Look!" grinned Ted, calling attention to something that was happening in front of a line of boxcars that stood beside the tracks farther down.

"Boxcar Number 9" smiled George, as he recognized the boy with flying black hair who was springing over the line of improvised hurdles made by stacking dry goods boxes.

It was Manuel Serrano, the Mexican boy, who sat in the same class room at Jefferson Junior High that Ted and George did. It was in that room that the black-haired Mexican boy got his nickname. When Miss White, the teacher, asked for the home address of each pupil, Manuel gave "Boxcar Number 9" as the place where he lived. The queer address surprised the class, and there was a sudden giggle. The nickname lasted. Everyone referred to Manuel now as "Boxcar Number 9."

"Shucks!" said George, looking up the long line of boxcars where the Mexican families lived. "I'd hate to have to live in a boxcar, wouldn't you?"

"Yeah, I suppose I would," Ted answered slowly. "But where a person lives isn't so important either. It's what a person is that really counts. Well . . . isn't that what the speaker said at convocation the other day?" demanded Ted defensively.

"O, that fellow," said George remembering. "But he wasn't talking about boxcars, was he? He said that someone who was born in a little log-cabin might become great. Like Abraham Lincoln, you know."

"Yes, but he said, too, that . . . say, we'll be late for practice if we don't hurry."

Jefferson Junior High had a field meet each spring with Slayton School and Blake Junior High competing with them for a pennant. The meet was only a week off now. Practice time was getting short. Coming in sight of the athletic field, Ted and George saw Max Thornton springing over hurdles. Practice had begun.

While waiting for their turn to run in the short dashes, Ted and George started thinking about the Mexican boy again. Manuel should really be in the hurdle race at the meet, they said. He could run like a streak and was a whiz at sailing over hurdles.

"Guess he didn't have a track suit at first and that's one of the rules," remarked Ted.

"There's another reason, too," nodded George wisely. "Everyone wants Max to have the hurdle race this year. He made second place last year, you know, with Brown of Slayton getting first."

"What's that?" broke in a voice. It was Max, coming to the benches where the boys waited for turns at practice.

"We were talking about 'Boxcar Number 9'" grinned George. "We came across the tracks and saw those old boxcars where the Mexicans live. Did you know that . . ."

"Sure I know where Manuel lives," broke in Max. "But what difference does that make? The Mexicans had to move into those box-cars when they came here to work in the beets. There wasn't any other place. But you should see the inside of the boxcar where Manuel lives. It's fixed up like a real home with Mexican pictures on the wall and the American flag up high in front. O, Manuel is a swell guy," emphasized Max. "And it makes me mad when . . ."

A voice interrupted. The coach was calling the boys for the next race.

"Boy!" exclaimed George half to himself as he started off. It was a queer thing though, he thought. Max Thornton lived on the lake shore road in a big house with a stone front. Yet Max went to see the Mexican boy in a boxcar and he was even insisting now that it didn't make any difference where a person lived.

"I didn't know that Max and 'Boxcar Number 9' were pals," George called across to Ted.

"Evidently," smiled Ted. "And Manuel must be a great guy if Max thinks so. For Max is a square shooter."

"Of course," admitted George. "If Max weren't, the whole school wouldn't be counting the way it is on having him win the hurdle race."

Two days before the field meet Max landed in a heap as he sprang over one of the hurdles in practice. He turned his ankle in landing. But it didn't appear to be a serious injury. The coach tied up Max's ankle and said it would probably be as good as new by morning.

The next afternoon there was a surprise. Coming out to practice at the athletic field, Ted and George saw a tall boy with flying black hair sailing over a hurdle.

"Well, if it isn't Boxcar Number 9" exclaimed George.

Then the news flew everywhere. Max's ankle showed evidence of a sprain, and the Mexican boy was to take his place in the hurdle race on Saturday.

"The only trouble is that practice time is too short," said a senior who had been talking with the coach.

"Anyway I'll say the Mexican boy is a good sport," put in another. "He knows we didn't want him to take Max's place in the hurdles in the first place. Now he's willing to do the best he can for the school . . . with only half a chance."

With blaring of horns and waving of banners, the three schools gathered for the field meet on Saturday. The girl cheer leaders, in gay sweaters, gathered in groups in front of the different school sections. Blake Junior High took the first race. Slayton got first place in the second and Jefferson Junior High led the next one. Ted got second place in one of the dashes, and George had third in another. Each victory added a few points to the score.

When the time came for the last race, the hurdle, Jefferson High and Slayton School were far ahead of Blake, and the two schools were leading with a tied score. The hurdle race would decide which school would carry home the pennant. Brown of Slayton went over the first line of hurdles with Norman of Blake. The Mexican boy was close behind. But at the second line Manuel struck a hurdle and went down on his knee. Brown of Slayton went over the third line of hurdles ahead. The crowd was breathless. Then in going over the last line of hurdles, Manuel passed Norman of Blake. The Mexican was only a little behind Brown of Slayton now. But the race was almost over. Suddenly there was a great roar of applause from Jefferson Junior High. Manuel, going like a streak, now, was a step ahead of Brown of Slayton.

"Manny! Manny! Manny!" cried Jefferson school, making up a new nickname as the Mexican boy crossed the line first and won the pennant for his school. In a matter of minutes Manuel was being carried off on the shoulders of the boys.

"Do you know what a fellow from Slayton School said?" asked a boy in a group where Ted and George and Max had been cheering with the rest. "He'd heard what a good sport the Mexican boy was and he said he wished they could persuade him to go to . . ."

"No chance!" broke in Max. "Manuel has made a place for himself here at Jefferson."

On the way home that night a small boy from a lower grade joined Ted and George and Max. "I know the name of the fellow they carried around," boasted the boy wisely. "'Boxcar Number 9.' He lives in an old boxcar over there."

"Well, what difference does that . . ." George stopped abruptly. He was remembering something. For a minute George whistled meditatively. Then, turning to Ted and Max, he said with a wise grin, "Where a person lives is not so important, after all, as some people think it is."

National Goals Program

Rev. J. G. Dodds, Chairman

IF NOT—WHY NOT?

(Our Goals Chairman, Brother J. G. Dodds, in the below "searching" goal item, appropriates two of the editor's pet phrases to bring expression to his feelings regarding the matter in hand. We "forgive" him for said appropriation and agree with him perfectly. Read it and ponder it—but better still, do something about it.—Editor).

ON PAGE 5 of the Missionary Number of the Brethren Evangelist of April 26 is an interesting Goal item gleaned from the Southern Baptist denomination. We find one goal set by them as follows:

- 300,000 new Sunday School members.
- 50,000 new officers and teachers.
- 1,000 new schools.

These goals were set recently for the next year, according to the item. Statistics (in round numbers) show that the Southern Baptist Convention reports having:

- 24,600 churches
- 4,276,000 members

(This gives a ratio of approximately 1 to 174)

Now let's look at the Brethren Church for a moment. According to W. S. Crick, our National Statistician, we have (in round numbers)

- 100 churches
- 17,400 members

This gives us a ratio the same as above—1 to 174.

Now on this basis we ought to set a Sunday School Goal for our own Brethren Church for next year as follows:

- 1,250 new Sunday School members
- 200 new officers and teachers
- 5 new schools

Can the Brethren Church do it? To break it down in smaller doses, that would only be an average of 13 new Sunday School members for each of our schools, and but 2 new officers and teachers to each school. Maybe we ought to study anew the parable of the "Slothful Servant" and take heed.

This item "set me to thinking" that it is high time that we forget our "inferiority complex"; stop looking at "small" numbers and make some comparisons that conform to true logic. It behooves us to stop pitying ourselves, and dig up that God-given talent, put that talent to work and increase it unto abundant fruitage.

"Think it over!"

The best thing that can happen to any of us is to be reduced to holy desperation.

God is not worried over atomic energy, for it is His creation; but God is concerned for the man who has learned the physical laws of the universe and has neglected to discover the great spiritual realities—Porter Routh in the Baptist Training Union Magazine.

Brethren Youth

BRETHREN YOUTH OF NORTHERN INDIANA HOLD SPRING BANQUET

ABOUT one hundred twenty-five Young people and their Apastors and leaders enjoyed the Spring Banquet which was held at the Elkhart Brethren Church on April 15. Mrs. Paul Fredericks was in charge of serving the fine steak dinner. Lyle Lichtenberger, President of the Elkhart Youth group, was the toastmaster of the evening.

Preceding the dinner, Carol Robbins sang a Prayer song and Joan White offered the Blessing. During the course of the dinner Rosemary Roose led the group in singing favorite fun and camp songs. Joyce Whitmer, President of the group, conducted a brief business session. The new Purple and Gold Banner was presented to South Bend for having the largest number of young people present. It will be kept by them until the next Youth Rally. Other churches represented were Goshen, Warsaw, Nappanee, North Liberty, North Manchester and Elkhart. About \$80.00 was received in cash and pledges toward our Shipshewana project.

Before going upstairs for the more serious part of the program the Elkhart High School Boys' Quartet sang, "The Animals are Coming." The quartet was composed of Lyle Lichtenberger, John Hull, Bob Kaser and Dick Gumper.

The Devotional Program in the church auditorium began with an organ prelude by Marilyn White; group singing was led by Carol Robbins; Scripture was read by Bill Brewer, and prayer was made by Barbara Miller. The Boys' Quartet sang, "Ride in the Chariot," and Betty, Marilyn and Joan White played a number on the Harp, Organ and Violin.

Mr. Gill, chemistry teacher at the Elkhart High School, gave a challenging message, encouraging the young people not to "fasten themselves to the earth" but to raise themselves above the material things and reach for the more worthwhile spiritual attainments. Betty White played "The Lord's Prayer" on her harp. The program was brought to a close with a consecration Candle-light Service, in charge of Rosemary Roose.

The third meeting of Brethren Youth of Northern Indiana was well attended and worthwhile. The next big Youth Rally will be for all the churches of Indiana on the last night of District Conference.

Rosemary Roose and Janet King, Secretaries.

While following St. Paul from prison to prison we hear him shouting, "Rejoice in the Lord always."

"Be filled with the Spirit"; if the depths are not stirred, the depths will not be filled.

There is a great difference between the life of conscious power and victory, and the cheap "believism" current today.

The National Sunday School Association

SHIPSHEWANA CAMPERS MEET YOUR NEW COOK!

A QUICK trip to Indiana made it possible for me again to visit "Beautiful Shipshewana." What with the results of much labor on the part of the trustees, especially our "Duke" and Brother Everett Miller of New Paris, and Mr. Bontrager, and the appearing of green grass and leaves, it is more beautiful than ever. The grass is green around the new outdoor pulpit. The new crouquet court is very inviting. The new evergreens in front of the new modern "comfort station" and shower house make it look like a little mansion.

But now about the new cook! She is Mrs. Amzy Miller, who with her husband will be in charge of the hotel (which this year will be "staff headquarters"). It was my privilege to meet her and discuss our needs for the camps. She has a couple of sons who are in College, and so she knows how boys eat. There are also a couple of daughters too, by the way. She has also been in summer Church camps and knows how that doubles the appetite. I think you will enjoy her cooking.

Now about those applications for Camp! We sent plenty of blanks to the Pastors. Are they holding out on you? We are insisting on a personal written application from each Shipshewana camper this year, so get yours in soon—at least by the first of June. We will begin sending postcards soon, notifying those who have applied of their acceptance. If you don't have an application blank, ask your Pastor, or write directly to:

L. E. Lindower, Educational Director,
National Sunday School Association
Ashland College, Ashland, Ohio.

Suggested Books From Our Book Shelves By The Business Manager

IT'S TIME TO READ—

"Let's Go Camping" by Raymond Peters, \$1.00. Every camper and camp leader ought to read it.

"The Quest for Holiness" by Adolph Koberle, \$2.50. A sound, scriptural setting forth of Justification and Sanctification.

"Is the Kingdom of God Realism?" by E. Stanley Jones, \$2.00. A Study of the working fact of the Kingdom.

"Christ and Man's Dilemma" by George A. Buttrick. Only God can remake the world he has made.

Christian Doctrine—Lectures and Sermons by J. Allen Miller, \$2.50. A book that should have a place in every Brethren home.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 25, 1947

THE CHURCH AT WORK AMONG ALL RACES

Scripture: Rom. 10:10-15; Matt. 28:19, 20

For the Leader

WORLD-WIDE missions are a challenge to youth today. There is no limit to the possibilities for missionary work. Almost anywhere we could go with the gospel of Jesus, and find a need for it. Even right in our own communities we find need of the gospel message. Transplant yourself into any square mile of inhabited earth, and you will find the need of the gospel. We may well ask ourselves tonight the question as to why the need is still so great. Especially since Christianity has been in the world for nearly two thousand years. It is our earnest hope that out of this lesson tonight some of us might gain a real missionary vision which will go beyond the vision stage. If we are to retain any form of civilization we must do so by a preaching of the gospel of Jesus Christ among men.

DISCUSSION

1. **FAILURES OF THE PAST.** To the average person, it would be perplexing to see the astounding godlessness in a world which has known the matchless grace of Christ's gospel for nearly twenty centuries. Why after so many years of gospel preaching is there apparently so little to show for it? Men and women do not worship God, they make war and kill each other, they tie up production so that children must go hungry, and a multitude of other sins they commit. Well, young people, in the first place, we do not see all of the good that is being done or has been accomplished. We have not the conception to understand how terrible the world would be if it were not for the preaching of the gospel. In the next place, however, the church has failed to push missions as it should. As a result, the gospel was not preached where it should be.

2. **ANOTHER REASON OR SO.** We have been too content to sit back and let some one else do it. And few there were that did it. So missions suffered. And you cannot expect people to come to a Christ of whom they have never heard. Further, there is only one message that will convert men, and turn them to the peace loving Christ. That is the sin-convicting, blood-covering, and soul-saving gospel of Jesus Christ the Son of God. The heart is the seat of affection. With our missionary work, we must drive into the heart of the person, and change that soul, or we have wasted our time. Much of our advancement in missions during the present century has been lost because we were more interested in education, arts, crafts and sanitation than we were in soul salvation.

3. **STILL ANOTHER REASON.** There is one person with whom we must reckon when we endeavor to do anything for Christ. That is the old devil himself. Just re-

member that whatever good you do for Christ has the old devil right with you opposing it with all his might. So, missions have suffered at his hands. He has raised up opposition, riots, superstition, ignorance and many other things to kill off the work of the missionaries. So, in two thousand years we come to the conclusion that in spite of failures and opposition we must forge ahead under the blood-stained banner of the Cross. Every work for good we do, will have its opposition. But that is just to make us stronger for Christ.

4. **IT IS A BIG PROBLEM.** In view of the intense suffering of humanity everywhere we are made to wonder what is the best policy of the church. People are hungry, and we must feed them. People are spiritually hungry and we must feed them. The question of which is more important is one which must be answered. If we give them physical food without the spiritual food, we have kept a lost soul alive for a few more years. When he dies, his soul is still lost. If we rush to him the spiritual bread, we have fed his soul, and then if he dies, his soul is redeemed. A happy answer to the problem rests in getting both types of food to the starving man at the same time. As you feed his body, you also feed his soul, and the man can live to help his fellow men also find Christ. The hope of the world is in Christ. If there is any hope for humanity tomorrow, it must come through a feeding of the gospel to men's souls so they will know how to live among men.

QUESTIONS

1. What is your denomination doing in missions today?
2. What efforts is your denomination making to relieve the suffering of humanity?
3. Do you think as much zeal is being placed on the sending of the gospel to dying humanity as there is on feeding and clothing their bodies? discuss.

PROGRAM FOR TONIGHT

In advance, choose about six or eight missionaries from the past, and assign individuals to the task of bringing to the meeting a short review of their lives. Not over 2 minutes each. This will serve to show what missionaries have done in the past.

Piano Prelude

Gospel choruses (learn a new one tonight)

Silent prayer and meditation

Sentence prayers

Leader's talk, discussion, questions

Special music

Reports on the lives of missionaries

Business, offering

Benediction

Hasty decisions often bring life-long regrets.

Victories are never won without courage and careful preparations.

Prevent recurring acts of disobedience by proper punishment.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

THE HOLY LIFE

There is a life unmixed with doubt,

A love all free from fear;

A walk with Jesus, where is felt

His presence always near.

There is a rest that God bestows,

Transcending pardon's peace,

A lowly, sweet simplicity,

Where inward conflicts cease.

There is a service God-inspired,

A zeal that tireless grew,

Where self is crucified with Christ,

And joy unceasing flows.

There is a being "right with God,"

That yields to His command,

Unswerving, true fidelity,

A loyalty that stands.

There is a meekness free from pride

That feels no anger rise

At slights, or hate, or ridicule,

But counts the cross a prize.

There is a patience that endures

Without a fret or care,

But joyfully sings, "His will be done,

My Lord's sweet grace I share."

There is a purity of heart,

A cleanness of desire,

Wrought by the Holy Comforter

With sanctifying fire.

There is a glory that awaits

Each blood-washed soul on high

When Christ returns to take His bride

With Him beyond the sky.

—Log of the Good Ship Grace.

WHAT THE HOLY SPIRIT DOES FOR US

Scripture: John 14:15-31

Hymns on the Holy Spirit

Leader's Petition

Seed Thought Provokers:

WE KNOW too little about the Holy Spirit. Let us not be discouraged by the fanaticism of some. It is ours to know the Holy Spirit as a Person and to feel Him in our heart as Comforter and Teacher. The Holy Spirit is a Person as shown by the use of His name (Matt. 28:19; John 14:16, 26). Never speak of the Spirit as "it," but as "He," "His," "Him." "The Holy Spirit is God in the human heart." His appearances in Person are indicated

at the baptism of Jesus and at the occasion of Pentecost in The Acts. The following personal characteristics are ascribed to Him: Knowledge and Will (1 Cor. 2:11), Mind (Rom. 8:27), and Power (Rom. 15:13).

The Holy Spirit's personality is shown by His performances (Gen. 1:2; 2 Pet. 1:21; Acts 10:19, 20; 13:2; 16:6, 7). We ourselves deal with Him as with a Person (Acts 5:3; 7:51; Eph. 4:30). We worship the Holy Trinity of Whom the Holy Spirit is the third Person. The Holy Spirit does only the things that God can do (Job 33:4; 2 Pet. 1:21).

The Holy Spirit is at work in the world today (John 16:18; Rev. 22:17; John 3:6, 8; Eph. 4:30; John 14:26). He is here to teach us God's will, to comfort us in sorrow, to empower us for service, and to give us victory over Satan. "The Holy Spirit is not a power for you to use, but a power to use you . . . How much of you does He have?" Let no one trifle with the Holy Spirit for blasphemy against the Holy Spirit "hath never forgiveness." Obey the promptings of the Holy Spirit. Ask for His fullness and blessing in witnessing for Christ (Luke 11:13).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 25, 1947

WHY NATIONS PERISH

Lesson: II Kings 17:5-12, 22-23; Isaiah 28:1-4

WE DEAL today with the Fall of the Northern Kingdom. Looming to the northeast of the Northern Kingdom (the Kingdom of Israel as we know it) was always and ever the shadow of the great Assyrian Empire. Threatened as they were by this great power, they were also torn by internal revolution and strife, and made weaker by intemperance and corruption. This, coupled with the jealous rivalry between the Northern Kingdom and the Southern Kingdom (the Kingdom of Judah), the land was indeed in a critical period of its history.

While David and Solomon had been in power their strength was so great that inner revolt or even an outward conquest was not possible. But when the kingdom became divided it likewise weakened it to such an extent that there was constant outward threat of invasion and inner defiance toward the rulers of the kingdom.

There was a succession of nineteen kings, mostly very wicked, which brought the Northern Kingdom under oppression and finally led them captive before the hosts of the Assyrians.

There could not be a more terse or concise report of the closing days of the Northern Kingdom than is found in our lesson text (II Kings 17:6-12 and 22-23). Here we find the reason for the fall and see the hand of God in the activity which permitted them to be conquered. Note the phrases: "The children of Israel had sinned against the Lord, their God" (vs. 7); "They walked in the statutes of the heathen" (vs. 8); "did secretly those things that were

not right against the Lord their God" (vs. 9); "They set up images" (vs. 10); "They burnt incense in high places as did the heathen" (vs. 11); "they served idols" (vs. 12); "walked after the sins of Jeroboam"

Is it any wonder that the Lord "removed Israel out of his sight?" (vs. 23).

What are we as a nation doing if it is not almost the equivalent of the activity of that time? Maybe we are not so outstanding or public in our "departing from the Lord," but nevertheless, we are walking in that direction. Should we not take heed to the punishment which they met and take warning thereof?

Ashland College News Letter

By Arthur Petit

BY THE TIME you read this, the A Cappella Choir will have completed its trips for this spring. Three more appearances will be made by the group before disbanding for the summer. They are appearing twice over the May Day week end, once on Friday evening in the McDowell Auditorium and again on Sunday morning in the First Brethren Church on Park Street. This fine organization will be virtually intact next year and should be even better than this year.

The veterans' settlement on the campus now has a name. At a meeting of the veterans several weeks ago, the project was named Glenn Haller Court in honor of Glenn Haller, Jr., who was killed in action in France on January 31, 1945. Glenn came to Ashland as an upper classman from Wittenberg and was here only one year before he was called into service. He was one of the co-authors of the May Day Pageant of 1943.

The new class schedules have been issued to the students and registration for next fall is in progress. This registration is necessary so that the number of freshmen to be accepted can be determined before summer. Already, a large number of upperclassmen have registered. As this is written, 81 freshmen have been accepted for next fall and more than 40 are yet to be considered by the committee. New applications arrive every day and it is expected that a record enrollment will be registered. Brethren applicants are increasing and it is expected that the number of Brethren students will be even larger than this year. This is very encouraging to college authorities.

Many new courses are listed in the schedules recently distributed. For the first time in a number of years, a class in journalism will be open to upperclassmen. This will be a workshop class in practical news writing. Speech classes are almost completely reorganized. Principles of speech will be for those who intend to become professionals as well as for those interested in speech correction. Radio Drama, Radio Directing and Radio Preaching will be offered for the first time.

The addition of a new faculty member makes it possible to expand the offerings in Physics and Chemistry. Three advanced courses in Chemistry and two in Physics will be offered. In the Mathematics department, Mathematics of Finance is being added.

The proposed new degree in Business has caused the complete reorganization of that department with a large number of new classes offered.

In Art, six different classes will be available the first semester. This is now one of the fastest growing departments on the campus.

The offering of a major and a minor in Physical Education has caused more courses to be offered in that department. This department is particularly popular with the returning veterans.

For the first time, a class in Home Economics will be offered. The class called Home Management will be under the direction of the college dietician who will be announced later.

While no increased offerings are contemplated in the other departments the same high standards will be maintained. The exception is the Department of Music which will have at least 12 instructors next fall and is assuming its place at the head of the colleges in Ohio which are similarly organized.

Brethren who wish further information about any or all of these departments, are urged to contact the college. New booklets are now available describing the Music department and the Seminary. Others in Business and Physical Education will follow later.

Honorable work is one of the basic ingredients of satisfactory living. Victorious work is a tonic and a builder of desirable personality.—W. R. White in the Sunday School Builder.

God's work must be done by God's people in God's way.



News From Our Churches

PLEASANT HILL, OHIO, REVIVAL

We were privileged to have as our evangelist Rev. J. G. Dodds of Akron, Ohio, for our revival which closed on Palm Sunday with 212 present for the morning service. This was the pastor's second opportunity to work with Rev. Dodds in a meeting. It was a real pleasure and a definite inspiration to have him with us. The fact that he is planning a building in the same city where the pastor began his ministry and had his first experience in building a church made his stay doubly interesting. We were thrilled to have as our evangelist, to the best of our knowledge, the one man in our denomination who is planning a new building while he is organizing an entirely new congregation. We believe this to be infinitely more worthwhile than sitting at ease in Zion or trying to muscle in on the passing glory of other denominations.

Rev. Dodds did a splendid piece of work in our community. His sketches and pictures of fulfilled prophecy

were convincing and very instructive and enlightening. His messages were packed with scripture and were as helpful to saints as sinners. Our membership has been greatly strengthened by his ministry in our church. The two weeks passed all too rapidly but we could not ask him to stay longer when he was needed so badly in the new work at Akron. His messages were convincing as well as convicting and were presented in Spirit and power. They will be remembered by those who heard him.

The crowds were constant and were made up of a cross section of the community. We had the misfortune to begin our meeting just as the Flu epidemic broke in all its fury. There were six persons who gave their confession during the meeting and two since the services closed. Seven have been baptized and received into full fellowship with the church. The other, a fine young lady, will be baptized this week. Others have signified their desire for membership so the work moves along under the urge and guidance of the Holy Spirit.

Since the meeting new interest has been taken in our building program. A congregational meeting has been called for this week. Our attendance has been such that we are in need of extra room if we are to continue to expand and grow. We have a pressing need right now for another young married people's class, but there is no room. We have an unusually fine group of children but we have no room for their assembly. Our beginners department no longer has enough standing room when they all turn out. We had forty-five on the roll of our Young People's class and during the meeting forty of them were present. If more had come we would have needed another room for I stood in the doorway to teach them. May the Holy Spirit move and direct in the midst of our people.

Floyd Sibert.

TWO WEEKS WITH JONES MILLS, PA., BRETHREN

It's a long way from Pleasant Hill, Ohio, to Greensburg, Pennsylvania, by rail, especially if you ride the Pennsylvania Railroad line. After following a freight all the way from Dayton to Steubenville the thing finally wrecked and blocked a tunnel through which we had to pass. The result was inevitable. I missed the Monday night service at Jones Mills. I am eternally indebted to Mr. Hess who by a trick of fate missed me by a matter of seconds at Pittsburgh and rushed back to Greensburg in time to meet me at the steps of the station.

I had passed the Jones Mills church several times during my stay in Pennsylvania, but had never been in the church. It was a most enjoyable two weeks I was privileged to spend with Rev. H. R. Garland and the good Brethren of his church. They were lavish in their Pennsylvania hospitality and spared nothing that might add to my comfort and pleasure. It was my good fortune to stay with Mr. and Mrs. Kuhn who gave me a real home while I worked in their community. It was a real pleasure to meet their son Homer, one of my former Juniata campers, who has been all the way to Japan and back. He is now married to a lovely wife and has a fine new daughter.

Rev. Garland and his lovely family are living on the field now and it seems that the Jones Mills church has a chance for some real progress. I believe the people realize

this fact. While the meeting was in progress new lights were installed and plans made for some landscaping, re-decorating and the purchase of some new church furniture. A thousand dollars would go a long way toward making this building a pleasantly inviting church auditorium. With a self sacrificing pastor, and a people who are trying to help themselves the church at large should find this mission point to be a source of good investment. In fact with mission treasuries building up, the denomination should be ashamed to offer this building in its present condition to the public as a sample of the Brethren spirit.

This church has won its right to exist in the community. It stands for true Brethren belief and practice and has no intention of making unholy alliance with a Federal Council or any other church that does. Piloted by their energetic pastor, with four wheels on the ground most of the time, I had the privilege of visiting in every home of the church membership. With a little encouragement I believe they will justify any interest undertaken to help them.

In this meeting there were more delegations and more special numbers in music and song than in any previous meeting I have conducted. Four delegations came forty-five miles across the mountains and were piloted by Brother Percy Miller and his family. Three delegations came fifty miles across the mountains from Masontown. It was a real treat to meet these good people again. But when I thought of the distance and the effort it took for them to come I did wish that I was a better evangelist.

The Brethren of Jones Mills and their pastor were making last minutes plans to kick the last crutch out from under "John Barleycorn." They did it once before and corrupt politics promptly supplied another crutch for a price. The Lord is on their side. They will finish the job this time. Rev. Garland is doing a fine work and he is a good pastor and helper in a revival.

I certainly thank the pastor and his people for their kindness, cooperation and their generous offering. May the blessings of their Lord attend their ways.

Floyd Sibert.

ARDMORE HEIGHTS BRETHREN

(South Bend 19, Indiana)

Greetings to the Brethren everywhere in the Name of the Lord Jesus.

It has been some months since a letter has appeared from this congregation. That does not mean that we have been inactive. We have been making steady progress through the months and believe that sort of growth is more stable than emotional mushroom growth which is very apt to be as rapid to decline and decay.

Our spring revival was again held just prior to Easter. The condition of the weather hindered greatly, but we enjoyed the two weeks with Rev. and Mrs. Samuel Adams very much, the church being revived and five souls were led to make the "good confession." Before baptismal services three more came and, with one previously baptized, we had nine to be received into church membership on Easter Sunday. Three children who were ill will receive baptism in the near future. This brings the total to 105 received into the church during our five and one-half years

on this field. This just about doubles our membership.

Mrs. Whitted and I have just returned from a visit to my old home at Mulvane, Kansas. It was my happy privilege to conduct one week of services for the church there. The church having been torn down that used to stand five miles southeast of the town and rebuilt in the city. We held forth from the 20th of April to the 27th. On the 27th, Dedication day, I was asked to officiate in the dedication of six babies two of them being relatives. I also conducted the dedication proper in the afternoon service. Through this week of special effort we were happy to lead five souls to confess the Lord as their Savior, one of these being my oldest sister's husband whose confession was made in a service held in his home since he was too ill to attend the meetings. A man and his wife came for church membership. Rev. Riddle came to preach the dedication sermon and was to continue through May 4th. I am very anxious to learn how the meetings closed since we had to be on our way on Monday, April 28th.

Mrs. L. G. Wood, a former pastor's widow was present on dedication day, as was Rev. Cecil Johnson of Falls City, Nebraska. Brother Wood had received me into the church on March 3, 1903 and ordained me to the ministry on August 4, 1907.

I am quite proud of their neat little church which was rebuilt at the cost of \$9,000.00 and was dedicated almost free of debt. Lacking but a bit over \$200.00. I am sure they have a great future if the Lord tarries. Rev. Wilbur Thomas the pastor, is loved by all and is doing a splendid piece of work.

One of my nephews, Eldon Smith, led the song services and a niece, Mrs. Olen Davis arranged for special music during the two weeks. Eldon is a very able and consecrated young man and we trust he will find a way to enter Ashland College this fall to train himself to take up the work that his uncle will of necessity have to lay down one of these days. I had the privilege of preaching to many of my old friends and classmates of High School days, which was a rare pleasure indeed.

Our Laymen are busy right at present reseeding and landscaping the church lawn. We have a very fine laymen's group though small. They have a "mind to work" which means a great deal. The Sunday School is busy too with plans for our 6th D. V. B. S. which will be held May 26 to June 6.

We solicit your prayers.

A. E. Whitted.

FALLS CITY, NEBRASKA

The Falls City Brethren Church has been making some progress the past six months. Our Bible School attendance has gone up about thirty-three and one-third per cent. A Young People's Class, the age of the group which is from eighteen to thirty, has been organized and has brought in several non-attendants. From this group a church choir has been built up.

Six young ladies were baptized Easter Sunday and three more the Sunday following.

While our pastor attended the dedication services of the Mulvane, Kansas, Church, the local church put on a program during the church hour. A member from each

organization in the church presented their work to the whole church. Programs like this are needed once in a while to help further the work of the church.

We are busy preparing for our Vacation Bible School which will open May 26, lasting two weeks.

Mary E. Rieger, Cor. Sec.

SMITHVILLE, OHIO

In the absence of a resident pastor, the Smithville Brethren Church is being very well and ably ministered to by Rev. Delbert B. Flora of Ashland College and Seminary. He preaches on each Sunday morning, with Bible meditations and sermon again in the evening.

Rev. Flora was with us for a week of pre-Easter services. His messages were helpful and the membership attendance was good. He took part in the Good Friday union services in our village. We had good attendance on Easter Sunday and it was a day of praise and rejoicing by word and song.

All auxiliaries of our church are showing a real interest in furthering the Kingdom of Christ.

The Sunday School is earnestly proclaiming and teaching the Word of God. Just recently the Sunday School purchased a Wurlitzer organ which will be installed about the first of June.

The Woman's Missionary Society is at work and we are looking forward to being a banner society again. In observing the Public Service Goal, Mrs. J. Garber Drushal, National Financial Secretary of the W. M. S. gave the address of the morning. We are happy to have her as a member of our local society. Our Mother and Daughter Banquet was held on May 7, and we enjoyed a very pleasant fellowship together.

The Sisterhood of Mary and Martha is also busy and aiming high to win all the goals and in winning they are serving.

We have a fine organization of children, a wide-awake Junior Christian Endeavor. They were banner in attendance at a recent County Christian Endeavor Convention and won various rewards for Bible memory work. They have an efficient leader in Mrs. D. L. Miller.

One of the most recently organized groups within the church is the Laymen. They, too, are working and achieving.

We humbly give praise and thanks to God for what has been accomplished. We trust our services are acceptable and that we may continue to do His will. Not in our own strength, but through the guiding of the Holy Spirit and the power of God we press forward to greater victories. We covet an interest in your prayers.

Mrs. Maude V. Rutt, Cor. Sec.

ELKHART, INDIANA

The a cappella choir from Ashland College was greeted with a full house on April 20. They gave a very splendid concert which was not only enjoyed by our people, but by many others from over the city.

The chimes have arrived and should be installed this week (of April 27). More about them later.

Our intensive Easter effort is yielding its harvest—twenty-eight having been received into the church to date. A real concerted effort by an interested group, backed by prayer, will yield its harvest.

One may plant, another water, and still another gather the increase.

Edna Nicholas.

JONES MILLS, PENNSYLVANIA

Many things have happened here since our last writing.

We had a nice Christmas, with many good things given us by the members. Although the winter here was a very bad one, the attendance has held up very well, and has been increasing every Sunday.

Some special programs were held in the church in the past few months. On the evening of March 6, the motion picture, "The Power of God" was shown, with an attendance of approximately 150. On March 26 the picture, "King of Kings" was shown with about 130 present. On Easter another picture was shown entitled, "Journey Into Faith," with an attendance of about 115. For a country community this was very good.

The union Good Friday service was conducted in the local Lutheran Church, with a goodly number of people coming in during the three-hour service. We also had a union Sunrise service with an attendance of 180.

The pastor set up his public address system, placing the speaker in the bell tower, thus enabling us to sound hymns of praise over the neighborhood, which has been appreciated very much by the people of the community.

A baptismal service was held on April 20 in the Mt. Pleasant Church of the Brethren for two who had formerly made the good confession. The same evening a confirmation service was conducted before the communion service, when these two, with two others that had not been taken into the church, were received by the laying on of hands by the pastor, assisted by Brother Floyd Sibert.

A two weeks series of special meetings have just been concluded, with Rev. Floyd Sibert of Pleasant Hill, Ohio, as the evangelist. A fine time was had as we assembled each evening and listened to the splendid messages which Brother Sibert had prepared for us and so well delivered. Brother Sibert as before, when the writer was privileged to have him for a meeting, proved to be the same sincere man of God he has always been, with a supreme desire to see souls saved. A fine time was had by both pastor and evangelist as we visited in the various homes of the congregation where the best meals were served, for which we thank all who had a part.

We were fortunate to have some special music almost every night during the two weeks, and some nights as high as five to seven special numbers in one evening, all of which we appreciated very much. We had three fine delegations from Masontown; we were also privileged to have Brother Percy Miller from our church in North Vandergrift appear on the scene with a delegation three nights during the meeting.

Due to the fact that here, as elsewhere, the worldly people were hard to get to church, therefore, the only visible result was that of one reconsecration, for which we thank

the Lord. Although we still look forward toward reaping more souls into the kingdom through the seed sown while Brother Sibert was in our midst. Although the spring ploughing was in progress, which hurt our attendance a great deal, we averaged about forty-five per night for the two weeks. We closed with our spring communion on April 20 with thirty-six gathering around the Lord's table, and with fifty-six spectators, thirty-two of which came as a delegation from the Pine Run Evangelical and Reformed Church, near Vandergrift, where the writer was privileged to supply for them for eleven months.

We ask an interest in the prayers of the Brotherhood that the Lord may continue to use both pastor and people for the upbuilding of His kingdom.

H. R. Garland.

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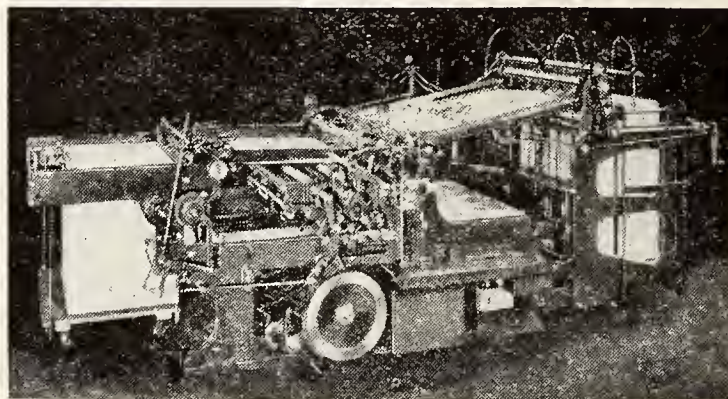
**INDIANA DISTRICT—at FLORA
YOUTH RALLY-BANQUET IN SOUTHERN**

The Young People in the Southern District in Indiana are holding their annual banquet in the Flora church on May 23rd. The supper will be 75c per plate. Each church is asked to furnish a special musical number for the program. Reservations are to be sent to George L. Welch, North Manchester, Indiana.

* * * * *

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
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Yet to be raised, not less than \$9,126.84

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FOR THE BRETHREN CHURCH**

We can have it, if we want it;
If we want it hard enough.

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Northern Ohio

Young Peoples'

Rally

The Ashland Church was host to the second Northern Ohio Young People's rally, May 10-11. The rally began with devotions and a business session on Saturday morning. The discussions of the business session were largely concerned with the attendance of Young People at the August Youth Conference in Ashland, which will be the time of the next quarterly rally. It was decided that Northern Ohio was to have a meeting at that time, and that the representatives of each church should

SECRETARY IN KANSAS

The Field Secretary for the College and the Missionary Board was invited several months ago to deliver the dedicatory sermon for the new church at Mulvane, Kansas. (A detailed account by the pastor at Mulvane appears in another column.)

The message was delivered at the appointed hour, with a house full of people. It was an eventful moment in the life of this congregation. The act of dedication and the delivering of the keys to the trustees was conducted by the Rev. A. E. Whitted who is a product of this church.

It was my privilege to continue the special services for a week after the dedication. It is doubtful if the loyalty and devotion shown during that week could have been surpassed in any Brethren Church. These people have the spirit and the desire to do things for the Lord.

Mulvane is a thriving little town with considerable business and is a good community center. It is located on the main line of the Santa Fe railroad from Chicago to California.

Brother Wilbur Thomas and his family are doing a good work here and seem to be appreciated by all. After a wonderful victory in the last few minutes of the meeting, I took the Chicago Streamliner for Kansas City. Here I spent several hours most pleasantly with the Dr. Ray Haun and Dr. Milton Puterbaugh families. They are both connected with a great teaching program at Kansas City University.

However, leaving the warm, beautiful springtime weather in Southern Kansas to come back to this Alaskan weather of last week in Northern Ohio brought the writer to a halt and under a doctor's care, with all engagements cancelled for four days.

The privilege of meeting so many folks from different churches, who gathered at Mulvane was almost like a Mid-West Conference.

Great things are being done by our church—greater work can yet be done. Keep on Praying.
E. M. Riddle, Secretary.

bring a suggestion for a fitting future project for Brethren Youth.

Luncheon was served at noon by the Ashland Brethren Young People's organization. The Ashland Sunday School Superintendent, Harry Weid-

(Continued on Page 13)

Church Extension

by John F. Locke



As long as the Great Commission is in force we shall be confronted with the problems of church extension. In a sense church extension is the summation of all the church's problems, for it is our main business.

No church dares to trifle with this great business. To make certain serious mistakes here is to die. There are churches right now which I greatly fear should have to admit that they have taken the words of the man in the parable as their ungolden text: "Don't trouble me, my children are in bed with me." But ever since apostolic times the church has always been within one generation of extinction. It neved dares to settle down and enjoy the solid comfort of a good building, good music, a suave and eloquent parson. Continually the church must be about its Lord's program which he announced in the home of Zachaeus. "The son of man is come to seek and to save that which is lost." To the lost, to the last man, to the least person the Church must go out.

We are all the results of missionary activity. Our homes, our churches, are results of somebody's obedience to the great commission of our Lord. Somebody taught our heathen ancestors and they in turn taught others—each generation took up the torch and carried it—tending the light and spreading the light.

One of the things that Dives discovered in Hell was that there comes a time when it is too late to do anything for other people. The Jewish religious leaders were content that Gentiles and publicans and other persons they didn't like should be destroyed. Their philosophy was the same as that of leaders of decadent churches today. They were saving their place and position. They taunted the man they had crucified with Jibe "Save yourself"! It was like them to say that. But He was not interested in saving Himself. HE CAME TO SAVE THE REST OF US.

Unless the church learns this fundamental lesson, there can be little hope for successful church extension. If our leaders and our people settle down to saving themselves—their comfort, jobs, positions and so forth—we shall never do much about reaching the unreached for Christ.

Christianity has always been the opposite of Judaism at this very point. With fine abandon and recklessness, the Christians went out to tell the news. They declared that "Jesus is Lord" and the chief priests of the established order said, "You must not say that." "We won't molest

you if you don't mention the name." But they said, "There is no other name whereby men must be saved." They remembered that He said the way to lose your life is by trying to save it. So the church marched on. . . it extended! In the path of that extension it met continued opposition from without—the wrath of officialdom, the sword, fire and hungry lions. But these did not avail to stop the growth of the church. Why? Because it was out to tell the news; because it was not concerned about saving itself.

What was it, then, that slowed the church down and brought down the dark ages? In a word, Success. When they arrived at the comfortable state of protection under Constantine, when it became official and honorable and proper to be a Christian, then with that state came decline. Then it was that church buildings took on greater significance than the truths at the very heart of Christianity. Then it was that men began to parade in costly vestments signifying their importance to the ecclesiastical organization. More emphasis began to be placed on the organization than what the organization was for. In fact, they practically forgot that through the long night until the morning light of the Protestant Reformation began to dawn. During that era great towering cathedrals rose skyward. Michaelangelo and others carved statues and painted murals on chapel walls at Rome, while kings came to kiss the Pope's foot and forty course dinners were served in the Vatican. Outside the world reeked in squalor, sin, ignorance and misery. No longer need the church say "silver and gold have I none" and no longer could it say, or did it seem to care to say, "arise and walk." In selfishness Christianity can never be at home. When there is sacrifice to extend the church and its gospel, then the church thrives. Whenever the church settles in satisfied comfort to enjoy itself, rather than to do its Master's will, then it sickens and wanes and dies, unless revived.

It is, therefore, a particularly good omen that within the Brethren Church evident dissatisfaction is being manifested about this matter of church extension. People want to know what we can do to work at it most effectively.

How can we extend the influence of the church?

How can we extend in spiritual power?

How can we extend in numerical gains for the Kingdom?

How can we extend by new units of the church in new places?

What is holding us up from going ahead?

The people are asking questions and these questions are a healthy sign of revival again. They show that people are thinking on this serious and fundamental problem. Our National Ministerial Association is discussing this matter. Recently a questionnaire was sent out to gain information from many men in our pulpits on what they were thinking about church extension. One such questionnaire came to the distinguished charter member of the Mt. Olive Church whose work of a self-sacrificing character brought into the kingdom during his active ministry over 5,000 souls. I refer to Dr. I. D. Bowman. Some of the questions and answers which he shared with me are significant. He was asked: How do you explain the rapid increase of congregations among us from 1883 to 1910? He said: "Great love and zeal for the Brethren Church regardless of financial remuneration."

He was asked about the work of conferences and boards in aiding this work and again he replied that there was no systematic help from these but individual pastors with enthusiastic zeal spread the work. Buildings were erected at great sacrifice, most of them being cheap buildings.

He points out in his answers that shortages of ministers existed then as now but did not greatly hinder the advance of the church's extension then. "One minister could take care of a number of churches. This was a handicap but we succeeded much better than we do now."

He laments the later closing of many of the rural churches because of the movement of Brethren into the cities. We did not follow the members to the cities he says. He points out that lack of vision and willingness to sacrifice cause most of our present day mistakes. When asked about the training of ministers for present day church extension, he says: "The college should maintain its high scholastic training but should raise the spiritual standard much higher and a special course of the distinctive doctrines of our church should be thoroughly drilled into each man and layman. The highest possible spirit of spirituality should be manifested in both college and seminary."

In commenting on the present day organization of the church for church extension he says he would not do away with the organization but do more with it. "Make a lay preacher out of every member not ordained." "Teach every member to pray daily to be refilled with the Holy Spirit." Finally, he says the General Missionary Board of the church should start one new church every year in some large city. Some good man is to be appointed as overseer of such a work. And in every district the District Mission Board should likewise start a new work each year. "Ash-

Prayer of a Filipino Christian:

"Lord, make us realize that our Christianity is like a rice field, that when it is newly planted, the paddies are prominent, but as the plants take root and grow taller, these dividing paddies gradually vanish and soon there appears only one vast continuous field. So give us roots of love and make us grow in Christian fellowship and service, so that Thy will be done in our lives, through our Saviour, Thy Son, Jesus Christ. Amen."—The Missionary, Norwegian Lutheran Church.

land Seminary should teach every student to go and turn up something, not wait for something to turn up. Not wait for fat positions but go and build yourself a good position."

I have quoted, rather at length, to show a number of things.

1. That people in general are impatient with our Mission Boards—District and General. They want action.

2. That throughout the church there is the feeling that we could do more if we were more willing to sacrifice.

3. That our seminary trained men are all too few and frequently not greatly attracted to the work of extending the church.

4. That vast areas and opportunities lie about us, especially in many great cities.

Now, I must agree that our great insufficiencies are three: Vision, Men, Zeal. We are certainly not handicapped for places to work. The harvest fields are white and numerous. We have in America churchless towns, big populations of foreign born that are unchurched as well as multitudes of native white Americans. Some 50,000,000 plus are about us in the American Home field. Within the confines of this district it would be most enlightening to have some statistician count for us the number of new churches that have been built by other denominations as Home Mission projects in the last 10 years. I am glad they built them, of course. But why didn't we build some thing during this last decade?

What do we have to offer? We ought to have:

Apostolic enthusiasm, strong Biblical emphasis, the whole doctrine and teaching of the New Testament and a church with a real fellowship built around this genuine Christian faith. Who will arise and say, "Thou ailest here and here?"

Our program of church extension abroad is going well in Argentina manned by native workers. Read the Missionary Numbers of the Brethren Evangelist for details.

But at all odds we should be sending workers into India, China and Africa. Tremendous areas are available to us as fields.

We ought to be building more churches at home but at present we are unable to man all of those we now possess.

What to do?

1. Pray for workers and confront young people with the call to the Christian ministry and missionary service.

2. Let stronger individual churches start branch works and supervise and shepherd them through lay leadership and pastors' assistance which can be spared.

3. Stop raiding the pastoral supply for more and more leaders of denominational activities at Ashland.

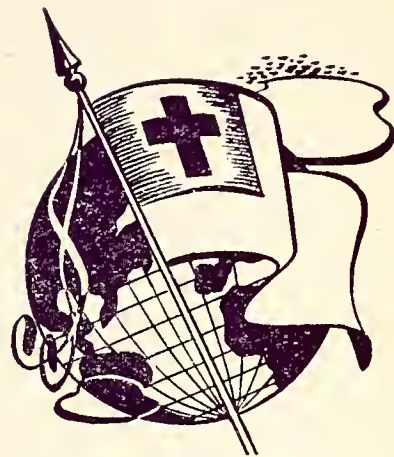
4. Induce some able laymen to do the work of the ministry; it has been done and it can be done.

Conclusion: The church that does not extend dies. Let us extend ourselves upward and we will extend outward. The church that really believes the gospel and lives it will know that the world needs it, too. The time to work at this job is NOW. It is the only time we have and the situation will not wait for a leisurely treatment.

The gospel invites us to COME. The Lord commands us to GO.

NEWS

From the Christian World



Religion in Russia. Oriana Atkinson, writing under the title, "My Life Behind the Iron Curtain," says: "Today the people's desire for religion seems to have burst the dam of official restriction . . . A visit to any orthodox church will prove to anybody that the people are determined to worship . . . I attended several small churches of Moscow, and the way the people flocked there filled me with awe."

From many sources these thoughts have been brought to us and we know they are true, but on the other hand we know that Russia is still atheistic. Eugene Lyons, reporter, wrote a series of articles on Russia, and he says, "During the war the Soviet Government called off the more active kind of persecution of religion, but it was a change of policy, not a change of heart. Atheism is still the state religion."

"Anti-religious propaganda remains a part of the school curriculum. Young people must give up all hope of rising on the economic or political ladder if they wish also to practice their religion openly. One of the main purposes of Cosomols (Communist youth organization) is to cure its members of 'religious superstitions.'"

Two Mennonite ministers, Rev. J. J. Plenert and Rev. C. P. Hiebert, have been in South America, visiting the Mennonite colonies there and seeking to make arrangements with the government of Brazil, Argentina and Paraguay for the admission of thousands of displaced Mennonites, who are refugees from Europe.

If you have ever had the least doubt, within your mind that America needs revival to meet the needs of this day, let us call your attention to the great decline in rural churches. The following figures have been given in the Christian World: The United States has 150,000 small churches, of those in the country 1,000 to 1,500 are being closed each year; one denomination has abandoned on the average of five rural churches a week for the past twenty years!

Britain will spend more money this year for education than ever before. In England and Wales twenty per cent more has been allotted. Moreover, new laws raising the age of compulsory attendance from fourteen to fifteen takes 400,000 from industry. Free schooling is provided for all children from two to sixteen years and part-time schooling for those sixteen to eighteen. Funds are provided for wider adult education and greater university facilities.

Catholicism in Australia. Good News Broadcaster reports that recent orders from the Pope to Australia's Archbishop Gilroy were that the present 63% of postal service, railroads, police, water, sewage, gas and civil service changed to 100%. The Catholics are openly defying the State as shown by the order, which says, "Each Catholic policeman knows what he should do when the state laws conflict with the laws of the Church."

Protestants are still asleep. Latin America has long been under the rule of Roman Catholicism. Romanist control of the United States is a dangerous possibility. As is shown by the above report Australia is fast becoming controlled by the Roman Catholic Church. All Protestants do not realize that Romanists do not believe in tolerance or religious liberty. When will liberty-loving Americans awake to the danger?

A touching appeal from Africa. The following is an appeal from some of the workers in Nouna, French West Africa, to the district missionary. We quote: "We, the Christian (leaders) of Nouna, are gathered together to send this petition to you in the Name of the Father, Son and Holy Spirit, to beg of you this one thing: It is this, to petition you for a missionary who will 'sit' in the Nouna district. We beg of you, we beg of you, give us a missionary in order that our people may not go down into perdition. Read this letter and ask our Lord Jesus about it. Our leader, consider the persecution we have endured . . . We beg of you, our leader, to give us a missionary (to stand with us) in order that your children's strength may not be exhausted."

Missionary Aviation -- Why and How?

by James C. Truxton, President of the "Christian
Airmen's Missionary Fellowship."

(Last month's issue of the Missionary Number of the Brethren Evangelist carried a short article on the Missionary Flying School at Kenosha, Wisconsin. Here we give more information on missionary aviation which is in many respects a very efficient means of saving souls.)

"... That I might by all means save some." I Cor. 9:22.

As we take up the topic of "Missionary Aviation—Why," let us do so by answering some of the "why nots" commonly advanced:

I. WHY NOT

1. Personal contact lost.

a. In flying over the heads of his people.

b. Thus missing the opportunities for personal evangelism often present in ground travel.

ANSWER: The first rule to be considered in the use of air travel by missionaries is: "Will increased salvation of souls result?"

In thickly settled and populated areas where travel facilities are adequate the airplane might well prove a hindrance to evangelization. On the other hand, where extended areas of dense jungle, desert, water, mountainous terrain, swampland, etc. are to be crossed (which are in most cases very thinly if at all populated) the airplane enables the missionary to have many extra days, even weeks to work among the people to whom God has called him.

2. Diverting the missionary from his primary task.

a. Through the joy, romance, or thrill of flying.

b. Resulting in a temptation to travel unnecessarily.

c. Time consumed in maintenance of his ship.

d. Finding himself used simply as a taxi pilot.

ANSWER: Consideration of the human element involved in the above objection is not to be lightly passed by, although missionaries who have left all the things precious and dear at home, in order to bring the Gospel to those who have never had the privilege of hearing it, should by God's grace be able to control this situation.

3. Expense involved.

a. High initial outlay.

b. Operational costs.

c. Maintenance and administrative expenses.

ANSWER: Aircraft properly placed will either pay for themselves in a short period through savings effected, or more than justify the expenses involved in view of the results accomplished and made possible which would not have been possible by other means.

4. Added problems to the all-too-many already facing missionary organizations:

a. Upkeep, repair, and replacement—aircraft.

b. Administration.

c. Governmental or commercial restrictions and opposition, and regulations.

ANSWER: This is one of the many reasons for the formation of the Christian Airmen's Missionary Fellowship.

An organization of airmen to assist in the solving of these problems for all missionary societies should largely remove this objection.

5. Infrequent need for the plane.

a. Few trips to be made hardly seem to justify initial outlay.

b. Nature of missionary's work opposes much travel.

ANSWER: It should be immediately recognized that the provision of aircraft for missionaries making only a trip or two a month is hardly worth the expense involved unless tremendous amounts of time can be saved on such trips, or unless other missionaries can benefit by the aircraft during the days between these trips. The airplane only pays for itself in the air not on the ground.

II. WHY (missionary aviation)

1. Speed an essential.

a. In reaching the lost souls of men.

As true evangelical Christians the value of the human soul alone should demand our using the most efficient means toward effecting its salvation.

b. In order to progress in the evangelization of the world.

It has been commonly stated that the heathen population is increasing or growing faster than the Christian. In other words we lose ground with the passing of each day. How else can we stem this tide than by increasing our ranks and improving our methods?

c. In "Redeeming the time, because the days are evil."

The forces of evil are on the march as never before, and on every side we see indications that the night may soon come, "when no man can work." In the interest of human material and physical welfare we are using every modern instrumentality, aircraft included. Can we do less in the interest of the spiritual welfare of mankind?

d. In possessing the unusual open doors before us.

The war has resulted in the opening of many hitherto closed doors, but the unsettled conditions throughout the world today give us every reason to feel that these opportunities may well be short lived unless we occupy quickly.

e. In emergency situations where lives are endangered.

- f. In maintaining closer contact with native churches and cattered mission stations.
2. Savings in travel time.
 - a. Speeds the work generally.
3. Hazards reduced.
 - a. In jungle and other forms of dangerous travel where injury and disease are both avoided through the medium of flying.
4. Economy effected.
 - a. Over available commercial air carriers.
 - b. Over ground travel because of reduced time, equipment, board, etc., resulting.
5. Efficiency resulting.
 - a. Through close and constant contact with mission stations.
 - b. Through the swift movement of personnel and supplies, and the rapid assembling of missionaries for beneficial conference gatherings and evangelistic meetings.
 - c. In places of stress and emergency need.
6. Confidence and respect resulting.
7. A boost to morale.
 - a. Through more frequent contact with the outside world (mail, news, etc.)
 - b. Assurance of personal care and care of children in time of emergency.
8. An open unobstructed road to the unreached.
 - a. In the study and survey of new fields.
 - b. In preliminary contact with savage tribes from the air.
 - c. In supporting and maintaining contact with advancing ground forces.
9. In swiftly and easily bridging topographical barriers which surround so many of these unreached areas.
9. The combination of air and radio.

Think On These - - - -

"You can play a tune of sorts on all black keys," said Aggrey, the great African Christian leader, "but for harmony you must use both black and white."

He that multiplies the doers is greater than he that doeth the work.—John R. Mott.

The school of experience has no graduates.—Wendell Phillips.

I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—Hudson Taylor.

Religion is humanity's oldest allegiance and will live when all the Caesars are dead. Prophets, mount your pulpits; the gospel must again today, as in every crisis, save the world.—Lloyd George.

Through the installation of short wave radio units mission stations may keep in constant and immediate touch with the main headquarters station of their area, and with one another. Now the question naturally comes up:

III: HOW

1. Study and personal survey.
 - a. Of the mission's transportation picture and problems. This should be made to ascertain whether or not the missionary really needs and can use aviation services to advantage.
 - b. An analysis made of the work required by aircraft in each of these cases, including such factors as distances to be covered, loads to be carried, personnel to be transported, frequency of trips, possible emergency services required, etc.
 - c. The condition to be met in aircraft operation in each case, such as topography, aerological conditions, size and condition of landing fields available or possible to construct, navigational aids (if any), etc.
4. Governmental licensing and operational requirements in each case.
 - e. The establishment of adequate landing facilities in each case, giving attention to their proper upkeep.
 - f. Availability of fuel and maintenance in each case.
 - g. On the basis of the above facts and any other related in view of the particular mission's own peculiar situation, to submit a detailed report with recommendations to the Mission Board for their consideration and final action.

2. Selection of proper equipment.
3. Selection of proper personnel.
 - a. The pilot should by all means be one who is experienced and familiar with the equipment to be used.
4. Quantity purchase.
 - a. In most cases ten is the minimum figure in order to obtain a quantity price.

Here is one of those many places where cooperation and the purchase through an agency can mean great savings.

- b. Standardization of purchases.

Will simplify the problems of shipping, replacements, maintenance, repair, licensing, and make possible the reduced quantity lot prices.
- c. Packing and shipping are taken care of by companies specializing in the handling of aircraft working in cooperation with the aircraft manufacturer; All red tape is easily handled by them.

5. Operational and administrative control.
 - a. Regular reports should be submitted on aircraft operations from the field including expenses involved, work accomplished (loads carried and time and expense saved the mission), amounts set aside for checks and eventual overhaul, as well as any new or unexpected problems which may come up.

These functions set forth are exactly those for which the Christian Airmen's Missionary Fellowship was established. These by no means include all the activities in which stands ready to serve missionary societies ready to extend and speed their work through the use of aircraft.

C. A. M. F. is necessarily strictly inter-denominational and invites any missionary organizations which are interested to contact the directors in order that definite plans of action may be worked out.



Foreign Missions

Argentina as a Mission Field

II. Characteristics of the People

by Juan Iztueta

(Last month's Missionary Number contained Brother Iztueta's first article in the series, "Argentina as a Mission Field." In it he gave some general facts concerning that field. All Brethren and especially Missionary Superintendents would do well to clip and save these articles for future reference.)

Argentina is a very cosmopolitan country. In the large cities and industrial centers the percentage of foreigners is very high. Important industries and commercial affairs are in the hands of foreigners. Technical experts of almost any type are practically all foreigners. Foreign workmen are better rated than the natives. As a natural consequence, foreigners have become predominant in the larger urban and industrial centers.

The education of this particular group of people, is, on the average, on a high level. Even the creolle who works in this environment is fairly well educated. Psychologically, these people are characterized by a highly developed analytical sense or faculty, and a keen desire for investigation.

These characteristics are strongly contrasted in the rural section of the country. Towns or districts vary in population from 3 to 13 thousand inhabitants. There are no industries and the people live exclusively on what their farms produce. These rural producers (save cattle raisers), are mainly Italians or their descendants. There are also Spaniards and other nationalities but in less proportion.

The people here are very poorly educated. Small towns or colonies in these districts are made up mainly of relatives or countrymen of the farmers. Each carries on his little line of commerce, and everything moves at a slow pace, contrary to what occurs in the large cities. Surrounding these towns we find the masses of creolle families, who live by working as peons on farms or "estancias" (ranches). Many of these are illiterate, and their living conditions are extremely poor. But, on the whole, they get along well enough, for they don't require much to live on.

Psychologically, too, these people are different from those living in the industrial centers. Their faculty for analysis or investigation is practically inexistent. As to religion, they are Catholics by tradition, not by conviction. They accept nothing, reject nothing. All that interests them is what pertains to their stomach or sensual nature.

The Catholic dominance over them is absolute. They neither investigate nor analyze anything in matters of religion, but follow blindly what the priests say. A few of the most "learned" among them do know a few anti-Protestant "arguments" which the priests have taught them. Here is a sample: "The religion and the Bible of the Protestants is false because they never leave the large cities. Protestant pastors are not the ministers of God because they only love the people in the large cities. The Catholic religion, on the other hand, is true because God loves country people as well as those of the city, and God sends his ministers to the farthest corner where there are human beings. If Protestants have the patrimony of salvation, they condemn the people of the rural districts through their indifference and neglect. On the other hand, there are the priests, the true ministers of God, who reach every hut and hovel with their divine ministry."

One can readily see the reasonableness of their argument in a country where, in fact, there are numerous missions and denominations in the large cities and industrial centers, while great rural extensions with their little towns have no testimony of the Gospel whatever. We can explain this situation, but they cannot. All the larger denominations concentrate their work in the large cities, for success and progress is more certain there. The education of the people and their psychoanalytical faculties are factors which facilitate their understanding and acceptance of the Word of God, and naturally, all want to take advantage of these factors. The work in the smaller towns of the interior is more difficult and requires more tact, patience and endurance. For this reason, all prefer the large cities. But is this attitude just? The Lord will make it known when He comes!



*Picture Taken During the
Wedding of Magdalena
Anton and Pablo Espin-
osa in the New Rosario
Brethren Church, April
12.*

Rosario, Argentina
April 14, 1947

Rev. E. M. Riddle,
Ashland, Ohio

Dear Brother in Jesus Christ:

During these unutterable Easter days of thanksgiving, we have had a full week of special meetings. During these meetings eight youth testified their faith in the Lord going through the waters of baptism—four of them from our church of Rosario and four from our annex of Villa Constitucion, as a success of the work there.

There were some more to be baptized that day, but could not because of transportation. They will come later for baptism.

After the baptismal service we celebrated the Lord's Supper with 49 members attending. We certainly had a feast of love in a beautiful atmosphere of fraternity. The day ended with a nice public meeting of evangelization.

There was a profound concentration of gratitude to the Lord and fervent prayers of interception rose to the throne of God's grace. We prayed for you on this Easter Day, as spiritually we feel so deeply linked to you and thankful for your kind efforts.

We had hardly finished with these happy days of unutterable joy when we had to begin with the preparation for the great event of this year: The wedding of the young Seminarists—Miss Magdalene Anton and Pablo F. Espinosa—which took place, thanks to the Lord, on April 12.

You can imagine the great excitement and happiness of our youth to be able to witness the union of two enthusiastic young people consecrated to our missionary work. They have given themselves to full-time service of the Lord and are following His words, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Several girls and boys decorated nicely the church with ribbons and white flowers giving an atmosphere of a festival to the church in general.

Miss Esther Miriam Zeche played on the piano the wedding march of Mendelssohn, when the bride entered. Mr. and Mrs. T. Aainscough, Directors of the Seminary, escorted them to the platform of the church. In this opportunity the church was filled to its brim. The crowd was

full of happiness and enthusiasm, as this was the first marriage that took place in our new building.

Meantime in the house of the bridegroom his family was preparing cakes and tarts, etc. to serve to the guests after the religious ceremony. It was a lunch and a cup of tea in honor of the newly married couple. It was served in the court of the church.

After some pleasant hours, the young couple started for Santa Rosa where they will continue together their missionary work there.

We pray that God will richly bless these two young workers.

With Jesus' love sincerely,
Adolfo Zeche.

A SHORT SKETCH ON THE LIFE OF PABLO ESPINOSA

Pablo is a native of Argentina—a very intelligent and studious young man. He had finished his third year of high school, but on account of certain circumstances in his family he had to abandon it and look for work. However, he continued studying as well as he could at night time, as he was very anxious to acquire more knowledge.

One day when we were putting up the tent for the first time on the lots that now belong to the Missionary Board of the Brethren Church, he was passing on his bicycle, one of his favorite sports, and he stopped, went into the tent and listened to the preaching. From that day he never missed attending the church with great affection and devotion to the Lord.

Knowing that his young life was in danger of temptation and that "for the end of those things is death." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." He felt spiritual contrition and accepted the message of forgiveness and salvation.

He was baptized together with other boys of his same

age; after this he went through hard trials which helped him to consecrate himself more and more to his Lord and Saviour.

He gave up his studies in the National College and enrolled in the Nazarene Seminary in Buenos Aires. There he would be able to study along with two other young seminarists—Magdalene and Jose Anton.

Letters that Superintendent Adolfo Zeche, received from the Director of the Seminary, Rev. Spurgeon Hendrix, praised Pablo's work and consecration to the Bible studies. He always had very high marks in all the subjects of the college.

His willing desire to work enables him to be an efficient worker and he will soon marry Miss Magdalene Anton and together they will constitute a couple of effective helpers for the work in Argentina.

The Tent and Our Loud Speaker

Our last campaign of evangelization with the tent was greatly interesting and a visible success. We used our new method of spreading the message of the gospel—our loud-speaker that we have bought lately.

We put up the tent in a lovely spot just in front of a large square where many children have their games in the midst of a very well populated district where we have our annex in Saladillo. We picked out this place because we knew that the children would be our best propagandists and so they were.

With the loud-speaker we had a good amount of propaganda and after this a nice meeting took place where many of the youth of both sexes sang many hymns. With a slide picture machine we attracted the attention of children. On the next evening they did not need to be invited—they came on their own account.

The tent was full of girls and boys, who came with their parents, waiting to hear the message and see the pictures. We also had a crowd that listened a little farther away.

We did this for a week. During the next week we changed our method leaving out the loud-speaker so that the people could come nearer to the tent where we could see and know them, and have greater contact with them. We had very good success in this.

The pity is that we always have some inconveniences; this time it was on account of the rain which made it impossible to remain there any longer, for the dampness here is very great.

We are very happy to see the interest which the youth showed in our campaign of evangelization.

I am going to tell you something that happened during this last campaign with the tent which I think will interest you as it did us.

A certain family who was very much against our church and preaching because of the many bad things they had heard and believed about us, were afraid to get near us and our tent as they thought that we did not believe in

God, nor the Virgin, nor in the Saints; they believed us to be very wicked and did not dare to come near our annex during the meetings.

However, and without knowing it, we chose the lot beside their house, so we had to ask them for the connection of the electric light for our tent. Not very willingly, the son did us this favor. But it happened that as we were so close to their house, they were compelled to listen to our preaching and to the hymns we sang praising our Lord.

They heard the gospel messages full of inspiration and love, and little by little something awoke in them that made them change their idea about us and not long after we had them in the tent enjoying our faith and enthusiasm for the Lord.

We had a chance to speak to them and they told us that they had liked our meetings and had learned with much joy that the people had deceived them shamefully and that they never thought we were the people they found us to be.

Now they were very happy that they knew the truth and the true way to the Lord Jesus Christ.

We know that many other people have passed through the same experience. We beg you for your prayers in favor of these souls gained for the Lord.

Adolfo Zeche.



*O God I need Thee!
When morning crowds the night away
And the tasks of waking seize my mind,
I need Thy Poise.*

*O God I need Thee!
When classes come with those
Who walk the way with me,
I need Thy Smile.*

*O God I need Thee!
When love is hard to see
Amid the ugliness and slime,
I need Thy Eyes.*

*O God I need Thee!
When the path to take before me lies,
I see it—courage flees—
I need Thy Faith.*

*O God I need Thee!
When the day's work is done,
Tired, discouraged—wasted;
I need Thy Rest.*

Howard Thurman, co-pastor of the Fellowship Church of All Peoples, San Francisco.





Rev. J. G. Dodds, pastor of Firestone Park Brethren Church, looks over plans of the proposed church building which will be at Virginia and Archwood Aves., Akron, Ohio.

The Beacon Journal of Akron, Ohio carried on Sunday, February 3, 1947, almost the same account of the plans for a new church in that city, as we do herein.

This new congregation known as the Firestone Park Brethren Church is already planning for a new building. They are only a bit over six months of age as a congregation. The picture of the energetic Pastor, Rev. J. G. Dodds, shows him looking over plans for the proposed new church building. The new edifice will go up at Archwood and Virginia Avenues. This congregation already has a building fund campaign in action, with a very fine start toward their first goal of \$50,000.

Working with Brother Dodds in this new project is a most loyal, enthusiastic group, which adds new members to its body every month.

The site chosen for this new building is certainly ideal. There is no church near. It is a growing, well planned section of this great rubber city, where a considerable number of Brethren from other localities have located.

If you have friends or relatives who have not been notified of this new project and the pastor in charge, please give them an urge to make themselves known. For the present this congregation worships at the David Hill Public School Building. They are very well situated here but their own church will be far more acceptable.

Pray for Akron and then watch them grow.

E. M. R.

From

Lost Creek, Kentucky's

Church Calendar.

May 4, 1947

"The attendance for last Sunday was:

Lost Creek	82
Stacy	45
Leatherwood	43
Haddix	28
Dry Bread Branch	27
William's Branch	20
Tom's Branch	15
Big Branch	15
Campbell's Branch	14
Fugate's Fork	11

"We had hoped to give at least a partial report of the census taken this week for the different Sunday Schools, but we were late in getting the printed cards, and homes could not all be visited until the last of the week, and even then, some homes were not visited. We hope to be able to give a summary of the findings in our next bulletin.

"To you who have not been coming to our Sunday School for some time or perhaps for the first time, we give you a hearty welcome. We hope you will enjoy it so much that you will never want to miss. You have said by your coming that you believe in the Sunday School and that you want to do your part in keeping up an institution which would empty our courts and fill our churches, if given the support it deserves. Let us look around in our community and see if we ever knew of anyone who came to Sunday School regularly, who was ever arrested for any crime. We have lived at Lost Creek for over 40 years and we have never known any of our Sunday School folks to commit a crime. A judge in New York said that out of 4,000 boys brought before him for lawbreaking, only three went to Sunday School, and I suppose they only went once in a while."

Church Dedication At Mulvane, Kansas

Knowing that many people throughout the country have an interest in the Lord's work here in Mulvane, we would like to bring to your attention some of the things we have been doing here since we last made our report.

The work has been handicapped through the winter because of sickness and other difficulties but the Lord has been with us and we are glad to report that the work has advanced. Believing that we would have the church building finished by a certain time with the help of the Lord, we laid our plans to hold a two-week's evangelistic service in connection with the dedication of the church.

Accordingly we wrote to Rev. A. E. Whitted of South Bend, Indiana and Rev. E. M. Riddle of Ashland, Ohio and asked them to each hold a week's service. Both were agreeable and we proceeded with our plans. Then it was decided to hold our dedication service with both men present. So we set our date of dedication for April 27. Rev. Whitted came for the week preceding the dedication. Beginning the evangelistic services on April 20, he gave us some very fine messages and as he was formerly of Mulvane, many came to hear him and he was able to have a fine visit with old friends as well as with relatives. But more than that, he was used of the Lord to the salvation of the souls of three young people and one older man. There was also a man and his wife who came forward to unite with the church so we were more than pleased with his services. In connection with the dedication service on the 27th we had Rev. Whitted conduct a dedication service for children and there were six children dedicated to the Lord.

Rev. Cecil Johnson, Mid-West District Evangelist, of Falls City, Nebraska, who had been invited to assist in the services gave us a fine message in the morning service. Then in the afternoon service on the 27th we had the actual dedication service. Rev. Riddle preached the dedicatory sermon.

Rev. Whitted handled the dedicatory service and did a fine job. Brother Johnson and the pastor assisted in the service. The actual cost of the church was \$9,000 and it was all paid for except for one note of \$1,000 when the offering was received in thanks to the Lord for the church. The people gave willingly and as the Lord would have them do. We received at that time \$512.50. Since then more has come in and the church is now free of all indebtedness. Praise the Lord for His wonderful work.

Rev. Riddle began his part of the evangelistic services on the evening of the 27th. Throughout the week we enjoyed his messages and were very gratified to see two people—one a boy and the other a man who has long been a friend of the church—come forward to accept Christ as their Saviour.

It is hard to express our thanks to these fine servants of our Lord. They all helped to lift us up spiritually and during the two weeks we enjoyed to the fullest the fellowship and communion as only Christian men and women can. Our cup of blessings really overflowed.

Now I feel that you would like to know more about the building. So here are a few things we can tell you, although they must be seen to be appreciated. The outside is a plain structure and has asbestos cement siding and a double door. The inside is finished in natural color woodwork and white semi-rough plastering. Fluorescent lights were installed and are very fine looking and give exceptionally good light. The baptistry is under the pulpit and will be used in the near future. In the basement there are four Sunday School classes. Then, too, we have a rest room there. Some members gave us a fine bulletin board which has been placed in front of the building and it is very much appreciated. We also have venetian blinds at the windows of the sanctuary. The building is heated with a gas Coraire Heater which does a fine job of heating. The main floor and pulpit are finished with oak flooring.

The people here are the type of Christians that are a joy to be around. I want to take this means of saying to them that I certainly have appreciated the way they are all willing to help in the work of the church and to thank them one and all for the many things they have given to the pastor and his family. It is a pleasure to work with such fine people.

We have recently called Mrs. Myrtle Kessinger of our Kentucky Mission to be a missionary evangelist. We are very proud of her and the work she is doing. May the Lord continue to use her to His glory. We have 15 people awaiting baptism at this time with some others planning to come into the church by former baptism. We ask the prayers of all the Brethren for we here know that the Lord still answers prayer.

Wilbur L. Thomas, Pastor, Mulvane, Kansas.

England a missionary field. The British Government proposes to build "Satellite" towns throughout England as a part of its Industrial decentralization policy. Each of these new towns will be a new mission field. One London community ought to be planted in each new city. Not only send a minister there but let several Christian families deliberately move in and work for the promotion of the Gospel. In some parts of England it is impossible to expect the people to go to church by merely put-

ting up a building.

According to "Prophetic Word," thousands are seeking contact with their dead by visits to mediums. England has 500 Spiritist Churches and about 5,000 mediums. England truly needs the Gospel! The rapid growth of Spiritism has caused the mediums to seek the repeal in Parliament of the Witchcraft Act of 1753 which decrees that any person pretending to exercise "any kind of witchcraft, etc., shall suffer imprisonment."

The Gospel Healer of the Nations

by Rev. D. C. White

We speak of Jesus as the great physician, the one dear, sweet lover of my soul, and rightly so for He Himself said in Matt. 28:18. "All power is given unto me in heaven and in earth." This power ingrafted into the gospel has the essence of healing individuals and nations.

He also said in John 5:40: "Ye will not come unto me that ye might have life." In John 1:4 we read, "In him was life and the life was the light of men." Jesus came from heaven's glory into a sin-cursed world but was not received as the light because the world loved darkness rather than the light. He gave the cause for this when He said, "Your deeds are evil, for every one that doeth evil hateth the light, neither cometh to the light lest (or for fear) his deeds will be reproved."

We find an example of this in the words of Jesus in John 4:10 as He sat by the well side and talked with one who was deep in sin. She had come to draw water from Jacob's well and there met the tired, but ever zealous Lord. Verses 6 and 7 tell us He was weary with His journey and said to the woman, "Give me to drink." A simple request from the lowly Son of God. He wanted a gift. This

was, is, and ever shall be the desire of our Lord. Paul realized this fact when he said, "Give yourself a living sacrifice, holy, acceptable unto God, which is your reasonable service." This does not mean a dead gift or something useless but yourself a living, throbbing, vitalizing gift.

The gospel which is the written word is the only healer of the nations. Man from the very beginning has tried all conceivable ways to be healed from his lost condition when the remedy has been right at hand.

If the nations, like Moses, could "stand still and see the salvation of the Lord," they could be healed. Even now God's Son is speaking to us through the gospel. "Come unto me all ye who are weary and heavy laden" AND BE HEALED, "take my yoke upon you" AND BE HEALED. "He that is athirst come" AND BE HEALED.

The gospel is the healer of the nations but we can hear Christ say again the words He spoke as He wept over Jerusalem: "How oft, O, How oft but ye would not." (Be healed.)

Milledgeville, Illinois.

Christ for Every Person

by Rev. A. B. Cover

The human family religiously was a sad failure. Although created in the likeness and image of God and given dominion over God's earth, man listened to the voice of the seducer and lost his heritage. The early pages of Genesis tell us how he was driven from the Garden of Eden and faced a world of opposition. God was patient and long-suffering. He gave men a new opportunity. He provided the plan of Redemption. He gave the world a Saviour.

In the Word we are told this Saviour came "in the fullness of time." Long was the way and weary the strife that preceded the Saviour's advent into a sin-cursed world. But at last, upon the Judean hills, descended the long-looked for Messiah. By His own, He was rejected, cruelly abused, and at last crucified on a Roman cross. Yet He was not holden of death, but on the third day arose, victor of the grave, death and Hell. He died, arose, ascended and is coming again for every child of God.

His program is world-wide. His message of Salvation is for every sinner. His "come unto me" is for black, yellow, red and white. He invited the vilest sinner to throw aside his filthy rags and don the robe of righteousness. To the Saint He has given an unending task, viz.: strive unto perfection; "be ye holy for I am holy."

In that, He seeks to save all lost souls, it behooves us to embrace every opportunity of witnessing for Him, that sinners may be converted and Saints strengthened. Beautifully do we sing "He's a Wonderful Saviour to Me"; let us put that truth into life daily and we shall reap the reward He has in store for us.

New Windsor, Maryland.

(YOUTH RALLY)

enhamer, gave a challenging talk to the inspirational session after lunch. The rest of the afternoon was spent on the college campus in soft-ball games under the direction of Robert Bischof and John Lindower.

The evening's activities began with a banquet, at which time Spencer Gentle served as toast-master and Harry Dotson was the speaker, giving an inspiring talk based on his experiences during the war in Egypt and Palestine. The evening service followed, at which time the Youth choir sang under the direction of Miss Ruth Clapper. The missionary movie, "For All People" followed. An appealing story of the experience of a young pastor and his wife in a mission church in the midst of many nationalities in the West, showed how Christianity solved many racial problems and benefitted the whole community. The movie was followed by a dedication candlelighting service which closed the day.

The Young People had special parts in the Sunday morning church services also. This was another in the series of quarterly rallies being held in Ohio. After General Conference the next one is headed for Smithville.

Philip Lersch, President,

Jeanne Lindower, Recording Sec'y.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Missions)

GO YE

Hear your commission, O Church of the Master!

Friends and disciples of Jesus, take heed.

How are you doing the work of the Father?

How are you caring for hunger and need?

Useless to stay in your doorway, and beckon—

Those who most need will never come in;

Fighting the devil with art and with culture,

How he must laugh at his stronghold of sin!

Go—to the sheep that are scattered and fainting;

Having no shepherd, and tell them to come;

Go—to the highways, and tell every creature

Still the feast waiteth, and yet there is room.

Go—the time shortens, the night is approaching—

Harvests are whit'ning and reapers are few;

Somewhere, perhaps in the darkness are dying

Souls that might enter the Kingdom with you.

Go—for the foe goeth, tireless, cunning,

Body and soul he is holding in fee.

Go—lift his gauge on the might of the Stronger,

And in that Power declare the slaves free!

Go—Church of Christ, for He goeth before you.

And all the way that ye take He doth know.

On the bright morning He'll say, "Come ye blessed,"

But till the dawning the Message is "GO!"

—Annie Johnson Flint.

GO AFTER SINNERS

Scripture: Luke 14:15-24.

Suggested Hymns: "Go Ye Forth to Seek the Lost," Rescued the Perishing," "Bring Them In," "A Passion for Souls."

Leader's Prayer

Seed Thought Provokers:

PUT ON your shoes and make up your mind to go (Eph. 6:15). The main thing is to go forth (Psa. 126:6). Paul believed in foot work (Acts 20:13, 14, 20). How beautiful are the soul winner's feet (Isa. 52:7; Nahum 1:15; Rom. 10:15)! There is a severe price in toil for soul winning, for house-to-house visitation. As diamonds are found in the dirt below the surface of the earth so the soul winner's joy is found in drudgery and toil (Heb. 12:2).

No souls will be won unless someone goes after them. Let God have your feet to carry the Gospel! There is no need of going barefooted—go shod and armed (Eph. 6:10-18). You will meet the adversary. Depend upon the Holy Spirit to direct you in going, seeing and speaking (Luke 12:12). Have your mind set on soul winning, your heart prepared, and your will surrendered to God's Spirit. Sinners are ready to be won as soon as you get ready. Cor-

nelius was ready for Peter (Acts 10:33). The eunuch was ready for Philip, the great walking soul winner (Acts 8:29-31). Jesus won the woman at Jacob's well because "He must needs go through Samaria." He had prepared and planned for soul winning, and was not interested in "eats" as were the disciples (John 4:31-36). Anybody can be a soul winner, be an Andrew (John 1:40-42). Go, find the lost, and bring them to Jesus and He will do the rest (John 1:43-51).

When Samson found honey in the carcass of the lion he shared it with his loved ones (Judges 14:9; Psa. 81:16). He carried it in his own hands, eating as he went. The good news is so sweet that the soul winner enjoys it himself as he takes it to others. **IF WE HAD MORE SOUL WINNERS IN THE HOME LAND WE WOULD HAVE MORE MISSIONARIES ABROAD!**

Suggested Hymn: "If Jesus Goes With Me" (He will if you do His bidding).

United Prayers in behalf of the lost throughout the world.

Pray for workers (soul winners) at home and abroad.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 1, 1947

FACING NATIONAL PERILS

Lesson: II Kings 19:5-7, 32-37; 20:12-17

THE KINGDOM of Israel (The Northern Kingdom, as we know it) has fallen and its inhabitants have been carried away into captivity in Assyria. This leaves the little Kingdom of Judah (the Southern Kingdom) with no barrier between it and the great kingdoms of Assyria and Babylon to the northeast of it. True, she had a hill country with many fortresses and walled cities, which made it more difficult for the invading armies to reach her. But, nevertheless, she was facing the climax of her existence, for she had been twice invaded and, while these invasions had not been altogether successful, she was compelled to pay great tribute to the invading armies.

In our lesson today we are studying a picture of the time of King Hezekiah's reign. We find much of the same conditions existing as existed in the northern kingdom, although we find the Temple still used as the place of worship, but in name only for the inhabitants had forgotten God. However Hezekiah took the advice of Isaiah, the prophet, and sought the counsel of God, to the end that God helped in the defeat of the Assyrians. Note that God says He did it for "His servant David's sake."

All might have been well had Hezekiah not been flattered into showing his wealth and strength to the Babylonians. For this foolish thing Isaiah spoke the word of the Lord to Hezekiah which told of the captivity of Judah in Babylon.

We might well feel that our lesson is to show us that it is well to trust God at ALL times and to NEVER depend on our own desires nor to accept the flattery of men in the place of the advice of God.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 1, 1947

ALCOHOL, TOBACCO, AND MY HEALTH

Scripture: 1 Cor. 3:16-17 .

For The Leader

HEALTH is one of the most valuable things of life. Have it, and you can gain wealth, friends, influence and position. Fail to have it, and friends, wealth, position cannot get it for you. These bodies of ours are subject to many aches, ills and pains. That is the natural course of the flesh. But there is no use rushing it. And that is exactly what alcohol and tobacco will do. Right now, we are in the prime of health. What we do now and in the next few years will determine largely the health we shall have all of our life. Paul knew this when he wrote about the body as the temple of the Holy Spirit. **He was much concerned that this body in which the Holy Spirit dwelt, should be kept free from filthy practices and habits.** And right now, in our younger years, we should be careful that we form no habits which will have an evil effect on our bodies. After all, we shall get just one body in this life. Why spoil its beauty and purity by doing things which are not Christian?

DISCUSSION

1. **ALCOHOL AND ITS EFFECT.** A young person who drinks is doing several things. First of all, he is beginning a habit which will soon be his master. The first period of drinking is delightful, and it makes you feel good. But continued "innocent" drinks leads us into an awful thirst for drink which can be satisfied only by more drink. In the next ten years we are going to see the terrible harvest of drinking among high school students. We cannot escape it. **Blessed is that young person who can say that, he or she has never tasted a drop of liquor.** You are in a very privileged class. Stay in it! Alcohol destroys your ability to think straight and clearly. It destroys ambition. No drunkard ever amounted to much. And only eternity will reveal the gains and attainments which people lost because their minds were dulled by drink. Beware, and touch not the dragon of death.

2. **ALCOHOL'S WORST EFFECT.** Perhaps the most disastrous effect of drinking on the youth today is its part in the destroying of morals. A half-drunk girl or boy is capable and willing for anything. They possess no self-control, modesty or decency. And that's where the trouble starts. It ruins our sense of clean living by substituting a "good time." All the teachings of parents, and others, are forgotten when we are under the influence of drink. And after one night of drunken pleasure it is most difficult, and almost impossible, to rise to heights of purity of thought and mind. If you want to keep your good name, your virtue, and your chances for a happy future, keep away from the bottle of drink. It will damn your soul to hell.

3. **BROKEN BODIES.** If we were to make a test between ten young people, five of whom did not drink or smoke, and five who did these things with their associated evils, we wonder what the results would be. Well, you can see it on every hand. Look at young people around you. Haggard, tired, pasty-faced, rough in looks, acts and talk. They have broken bodies. But look at the five who stayed pure and clean. A good night's rest instead of running around. Good strong bodies because of the right food and rest and habits. They are ready for any work of labor today. Which kind do you want to be?

4. **THE TEMPTATION WE MEET.** We wonder how many young people here tonight have never had the temptation to drink or smoke. Very few don't. It looked good and was upheld as something which would make life happier for you. But don't let them fool you. Many a person who has started down the road to drink and smoking has wished they never had started. Many a time we have ourselves received advice from smokers never to start. But that's the temptation we meet. God doesn't want us to do these things. They are instruments of the devil to destroy the purity of our bodies. We will be wise if we shall meet that temptation squarely, saying a good strong "no" to the first drink and the first smoke.

5. **THAT BODY OF YOURS.** It is the only one you'll ever have in this life. You may have to live in it for 70 to 80 years longer. Don't you think you should keep it in the best of shape? But more than that, your body, as a Christian, is the temple or dwelling place of God. And why spoil the purity of that body by drink, smoke, or immoral living? The Bible doesn't hold out much hope for Christians who defile their bodies, for "If any man defile the temple of God, him shall God destroy—which temple ye are." Drinking and smoking should not even be a problem to the Christian. These things should be avoided completely. In fact we wonder about a person's Christian faith if they should even question the right or wrong angle of these sins. Your health, your morals, your future happiness, your eternal home are all at stake. So don't touch the evil thing!

QUESTIONS

1. About how long after the first innocent drinks is the alcohol habit formed? Is it easy to break?
2. Most young people smoke today. Is that enough proof to assure us that it is all right for us to smoke?
3. List ten dangers which we meet when we start to smoke and drink.

SUGGESTED PROGRAM

(Arrange for a Christian Temperance talk by a W. C. T. U. member or civic leader. Also try to get personal testimonies from men or women who are victims of drink. Find out if they are really happy, or if they would like to stop.)

Piano prelude

Song: Yield Not To Temptation

Scripture lesson, Leader's talk, discussion

Questions

Talk by Temperance leader

Special music, sentence prayers, Business

Offering,

Benediction.

There is very great danger in these modern days that we shall fail to make claims in Jesus' behalf extravagant enough.

There has been a marked tendency during recent years to minimize His authority, discredit His work, explain away His divine mission, and question His exceptional nature and character.

Let us make careful note of the fact that the Christian Church has made its greatest progress during those years when it was making the boldest claims in Jesus' behalf. And, it may also be said, that those churches today are attracting the greatest audiences which are making the largest assertions concerning Jesus.

There are those who have been afraid to associate Jesus with miracles, but Jesus Himself was a miracle. That such a life could have been lived at such a time and under such circumstances is, in itself, a miracle which cannot be explained away. Anything could happen in the neighborhood of such a one as He was.

It is noteworthy that the New Testament writers, beginning with Paul and following clear through to the last epistles, made the most exhaustive claims in Jesus' behalf. It would have been impossible, for instance, for anyone to have made a greater claim in the presence of a Jew than that Jesus was greater than the Jewish Law. That would be like saying that the writings of Walt

Let Us

Make

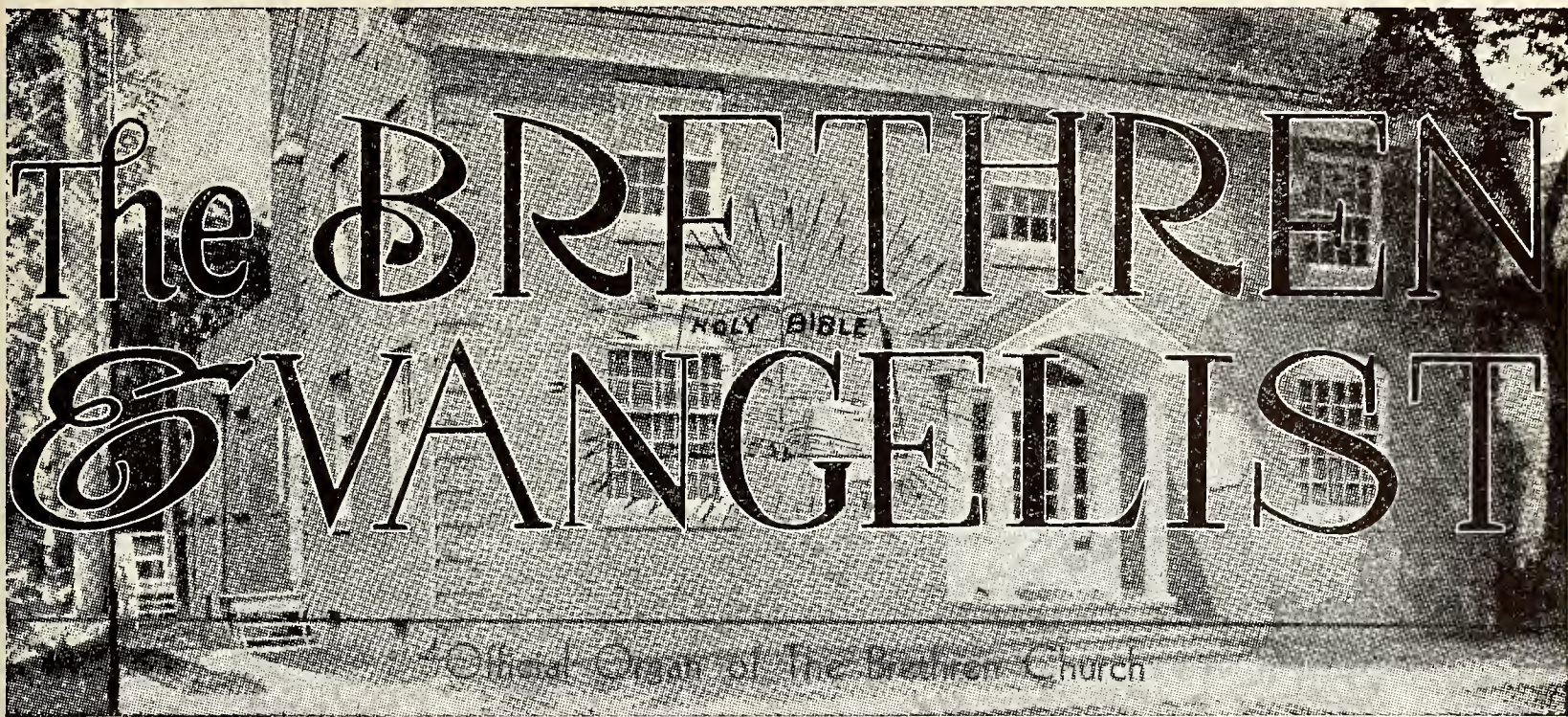
Great Claims

by Dr. Roy L. Smith

Whitman, for instance, are more sacred and divine than those of the Bible itself. Something of the extravagant sense in which those early Christians regarded Christ can be guessed from the fact that the book of Hebrews found its way into the New Testament.

The Christian Church, today, is in possession of the name, the person, the work, and the testament of one who came declaring that He could save the world. To fail to make the largest possible claims for such a one in a time when the world is more surely lost than at any time in history is to fail at the very base of our faith.

Instead of minimizing Jesus, let us exalt Him. Instead of limiting His claims, let us enlarge them. Instead of reducing Him to the size of a man, let us watch Him expand into the stature of God.



Healing Thoughts

Go quietly amid the noise and the haste and remember what peace there may be in silence. As far as possible, be on good terms with all persons. Speak your truth quietly and clearly and listen to others; they, too, have their story. Exercise caution in your business affairs, for there are many persons whose word is worthless. But let this not blind you to what virtue is. Be yourself. Especially do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment, it is as perennial as the grass. Take kindly the council of the years, gracefully surrendering the things of youth. Do not distress yourself with dark imaginings. Be gentle with yourself. You are a child of the universe no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be. And whatever your labors and aspirations, in the noisy confusion of life, keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy.—Max Ehrmann.

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INTERESTING ITEMS

Vinco, Pennsylvania. At the business meeting of April 23, it was decided to build an addition to the Church building, using the upstairs for Sunday School rooms and the basement for fellowship purposes. This is fine when we consider that it was only five years ago that this congregation dedicated their new church, the anniversary of which was observed on Sunday, May 25.

On Tuesday evening, May 6, the Vinco C. E. Societies were host to the Brethren Churches of Cambria County. Rev. Ralph Robinson, former Chaplain in the U. S. Army, serving in Burma and India, was the guest speaker.

Cerro Gordo, Illinois. We note that Brother Charles E. Johnson was recently ordered back to the Mercy Hospital at Urbana, Illinois, for further treatment. However he states that he would not be there for long and at this writing we trust that he is back in his pulpit.

Bryan, Ohio. On Tuesday evening, May 13, the Bryan Laymen were guests at the Men's Meeting of the Lick Creek Church of the Brethren. Our own Brother Gilmer was the guest speaker.

The Bryan Laymen, meeting on Monday evening, May 5, listened to a fine Bible message given by Rollin Kyser. Thirty men were present. Plans were made for twenty men to attend the Laymen Rally at North Manchester, Indiana, on June 2. The men also are to be in charge of the Father's Day service on Sunday, June 15. Rev. Wolbus of Sidney, Ohio, is to be the guest speaker.

North Manchester, Indiana. Word comes from North Manchester that there were six additional baptisms on Sunday, May 18, which brings the number to 21 as a result of the Easter services. One also was received by letter. In the past year and one-half nearly fifty have been received under the ministry of Brother Bert Hodge.

Brush Valley, Pennsylvania. Brother W. S. Crick, pastor of the Pittsburgh Church, will conduct a two weeks' revival meeting at our Brush Valley Church from June 2 to 15. The services will close with a communion on Sunday, June 15. Brother Percy C. Miller is the pastor.

Ashland, Ohio. During the illness and recovery of Brother W. C. Benshoff, the Ashland Church has secured the services of Dr. G. C. Carpenter to act as an associate pastor. Brother Carpenter is taking care of the pastoral calling and some other church duties. His return from Florida was most timely for the church. He may be secured for the filling of some preaching engagements by churches within reasonable driving distance from Ashland. The various ministers of the congregation are graciously filling the Ashland pulpit until such time as Brother Benshoff can assume his full duties again, which, we trust, will be in the not too distant future.

St. James, Maryland. Brother Henry Bates reports that six members of the congregation have recently completed a Bible Study Course that is sponsored and accredited by our Ashland Seminary.

Nappanee, Indiana. Brother J. Milton Bowman informs us that the sale of windows for the new Nappanee Church has gone far beyond all expectation—\$3,000.000 worth in one week.

Masontown, Pennsylvania. Rev. W. A. Linabarger of Smithfield, Pennsylvania, a former chaplain in European service, addressed the Masontown Laymen Group on Monday evening, May 5. The Laymen are to have charge of the Father's Day service on Sunday, June 15.

Waterloo, Iowa. The Waterloo Brethren rejoice in the fact that on Friday evening, May 9, at a family night gathering, the final payment was made on the new parsonage. This parsonage was bought and paid for in a little over two and one-half years, and at the same time almost \$3,000.00 was spent in church building improvement. Congratulations, Waterloo, on your fine achievement.

Mexico, Indiana. On May 25, Brother Robert K. Higgins of Goshen, Indiana, pastor of the Mexico Brethren Church was ordained to the full gospel ministry in the Goshen Church. We hope to have a full report of this service soon.

The Editor Thinks Aloud

Fred C. Vanator

"NOAH HAD NOTHING ON US!"

Coming to the office the other day, in a downpour of rain, a rain which seems to have no stopping point, I met a friend who greeted me thus, "Well, I guess Old Noah had nothing on us!"

As I came on my way I said to myself, "Now let's see! just what does that mean?"

And it set me to thinking!

The more I thought, the more I seemed to realize that from one point of view he was right, but from another he was entirely wrong. Of course my friend referred to the rain, not to my thinking; but there is something deeper than the idea of rain.

He was wrong in that Noah did have something on us, for living as he did in a heathen land, among a people who were so "bad" that God "saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was evil continually" and their condition was such that God determined "to destroy man from the face of the earth," that he (Noah) "found grace in the eyes of the Lord." He, from that moment, had a genuine closeness to God that we seldom, if ever, enjoy. Upon him was laid the task of perpetuating the human race and the taking care of the animal kingdom, which otherwise would have been completely wiped out by the great flood.

But he was right in that Noah never had anything on us in the way of opportunity. His world was narrow in its confines. His sphere of influence was limited to a comparatively few people. There people lived just as he lived. They had about the same experiences, except they did not live on the same religious plane, nor did they have the same personal contact with God. In other words, Noah was limited by his immediate surroundings. His words could only reach a very few; few indeed could note his labor of ark-building.

How different today. Men stand before a little instrument, sensitive to sound waves and almost the faintest whisper may be heard the world around. The camera clicks and upon the screen are produced the likenesses of those who moved before this sensitized film. The lights blaze and across the television screen we see men go into action, even though they be miles away. Men fly through the air; voices are recorded on strands of wire; music cuts through the ether—we live in a marvelous world, the same world in which Noah lived, yet how far different in its scope. Dare we say that Noah's times can be compared with ours?

But with such increase of knowledge and such narrowing of the confines of space, likewise comes a tremendous increase in opportunities and obligations. Noah, after the flood, had a world to remake. We, in our day, have a world to teach, a world to bring to a consciousness of a living God. Noah's voice only reached the distance cov-

ered by ordinary sound; our voices can reach to the ends of the earth. His was a limited sphere of opportunity; ours is an opportunity unlimited by either time or space. Did Noah have anything on us?

Think it over!

Business Manager's Corner

George S. Baer

Standard of Measurement

A GOOD layman of another denomination said to me, "I'm wondering if we measure ourselves right! Compared with our past we have been doing fine. We are giving more for missions, for education, for benevolences and for local work than we ever gave before. But when our giving is compared with the need—the really urgent need—it seems a very small thing we are doing. It makes a difference how we measure ourselves." And I was compelled to say, "You are right; it makes a big difference."

Then I opened a church bulletin from one of our pastors and I read these words: "The shrub looked down to the ground and cried, 'See how tall I am.' But the lofty pine looked up toward the sky and said, 'See how small I am.'" As I look down upon the small beginnings from which we came, I am made to rejoice because of what we are doing for the Lord's work. And we do have great reason to thank God and take courage. But when I look up at the vision of possibilities and urgent needs with which the Lord is challenging us, I am compelled to admit that the best and most we have done and can do, is but small in His sight. How scarcely do we approach even the border of sacrifice! And yet I must admit, as I presume you must also, that until I have gotten into the realm of real sacrifice, I cannot claim to be a worthy servant of the Lord. For, did He not say something about the necessity of the cross? And may it not be that He is withholding His abundant blessing upon all the departments of our work until we are willing to take up the cross? Our advances have come so easily, with such little effort. I am wondering what would happen if we really took our projects seriously! And I am thinking not only of the Publication offerings and the New Press Fund, good as they have been, but also of offerings for our College, for Benevolences, for Home and Foreign Missions and for young people's camps. Let us thank God very truly for what He has led us to do, but at the same time, let us look up and measure our achievements by what we may become.

More Books

"How Would Jesus Teach?"—David R. Piper, 50c.

"This Business of Teaching"—Myrtle M. Bush, paper, 20c.

"How to Win Boys"—Roscoe Gilmore Stott, speaks out of years of study, observation and experience, paper \$1.25.

"How to Teach"—E. W. Thornton, revised by C. J. Sharp, paper, 60c.

The Bible Speaks



"The Bible Speaks About The Holy Spirit"

Rev. Henry Bates

THE Holy Spirit has, to many Christians, become the forgotten member of the Trinity. Since the days of the Reformation, and even in earlier years, this tendency has been gaining momentum. Men have come to look upon the Holy Spirit as a force, or as a Divine energy, rather than as a person numbered with God the Father and God the Son. Note, for instance, in the Authorized Version, the personal pronoun which refers to the Holy Spirit is translated by the neuter "it," as an index of this trend of thought. Men prayed, and still pray, that God might send the Holy Spirit upon them much as they pray that He might send His rain and His sunshine upon them. In this series of articles on "The Bible Speaks," we come to this very important subject of the Holy Spirit. Let us seek to discover from the Scripture itself something of the nature and the work of this third Person of the God-head.

His Nature

The Holy Spirit is a person, possessed of will, intelligence, and emotion, the same attributes which go together to make up the personality of each one of us. The Bible speaks of this personal aspect of the Holy Spirit in various ways and in sundry places. His name is mentioned, for instance, in immediate connection with other persons, and in such a way as to clearly imply a personality. In Acts 15:28 we read of Him in close fellowship with the early Christians — "For it seemed good to the Holy Spirit; and to us, to lay upon you no greater burdens than these necessary things." Also in II Corinthians 13:14 and in Jude 20 and 21 we find His name mentioned in connection with the Father and the Son.

The Bible also speaks of Him as performing acts proper to personality. Acts 10:19 tells us that the Holy Spirit spoke to Peter while he was upon the housetop at Joppa. In the opening verses of the book of Genesis we read that "the Spirit moved upon the face of the waters." And again, "the

Spirit searcheth all things," according to the words of Paul in his first letter to the church at Corinth. (1 Cor. 2:10) Certainly there can be no doubt that that which speaks, moves, searches, strives, reveals, orders the affairs of the church, performs miracles, helps, guides, and raises the dead, must be a person.

God's Word gives us yet another proof of the personality of the Holy Spirit—*He is affected by the acts of others.* That which can be resisted, grieved, and blasphemed, must be a person, for only a person can understand an insult and be offended. That against which the unpardonable sin is committed must be a person for there is little likelihood that a power or some form of energy could be blasphemed against. Thus we learn from the Bible first of all that the *Holy Spirit is a person.*

The Holy Spirit is not only a person, but a *Divine Person.*

In speaking of the Holy Spirit the Bible is unmistakably definite in its references and teachings concerning His divine nature. In the Apostolic Commission (Matt. 28:19-20) and also in the Apostolic Benediction (2 Cor. 13:14) we find the name of the Holy Spirit coupled in equality with the names of God and Christ. Likewise, in the giving of spiritual gifts we find the Holy Spirit mentioned with God and the Lord. (1 Cor. 12:4-6) As further proof of the divine nature of the Holy Spirit the Bible speaks of Him as being possessed with certain divine attributes and perfections. Life (Rom. 8:2); Love (Rom. 15:30); Holiness (Eph. 4:30); Omnipotence (Luke 1:35); Omniscience (John 14:26).

Still another proof of the Deity of the Holy Spirit is found in the fact that the Bible speaks of Him as performing divine works. Psalm -04:30 tells us that He is active in creation, and in the 33rd chapter of Job we find Job saying, "The Spirit of God hath made me." In these and other references, the divine work of creation is ascribed

to the Holy Spirit. John 6:63 and Romans 8:2 refer to His power to bestow life, while 2 Samuel 23:2 and 2 Peter 1:21 make mention of His power of prophecy. Also ascribed to Him are the divine works of regeneration (Titus 3:5) and resurrection (Rom. 8:11). So much for the speaking of the Bible regarding the personality and deity of the Holy Spirit; let us now turn our attention to what Scripture has to say about His work.

His Work

Before beginning a study of what the Bible has to say concerning the work of the Holy Spirit, a popular misconception must be removed. This misconception teaches that in creation, God the Father works; in redemption, God the Son works; and in salvation, God the Holy Spirit works. Quite to the contrary, the Bible teaches that in all of the works of God, the Father, the Son, and the Spirit are equally active. A more accurate, and certainly a more Scriptural division of the workings of the Trinity would show the Father as having power to bring forth; the Son as having power to arrange; and the Holy Spirit as having power to bring to completion. Or, as Dr. Bancroft puts it, the authoritative power proceeds from the Father; the executive power proceeds from the Son; and the energizing power proceeds from the Spirit. Thus, all that which has been conceived by the Father and all that which has been executed by the Son is brought to its completion by the Holy Spirit.

1. *The work of the Holy Spirit in creation.* As one reads the Word of God he finds some very definite statements in which the work of the Holy Spirit in creation is clearly revealed in its various aspects. In Genesis, "the Book of Beginnings," for instance, the record is given that the Spirit moved upon the face of the waters and brooded over the chaos. (Gen. 1:2) Genesis also relates the part played by the Holy Spirit in the giving of life to man (2:7) as does likewise Job 33:4. In Isaiah 40:7 we read, "The grass withereth, the flower fadeth because the breath of the Lord bloweth upon it," and in Psalm 104:30, "Thou sendest forth thy Spirit, and thou renewest the face of the ground." The renewal of life is part of the work of the Holy Spirit in creation. The Bible also speaks of the work of the Holy Spirit in sustaining order and life among the animal and vegetable kingdoms, and again in the creating and directing of the heavens.

2. *The work of the Holy Spirit in revelation.* The Holy Spirit has a very active part in the writ-

ing and interpreting of the Scriptures. He gave to the human authors of the books of the Bible special gifts and qualifications for the divine work to which they had been appointed (1 Cor. 12:4). He was the real speaker in all of the utterances of the prophets, as well as the One who gave them that knowledge which was apart from their own volition. In 2 Tim. 3:16 the Bible speaks of the fact that the Scriptures in their entirety were inspired by Him through the medium of men. But the Holy Spirit is not only the author and inspirer of the Scriptures, He is also the interpreter. 1 Cor. 2:9-10 speaks of this phase of the Spirit's work. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit: for the Spirit searcheth all things, yea, the deep things of God." Yes, the Holy Spirit works in revelation.

3. *The work of the Holy Spirit in the church.* Much remains to be said concerning the ministry of the Holy Spirit—a ministry which extends from the Fall to the Lord's Return—but time and space do not permit so extensive a study at this point. It would be well, however, to hear what the Bible has to say regarding the work of the Holy Spirit in the church. He it was who gave birth to the Church on the day of Pentecost, when His coming changed a company of sad, discouraged, and somewhat disillusioned disciples into the Church of the living Christ. He it was who possessed and indwelt the Church as the House of God. Likewise it is this same Holy Spirit who confers gifts and blessings upon the Church for life, fruitfulness, and service. It is He who gives life to those members who would otherwise be dead in trespasses and sins; and as the Fruitbearer, He is "God that giveth the increase."

Since the day of Pentecost the Holy Spirit has occupied a new position. That of presiding over and directing the church into the will and plan of God. The administration of the affairs of the Church of Christ has been His work since that day when He descended upon the men in the upper room. This administrative work includes supervision over the government of the church as well as the directing of the worship service. In 1 Peter 1:12 we discover that preaching gets its inspiration and authority from Him. According to Jude 20, Romans 8:26, and others, prayer is dependent upon the power and guidance of the Holy Spirit. The service of song should be in the Spirit's fullness and power (Eph. 5:8; Col. 3:16; and Heb.

13:15). And finally His administrative office includes the energizing of the mission program of the church.

A study of what the Bible has to say about the Holy Spirit would not be complete without making some mention of the ministry of this member of the Trinity in relation to the believer. The Holy Spirit makes anew, quickens or regenerates the believer (John 3:3-5; 2 Cor. 3:6). The Holy Spirit takes up His abode in the body of every regen-

erate believer: (1 Cor. 3:16; Romans 8:9). The Holy Spirit seals the believer unto the day of redemption: (Eph. 1:13). The Holy Spirit frees the believer from a life of bondage in sin: (Rom. 8:2; Gal. 5:17). The Holy Spirit guides the believer in his walk of life and sphere of service: (Rom. 8:14; Acts 8:27-29; Gal. 5:16).

The Bible does speak about the Holy Spirit, and Christian people would do well to listen to what it has to say.
—St. James, Md.

Christian Stewardship

Robert Holsinger, Pre-Seminary student

(Delivered at the Young People's Midweek Prayer service at the Ashland Park Street Brethren Church)

A CHRISTIAN Hindu, in what he knew to be his last illness, called his two sons, and a nephew to his bedside. He spoke to them these words, "I cannot take my property with me, it remains in your hands; therefore take heed unto my words: If you spend money recklessly, it will become a swift river leading you to destruction; if you hoard it away as a miser, it will turn to ice and freeze your soul within you; if you use it to do good in the world, it will be like the gentle rain that falls upon the earth and makes it beautiful with grass and corn and flowers."

Stewardship begins with property. One becomes conscious of material things, even before he becomes conscious of himself. Material possessions hold our interest and even compel our attention during most of our waking hours. Here it is that worldly standards deaden our spiritual perceptions and we forget the fact that God is a Person, and that He is the giver of all that we "possess."

Let us consider first "tithing stewardship." This is the kind of stewardship that acknowledges and is expressed by the paying of the tithe. It implies that stewardship is more than tithing, but that tithing is a distinct part of faithful stewardship.

A tithing steward manifests his recognition of God's ownership, and his own faithfulness by paying the tithe, but others in marked contrast, profess to believe in stewardship, and say, "All I have is the Lord's," but fail to show proof of their sincerity by systematically setting aside a definite portion of their income for the Lord's work.

The principle of the separated portion dates back to the Garden of Eden. It appears in the first command God gave to man in Genesis 2:16, 17, "And the Lord commanded the man, saying, Of every tree of the Garden thou mayest eat freely: but of the tree of the knowledge of good and evil, thou shalt not eat of it." The separated portion—the forbidden fruit of the tree in the midst of the Garden was the occasion of Satan's first attack. It was this partaking of the separated portion in violation of the divine

command that brought the fall, and the curse of God upon the human race.

Genesis 4:3-7 gives an account of the first offerings. Abel's offering was accepted by God, but Cain's was not. Why was this? J. E. Crawford tells us that to be acceptable an offering must not only be of the right quality, but also of the right quantity. An unworthy portion would not be looked upon with favor by God. Abel gave of the firstlings of his flock, while Cain's offering seems to have been an indiscriminate collection. Hebrews 4:4 reads, "By faith Abel offered unto God a more excellent sacrifice than Cain." A closer examination of the two words "more excellent" shows them to mean "a larger," "more abundant," literally "fuller." So then, this passage suggests that Abel's sacrifice was even fuller in quantity than Cain's. The Council of Neville, which met in 590 A. D. agreed that the sin of Cain consisted in his withholding in a faithless, covetous spirit, a portion of the tithe.

The first mention of tithing in the Bible is the account of Abraham paying tithes to Melchizedek, the Priest of God. The account in Genesis 14:20 also states for the first time the amount of the separated portion: "And he gave him a tenth of all."

It was a common practice among ancient warriors to tithe the spoils of war, and, no doubt, Abraham was familiar with this, but his act in paying the tenth had a far deeper meaning than that of any heathen custom. It was an act of genuine devotion in the worship of God.

Following the precedent set by Abraham in tithing, we find Jacob as the first person to enter into a tithing covenant with God. In Genesis 28:20-22 we read, "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God: and this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

In Leviticus, at the end of a host of moral and cer-

monial laws formulated by Moses, we find this statute, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is Holy unto the Lord." These statutes were not of human origin, for in Leviticus 27:34 they are given the stamp of God's authority, "These are the commandments which the Lord commanded Moses for the children of Israel in Mt. Sinai."

When we come to the new Testament we find no direct command to tithe and no repetition of the law of the tithe as such, but let us examine the circumstances. Like the Sabbath it was divinely ordained. It was one of the original commandments and abides through all dispensations. A law remains a law until it is repealed, or annulled. When a statute is once enacted and entered upon the books of a nation, it must continue to be statute until it is repealed. This is a ruling upheld by all the courts of the civilized world. For the law of the tithe to stand in this dispensation it is not necessary that it be repeated, but only that it be not countermanded in the New Testament. There is not a single instance of the reversal of this law in the New Testament, instead there is fulfillment and re-enforcement.

If we wonder why Christ did not make an important issue of tithing let us consider the environment, or conditions surrounding Him at that time. Prior to, and during the time of His teaching, the Jews had become more and more strict in the outward observance of the law. The tithing system was firmly established, and there was no need of any further teaching or emphasis in this re-

spect. Where His teaching was pointed was toward the observance of the spirit of the laws, and not just the letter of the laws. In Matthew 5:17, 18, in the Sermon on the Mount, Christ said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In rebuking the Pharisees for passing over judgment, mercy, faith, and the love of God, while tithing even their smallest garden herbs, Jesus said, "These ought ye to have done and not to leave the other undone." With all their faults there was one thing in the Pharisees which Christ could commend, and that was their tithing. Christ considered tithing as a duty, a moral and spiritual duty; and that people could not be forced into tithing, as the Pharisees had been doing to the Jews.

God did not institute the law of the tithe for His own benefit. The silver and the gold are His, and the cattle on a thousand hills. The world is His and they that dwell therein. He does not need the tithes for Himself. It was for the benefit of the tither himself that this statute was ordained.

When we have attained the goal of tithing, then we have a vantage point from which to view and appreciate more fully the complete "gospel" of stewardship. When the first goal is reached, then, and not until then, can we go on in practicing Christian Stewardship.

—Ashland College, Ashland, Ohio.

The Southeastern District Conference Program

Hagerstown, Maryland - - - June 10-12, 1947

Conference Theme: "Onward for Christ, By the Holy Spirit, in Missions and Evangelism."

PROGRAM

Tuesday afternoon, June 10

- 2:00 DevotionsThe Moderator
- 2:15 Address of WelcomeRev. N. V. Leatherman
- 2:30 Response to Address of Welcome..Mark A. Logan
- 2:40 Response by delegates—One from each church
- Organization of Conference
- Election of Officers
- Appointment of Committees
- 3:45 Bible LectureRev. Delbert B. Flora

Tuesday evening

- 7:15 DevotionsRev. Paul M. Naff
- Special Music
- 7:30 Address by retiring Moderator
- Rev. N. V. Leatherman
- Offering and Announcements

Wednesday morning, June 11

- 9:15 DevotionsRev. Elmer M. Keck
- 9:30 Lecture on Sunday School Work
- Rev. Delbert B. Flora
- 10:00 Discussion on CampRev. C. S. Fairbanks

- 10:30 Mission SessionMr. C. U. Messler, Presiding
- 10:45 Report of Secretary-Treasurer of the District Mission BoardRev. E. L. Miller
- 11:00 Departmental Sessions:

Woman's Missionary Society

Theme: "Christ Above All."

- Prelude
- Call to Worship
- Hymn
- DevotionsSt. James
- Solo ..Mrs. Glenn Clayton, Columbus, O.
- President's Report
- Secretary-Treasurer's Report
- Appointment of Committees
- Address..Mrs. E. M. Riddle, Ashland, O.
- Hymn
- Closing Prayer

Ministers and Laymen

- AddressRev. C. S. Fairbanks

Wednesday afternoon

- 1:45 Business Session:
- Minutes

District Missions

Conference Location

Selection of Board Members

2:45 Departmental Sessions:

Woman's Missionary Society

Prelude

Call to Worship

Hymn

DevotionsMaurertown

Solo..Mrs. Glenn Clayton, Columbus, O.

Business Session

Offering

Address

Missionary of Church of the Brethren

Memorial ServiceBethlehem

Sisterhood of Mary and Martha

Theme: "The Blood of the Cross"

Call to Worship

Group Singing

Talk on the ThemeMt. Olive

Scripture

Business Session

Offering

Prayer

Ministers and Laymen

AddressRev. John F. Locke

Wednesday evening

7:15 DevotionsRev. Smith F. Rose

7:25 Bible LectureRev. Henry Bates

Music and Offering

8:15 Fraternal Relations Address

Church of the Brethren Missionary

Thursday morning, June 12

9:15 DevotionsRev. Guy Ludwig

9:30 Business Session:

Minutes, Reports, All unfinished business.

10:00 Bible LectureRev. Delbert B. Flora

11:00 Departmental Sessions:

Woman's Missionary Society

Prelude

Call to Worship

Hymn

DevotionsWashington

Special MusicHagerstown

Business: Unfinished; Reports of committees

Election of Officers

Installation of Officers

W. M. S. Benediction

Sisterhood of Mary and Martha

Theme: "Preaching of the Cross."

Call to Worship

Scripture

Prayer

Talks on the Theme

Business

S. M. M. Benediction

Ministers and Laymen

AddressMr. Glenn Clayton

National Laymen President

Thursday afternoon

1:30 Devotions, in charge of the Moderator

1:40 Address, "Missions in Kentucky"

Rev. G. E. Drushal

2:20 Report of District College Trustees

Rev. E. L. Miller

2:45 Bible LectureRev. Delbert B. Flora

Thursday evening

7:15 DevotionsTo be Supplied

7:30 Christian Endeavor and Youth Rally

8:15 Closing AddressMr. Glenn L. Clayton

Spiritual Meditations

Rev. Dyoll Belote

WHERE IS THY GOD?

"As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" Psalm 32:1-3.

THE TAUNT of the Psalmist's enemies echoes down through the ages, voicing the skepticism and unbelief of men through the years. Because God cannot be seen with mortal eyes, men question His reality. Because the forces of evil gain temporary victories, because men experience trials and adversities, without sensing a definite assurance that God is near, and interested in their welfare, they come to question the existence of a loving Heavenly Father.

But I would have us note that it is generally the unbeliever and sinner who questions the existence and presence of a Supreme Being in the affairs of life. In most cases where this age-old question is propounded, the hope that there is no God is parent to the question. There is nothing of the spirit of the Greeks who came to the Apostles seeking the Lord and saying, "Sirs, we would see Jesus." These sought association with the Christ that they might learn more about Him and from Him. The scoffer seeks only for some impossible event or manifestation of power, by which they pretend they will be convinced and converted. Abraham told Dives that men had proof enough in his day, and would not believe if an angel from heaven should come to declare God's existence.

God reveals Himself in the beauty of the snow-flake, in the twinkling stars, in the terrible majesty of the storm, or the wondrous working of our own bodies. The beauty and fragrance of the rose, the delicate tracings of the frost on the window-pane, the matchless variety of the foliage at the Autumn season, alike declare the existence of a power far above human skill to match—and that power the Christian calls God.

God works with those who love Him, to bring about good. And He reveals Himself as the inner strength of those who put their trust in Him. So, shall all men who hold steadfastly to their faith in God, find that He is, and that He is the rewarder of those who diligently seek after Him.

Louisville Receives and Dedicates a Fine Reproduction of the Painting, "Christ in Gethsemane"



The Louisville, Ohio, First Brethren Church on Sunday evening, May 11, was highly honored when it was presented with the painting "Christ in Gethsemane," a reproduction by Chester Bratten, artist, of Chicago. Hoffman's original painting is in the Riverside church, New York City, and special permission was granted Mr. Bratten by the New York Graphic Society who own the production rights, to reproduce it.

The painting was installed back of the altar as a memorial to the artist's father, from the family. The mother, Mrs. Lillie Bratten, resides in Louisville.

Mr. Bratten, who started his career as a sign painter with the Canton Sign Company, received his art training at the Chicago Art Institute and other Chicago art schools. He is a member of the Chicago Artists Guild, American Vater Color Society, is president of the Hinsdale Community Artists, and has exhibited his paintings widely.

For many years he has been a valued member of the DAI art department of Chicago. It was in their studios that this memorial painting was done in the evenings. In fact the entire office force became interested and each

morning they would find their way to the painting, not only to watch the progress made by the artist overnight, but to study the many things included in the portrayal of this great scene. The many other visitors who came also would stand in reverent adoration before it, even some professing unbelievers spending much time before it.

Mr. Bratten was present for the presentation service, as were a number of other out-of-town members of the Bratten family. The following order of service was observed:

Organ Prelude—Mrs. L. P. Clapper, organist

Call to Worship—Doxology

Invocation—Choir Response

Hymn

Responsive Reading—Gloria Patri

Tithes and Offerings

Presentation of the painting—Wayne Bratten, of Canton, eldest son of Mr. and Mrs. J. F. Bratten

Acceptance and Dedication—Rev. J. T. Byler, Pastor

Solo—"He Gave His Life For Me"—Ruth Lavonne Clapper, soprano

Interpretation of the Painting—Chester Bratten of Chicago, the artist

Anthem—"A Place Called Gethsemane"—Choir

Sermon—"Gethsemane"—Rev. Byler

Hymn

Benediction and Choral Response

Organ Postlude—Mrs. Clapper

Editorial Comment

Dr. Robert F. Porte

ALEXANDER MACK, A MAN OF THE SPIRIT.

ONE of the best testimonies to the character and spiritual life of Alexander Mack was the fact that he was not confused in his religious thinking by the uncertainty of the churches of his day. It was Mack's desire to follow God that led him to leave the church of his time and pioneer for himself into religious truth. He believed that a religion which needed to be argued about was not the religion of Christ. The religion of Christ is to be believed and obeyed. The law of Christ which is the law of love dominates and controls, and they see and observe the mind of God in the New Covenant. Mack believed that the Holy Spirit teaches inwardly just as the Scriptures teach outwardly. It is the same Holy Spirit in the heart and in the Bible, and the sincere believer cannot knowingly violate the command of the Holy Spirit in the Word of God any more than the leading of the Holy Spirit in the heart. Christ walked on the earth in lowliness and meekness and so ought His followers to walk after the same demeanor, not after the vain life of this wicked world. The Bible is indeed a holy book, for there and there only could a Christian determine the nature of the life of the Master and there also find the way of life which the Master exemplified.

The reward of the righteous is first everlasting life and with that life also the joy that is eternal. Mack exhibits a spiritual realism when he said, "More than all will this be their highest delight, to behold the Lord Jesus in His glorified humanity." When the redeemed see His glory they shall more and more appreciate the meaning of His love for the world that would cause Him to humble Himself even unto death for our redemption. What Christ did for us in His redemptive work becomes the ground of or love for Him and our joy with Him in glory.

Mack's theology is more pragmatic than mystical. The literal doing of the commandments of God in Christ becomes the evidence of our love and surrender to His Kingdom here, and so is the true church a type of the Kingdom of God for which Jesus taught His disciples to pray. There is a certain element of mysticism in all religion, but the religious practices of the Brethren, like those of our pioneering fathers, have never laid stress on the sacramental, but upon the practical ideals of a literal Kingdom of God in which true believers share.

The personality and leadership of Mack attracted many to believe and practice what he preached. Mack was convinced that immersion was the Scriptural baptism, and that Christ required His followers to be baptized. He had

conceived of certain specific doctrines as well as a definite program for improving the condition of the church.

The reason for organization of these spiritually awakened souls was because when they began to look around them for the truth and righteousness as they are in Christ Jesus, they saw with sorrowful eyes the great decay of true Christianity almost in every place. The consciousness of social and religious differences naturally forced Mack and his company to express their pietistic faith through a sympathetic organization. Mack said, "They were pressed to deliver many a faithful testimony of truth, and here and there private meetings were established beside the public church organization in which newly awakened souls sought their edification."

These people were religious, for religion was the predominant interest of serious minded persons at that time. The people that composed these groups were not of the educated and wealthy class, and for this reason were not interested in the speculative questions of the day. These organizations were on the lines indicated by the early apostolic church where the people were together as a family.

Mack considered love as fundamental to a right practice of Christian doctrine. The outward act is but the evidence of an inner presence of Divine power. Abraham's faith is a prerequisite to Abraham's obedience. For this is the true love of God that "we keep His commandments, and His commandments are not grievous."

Mack describes the nature of love as believing all that God has ordained; therefore a self-righteous man may do a great deal and not cleave to Christ in love as his Head, for there were such men in Paul's time, of which he speaks as "being vainly puffed up by fleshly mind because they did not adhere to the Head." Christian love is defined as "like-mindedness with God" (Writings, p. 37). The strict purpose of these early brethren to learn the mind of God in Christ encouraged a definite separation from the immoral conditions in the world. "The crowning manifestation of the higher spiritual life, the life thus hid with Christ in God, will be Achievement. Nothing can thwart the man who is in league with Jehovah."

The early Brethren may have appeared to their critics as being very exclusive, but this may be explained by their belief in their oneness with God's redemptive program for His people. Mack firmly believed and taught that no one could maintain Divine love and associate himself with an enemy of God. "True Divine Love can and dare not dictate to the Spirit of God in mind, wisdom, and counsel; but looks alone upon God as her eternal origin. And the man in whom the love of God truly exists, looks upon God and learns of God His nature and character" (Mack's Writings, p. 57).

It was Mack's desire for complete fellowship with God that caused him to separate from those who chose to follow the counsels of men. "As long therefore, as a faithful member of Jesus continues in this conflict, 'bringing into captivity every thought to the obedience of Christ . . .' (2 Cor. 10:5), so long the fleshly spirit of discord cannot bring the soul into captivity; but the member walketh in simplicity, in obedience of faith, in peace and union with his fellow-members according to the advice of Peter (1 Peter 5:5)." The law of Christ which is the law of love,

dominates and controls the Spirit-filled people of God.

The importance of faith in connection with obedience is expressed in these words, "But where faith is wanting, a man may indeed outwardly hear and read and say, 'it is a dead letter which I cannot obey, because I am not internally convinced of what is outwardly written.' But he knows not that he is wanting in faith and the true love of God." Mack contends that the same Holy Spirit infills the true regenerate believer and the Holy Word of God, therefore the believer cannot knowingly violate the command of the Holy Spirit in the Word of God any more than he could the Holy Spirit in his heart. The Brethren practice of the commandments of the New Testament are not matters of form any more than the leadings of the Holy Spirit in the heart of every true Christian believer. The Holy Spirit is one and obedience to the Holy Spirit includes observance to the teachings of the Bible as well as the leadings of the individual heart.

I wish to conclude this article by quoting four expressions of religious faith for the study of my readers who may want to test the historic foundations of our religious faith. The first comes from Mack's writings, "Ground-searching Questions," see question 7—

"We believe indeed, that for the establishing of the doctrine of Jesus an immediate calling and incitement of the Holy Spirit is required. But whether this calling is to be confirmed and manifested before men by signs and miracles, in this we would not prescribe anything to the all-knowing God. If the calling is of God, let that suffice, whether men will believe or not; in this we must be resigned."

The next quotation is from Spener's "Pious Desires," page 44.

"We are saved through faith. Works do not bring about salvation. Works ought to be the fruit of faith and show forth gratitude to God. A true Christian must possess a living faith, working by love; whereby it is possible to live a genuine holy life here on earth, a life such as that to which Saint John alludes when he says, 'He that is born of God doth not commit sin!'"

The next quotation is from John Wesley's Works, Vol. 8, page 188.

"Faith is that Divine evidence whereby the spiritual man discerneth God and the things of God. It is with respect to the spiritual world what sense is to the natural. It is the spiritual sensation of every soul that is born of God."

The last quotation is from A. C. Wieland, "Two Centuries of the Church of the Brethren," page 183ff.

"These means of ascertaining the will of God for our daily living are four: First of all the Word of God, and second, the Spirit of God; then, our own sanctified common sense and spirit-illuminated judgment, and finally Providential circumstances . . . The Holy Spirit not only leads us to see intellectually, the bearing of it upon our lives, but also gives us enabling grace to carry it out practically in act and character."

—Warsaw, Indiana.

Flattery is a sort of bad money, to which our vanity gives value.—Rochefoucauld.

When our hopes break, let our patience hold.—Fuller.

» » » » Our Poet's Corner « « « «

ALL HELD IN A FLOWER

I looked into the heart of a flower this morning,
And there within its folds was all of God's Majesty adorning.

Thought I—'tis a reflection of Heaven
And I must catch it before tomorrow,
Ere it be gone and some beauty from it had not borrowed.
So sweetly, so quietly it spoke
My eyes dimmed, heart filled—
My soul was thrilled!
All held in the sway of a tiny flower.

Mrs. Dale Heeter, North Manchester, Indiana.

Laid to Rest

MACKALL. Mrs. James E. Mackall was born Ida Amelia Hildebrand, on August 8, 1869. She lived her entire life in and around the Vinco area. She was married to James E. Mackall, who survives. She passed to her reward on December 24, 1946, after a number of years of illness. She was a member of the Vinco (Pa.) Brethren Church for 40 years, serving in various capacities among them being the President of the Ladies' Aid, and a member of the Finance Committee.

Sister Mackall was a good Christian mother and wife, as is attested by the acts of loyalty and service and devotion which her children and husband rendered unto her during the years of sickness preceding her death. Her interest and her loyalty to her church never wavered even unto the last. Our loss is heaven's gain, and we shall meet again, to continue that fellowship begun on earth. She was able to take communion given by her pastor at her bedside about a month before she died. She was also anointed and expressed a great faith in her Lord, and a hope in the home in heaven which she now enjoys.

Funeral services were conducted in the Vinco Brethren Church by her pastor, assisted by Rev. J. L. Bowman, former pastor.

W. S. Benshoff, Pastor.

Suggested Books From Our Book Shelves By The Business Manager

"Preparing for Church Membership"—A Manual for Classes in Preparation for Church Membership, by Jesse D. Reber of the Church of the Brethren. This is being used as a supplemental course in one department of one of our large church schools. 23 lessons. Price 60c per book.

"The New Training for Service"—A practical first course in Teacher Training—by C. J. Sharp, 35c.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 8th, 1947

ALCOHOL, TOBACCO, AND MY FRIENDS

Scripture: Isa. 5:11, 12, 20-24

For The Leader

A WEEK ago we learned of some of the things which alcohol and tobacco will do to our health. This week we are interested in what they will do to us in relation to our friends. To be sure, these things will not help us to be better liked. The words in Isaiah that we have in our scripture lesson tonight are very revealing. If ever a true picture was painted of the immoral, drunken condition we have in our night clubs and high school parties, Isaiah does it here. It is intended as a warning which we should heed. The Bible uses the word "Woe," in listing the evils of drink. And when the Bible uses that word, it means business. So, if we would avoid the damnation promised in the Bible, we must avoid the sins which are condemned. We will not have to answer for what our friends do, nor will they be able to answer for us. That which we do is our own doings, and for our acts we must give answer.

DISCUSSION

1. **THE WORST CONDEMNATION.** Aside from being set aside by our friends if we become of a drunken nature, God also sets us aside. That is the worst condemnation. Last week we learned that our bodies were temples of the Holy Spirit. We also learned that anything which hurt the body hurt the temple of the Spirit. Thus we were taught to keep the body free from the things which would spoil its purity. Under no stretching of the imagination can we believe God to place a blessing upon drinking young people. There are many people today who "cannot see a thing wrong in a little drink." If a person gets drunk, to them it is just too bad. The thought that God condemns the sin does not occur to them. But that's just what God does. He condemns us if we make our bodies to be sponges for drink.

2. **BEAUTY SOON FADES.** All the ads show the drinking and smoking young person to be full of health, beauty and pep. They fail to show the haggard woman of thirty, forty or fifty years of age who got that way because of the "smart drinking" of her youth. They fail to show the man in the gutter or mental institution who got there because of these sins. "A thing of beauty is a joy forever." And so could our lives be if we are careful. A new automobile is a beautiful thing, too. If properly cared for, it will last for many years, and it will remain beautiful all that time. Now note, though even though that car is beautiful now, if we would take it out and abuse it, drive it fast over rough roads, fail to grease it, change the oil, and keep the finish polished, it would soon be a wreck. It was once a thing of beauty, but because we mistreated it, it lost that beauty. Our bodies are the same way. Right now

they can take abuse, for they are "new" and beautiful. But abuse them, and even your friends will avoid you.

3. **FRIENDS DON'T STICK.** Remember the story of the Prodigal Son? He was popular with all the lazy sops of the far away city, as long as he had money. His wealth is symbolical of all the good qualities of youth. He had wealth, good looks, good clothes, "a good car," good health, a pleasing personality, etc. But if we, like the prodigal son, waste our qualities in riotous living, our friends won't stick with us. Girls, if you think you are being nice, and are really popular because you will stick a cigarette in your mouth, or take a drink of whiskey, don't be fooled. If you think you are doing the right things by doing that which is not right when you are out with your friends, you're on the downward trail. If you're guilty of the breaking of your moral law, then go home; make a sign and hang it underneath the mirror in your room, so that you can see it every time you gaze at yourself. On that sign print these words, "I'M A SAP!" For that's just what you are.

4. **DON'T BE A FOOL.** Where did the prodigal son find himself after he had wasted his money, his health and his body. He found himself on the last rung of the ladder to Hell. One more step and he would drop into an endless, lonely hell. Where were those friends that used him and abused him? Only a father cared for him then. And only a Heavenly Father will care for us if we throw ourselves away like that. There should never be any question as to our attitude towards these sins, for there is no question as to the results, if we use them. So, young people, have respect enough for your body as the temple of the Holy Spirit, to keep it pure and clean, and undefiled by anything or anyone. Your friends, your true friends, will respect you and you will have a good name, and good body, and a bright future.

QUESTIONS

1. About how many young people you know drink and smoke?
2. Why do they do it?
3. If it weren't for your parents' restrictions, would you drink and smoke?

SUGGESTED PROGRAM FOR TONIGHT

(In advance, gather some figures on the amount of money spent for smoking and for drinking in our nation each year.)

- Prelude
- Singing of choruses
- Prayer
- Scripture reading, leader's talk
- Special music
- Discussions and questions
- Business, Offering
- Song service
- Benediction.

Alcohol in beer, wine, whisky is a narcotic, a poison, a habit-forming drug. That's why it is "no good for our children."

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

HOW OLD OUGHT I TO BE

"Dear Mother," said a little maid,

"Please whisper it to me—

Before I am a Christian,

How old ought I to be?

"How old ought you to be, dear child,

Before you can love me?"

"I always loved you, Mother mine,

Since I was tiny wee."

"I love you now and always will,"

The little daughter said.

And on her mother's shoulder laid

Her golden, curly head.

"How old, my girlie, must you be,

Before you trust my care?"

"Oh, Mother dear, I do, I do—

I trust you everywhere."

"How old ought you to be, my child,

To do the things I say?"

The little girl looked up and said,

"I can do that today."

"Then you can be a Christian, too.

Don't wait till you are grown.

Tell Jesus now you come to Him,

To be His very own."

Then as the little maid knelt down

And said, "Lord, if I may,

I'd like to be a Christian now."

HE answered, "Yes, TODAY."

—Anonymous.

HOW OLD OUGHT I TO BE?

THE LATE Charles H. Currens, formerly of William Jennings Bryan University, said, If you can read the words of the following Scriptures you are old enough to be lost:

Romans 3:23; Isaiah 64:6; Ecclesiastes 7:20.

If you can read the words of these Scripture verses you are old enough to be saved:

Luke 19:10; Acts 16:31; Hebrews 7:25.

If you can read these verses you are old enough to know that you cannot save yourself:

James 2:10; Titus 3:5.

If you can read the following you are old enough to know how God has, once for all, settled the sin question:

Isaiah 53:6; 1 Corinthians 15:34; 1 Peter 3:18.

If you can read the words of these citations you are old enough to be saved and to know it:

John 6:47; John 3:16; 1 John 5:13.

If you can read these words you are old enough to walk in the path of God's will after you have been saved:

John 6:29; 1 John 1:17.

If you are old enough to be lost you are old enough to be saved. You are old enough to obey Romans 12:1.

BIBLE ENCOURAGEMENT FOR THE CHILDREN TO COME

Matt. 19:14; 18:3; 6:33; Eccl. 12:1; Prov. 8:17; Luke 2:42; 2 Tim. 3:15; 2 Cor. 6:2.

TOO LITTLE

Said a precious little laddie,

To his father one bright day,

"May I give myself to Jesus,

Let Him wash my sins away?"

"Oh, my son, you are too little,

Wait until you older grow,

Bigger folk, 'tis true, do need Him;

Little folk are safe, you know."

Said the father to his laddie

As a storm was coming on,

"Are the sheep all safely sheltered,

Safe within the fold, my son?"

"All the big ones are, my father,

But the lambs, I let them go,

For I didn't think it mattered,

Little ones are safe, you know."

Ere the evil days come nigh them,

"Let the children come to Me,

And forbid them not," said Jesus,

"For such shall My Kingdom be."

—Unknown.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 8, 1947

MAKING REFORMS SUCCEED

Lesson: II Kings 22:10-11; 23:1-5, 21

IN THE lesson today is found the story of a lost Bible.

Just how long it had been lost or the circumstances under which it was lost, are not too clearly stated. But a thing cannot be "found" unless it is either "lost" or "misplaced" or "undiscovered."

In previous lessons we have noted how the people forgot God and the effect it had on their lives in their relation to worship. The forgetting of God in all times is apt to be brought about by the neglect or misplacement of His Word. As an individual cannot travel with safety and assurance on an unmarked road, neither can a life be lived according to God's plans and purposes apart from the guidance to be received through the Scriptures. The Scrip-

tures are God's means of imparting His will and desires to His people. That's why we call the Bible "God's Word."

Anyway, in the days of the Southern Kingdom, some way the written scriptures had, either through carelessness or design, been hidden away and were no longer used, or seemingly needed, in the worship of the people. For the Temple had fallen into a sad state or condition and disuse because of the idol worship of the time.

But Josiah, one of the few good kings of Judah, resolved to repair the Temple and put it in order for the true worship of God. In the course of the repair job, the scroll of the Book of the Law was uncovered. Hilkiah, the priest, delivered it to Shaphan, the scribe, who, in turn, placed it in the hands of the king—and the king read it. Note the effect of the reading—"he rent his clothes." Would that the reading of the Bible today would have a similar effect on the people.

Then follows the "reform" movement. First is the reading of the Word before the people, and then the king took the lead in making a covenant with the Lord. Would it not be wonderful if the rulers today would "find" the Word of God, "read it," and then "find conviction in it," and then "renew" the covenant with God?

But the thing we are interested in more particularly is the results which followed—the cleansing of the Temple; the burning of the vessels dedicated to the worship of Baal which had been used in the Temple, which burning took place "without the city"; the putting down of the idolatrous priesthood, and finally the command of the king to return to the genuine worship of God.

When men "find" the almost "lost" Word of God it is sure to bring about a change of both the heart and the practice of life. Is your Bible lost?

Wedding Announcement

KNAUER-BERKEY. Miss Betty Knauer and Mr. Robert Berkey were united in the bonds of holy matrimony in the Vinco Brethren Church on April 20, 1947, by the pastor of the bride. Both of these young people are active in their church work. Mrs. Berkey has served as the President of the Senior C. E. Society and has been active in Sisterhood work. She also serves as Secretary of the Cambria County Brethren Christian Endeavor Union. The single ring ceremony was read in the midst of relatives and friends which filled the Vinco Church. The pastor and all their friends wish for them a long life of happiness and joy together.

W. S. Benshoff, Pastor.

News From Our Churches

OAK HILL, WEST VIRGINIA

It has been quite a while since you have had a report from our church. We had a pre-Easter Evangelistic ser-

vice, beginning March 23 and continuing through Easter Sunday. Rev. Smith F. Rose, our pastor, did the preaching. He preached real gospel sermons and they were well received by the people. There were quite a few reconsecrations and three persons were baptized and received into the church. I feel that the church was built to a stronger faith, more determined to do more for our Master. The music was good. We have a good choir, fifteen in number.

Oak Hill has a radio station now. They have a fifteen minute devotional period every morning during week days and the ministers take week about. Brother Rose is the speaker the week this is written.

Four of the churches are taking month about broadcasting the Sunday morning services. Two of the largest churches broadcast during March and April. May is our month, so we are a little nervous over having to follow after the larger churches. We got through our first Sunday and many fine things were said about the music and the sermon. The radio manager complimented us. We feel that it will help our church to reach out to the non-churchgoers.

We had our Spring Communion service on April 27. This was a very nice service.

We meet on Wednesday evenings for Bible study and Prayer. These services are well attended. The choir have their rehearsal the same evening.

We have spent quite a bit on repairs for the church and are going to have more work done soon.

I am writing this because Brother Rose might not want to write, as he did the preaching.

J. A. Duncan.

WARSAW, INDIANA

The past year at our Warsaw Church has followed closely in the wake of other past years, regular services until the summer months, then the Sunday night service became merged in the union city-wide services.

After the General Conference comes the usual attempt to return to regular routine. In October, our pastor, Dr. R. F. Porte, held a special service for the Corinth Brethren Church (Twelve Mile). Then in November Foster Jones, a local speaker and singer, held a series of services in our church. These have been reported.

The workers in the Children's Department of the Sunday School presented an unusually fine Christmas program and the Adult Division gave an interesting play at night.

During Holy Week our pastor presented interesting themes and different Sunday School Classes took charge of the opening devotionals, including the special music. The church is indebted to the men for a Men's Chorus at the Sunday night services and to Mrs. Porte for keeping either a Young People's or a mixed choir for the morning services. Seven have been received into the church by letter and confession.

A high light of the year was the presentation of a Sacred Program by the Ashland A Cappella Choir on April 20th. They were truly a fine group and worthy of their leader and the college.

The Woman's Missionary Society is meeting the goals;

Laymen have provided a motion picture projector for the church; the Sisterhood and the Boy Scouts continue their work, and a young people's group hold regular services.

There is much to be done by both pastor and people if we could be aroused from "just a serving of Jesus in my own weak way" as many do, and all would put forth their best efforts for Christ and the Church,—but it seems so to be everywhere.

Jennie Bennett, Cor. Sec.

NEW LEBANON, OHIO

It has been some time since New Lebanon has been heard from, not because we are inactive, but just a little lousy.

Church attendance, as well as Sunday school, has made some improvement. The Children's Division attendance runs from 99 to 110, which is encouraging, but still room for more. There are many more children who could and should be in Sunday school. Worship service has also made gain.

Since our last report three members have gone to be with their Lord. This means loss to the church, but gain for the Heavenly Father.

The Spring Communion was held in April with a fine attendance and fellowship.

Evangelistic meetings were started March 10 and continued through March 26, with the Richers in charge. The meeting got off with a grand start right in the beginning. People in the community turned out in a satisfactory way and highly appreciated the meetings and the interest continued in a fine way. Children's meetings were held each afternoon of the first week, with a closeup on Friday of what they had accomplished. A song service was held each evening before the sermon and was very inspiring. Good singing is always a good part of any worship service. Taking it all in all, the sermons were soul stirring and up to the present date twenty-seven have been baptized and added to the church. Also some came by relation. We feel that there are some still under conviction and may the Lord help them to decide for Christ.

Then, too, the Easter Service is worth mentioning. There are always those who come to church only on Easter Day, so we are thankful for that. We feel that New Lebanon has been enjoying a great blessing.

Also Mother's Day saw a great turn-out, which was much appreciated by both the pastor and membership.

The Spring business meeting was held and business was taken care of in the usual way.

The New Lebanon people had the pleasure of hearing the Ashland College A Cappella Choir on Sunday evening, April 27. They were greeted by almost a full house.

Next comes District Conference. We are looking forward for a good time fellowshiping together.

We truly give God all the Praise and Glory. We trust our service will be acceptable, and that through the guidance of the Holy Spirit we will continue to do His will. We ask an interest in your prayers.

Sincerely in His service,

Anna M. Cashour, Cor. Sec.

TRAVEL FLASHES

Just Travel

"Oh, isn't that nice," is a ready response to a frequent question asked of me often, "Where do you live?" I reply often, "Oh, we don't live; we just travel around." It is nice to travel around, but to those who covet it too much, let me rejoin, "It is nice to stay at home, also." As the proverb says, "All work and no play makes Jack a dull boy," so, all travel and no definite task or program is duller. Remember that from one who has had enough of travel to quite satisfy for the time being. I want soon, to work.

It is Spring!

A news account from Washington tells of a Persian custom of elaborate appointments celebrating there the coming of Spring. Why, why Persians only? Why not Americans to whom spring is the epitome of new life, new beauty, new health and new crops. Spring is the promise of our kind Heavenly Father in one of the earliest of all the good things He guarantees us. In Genesis 8:32, He promised, after the flood, that He would no more destroy the world thus and then promised that "seed-time and harvest, summer and winter, would not fail." Of course, in between, we must have Spring. It is here now and we should at least remember that our God would not need to send it but for His eternal, unchanging Word—it cannot fail. Do we remember that it is He who set up the motions that bring the flowers, the birds, and afterwards, the fruits of the earth? Why leave it to the Persians to celebrate? Why, pastors? Why, farmers

Springtime in the Heart

Of course, we have had a springtime in our celebration of the rising from the dead of our Lord Jesus Christ. What a picture of the rising of the new life of the seeds and plants is that great event. And "it was in a garden, they laid Him last." Mary, "supposing Him to be the gardener," gravely mistook His promises and gave this celebration a touch of the Spring in just that. And while we should be grateful to the extent of great and good gifts, let us not make the mistake she did.

He is a gardener of human hearts. All are lost until He sends the seeds of new life in the New Birth. From then on it is gardening our hearts for the great harvest at the end of the world. May we cultivate well the seed sown and nurture it with all the prayer and consecration possible for us. May it be so that we "grow in grace and the knowledge of the truth" and thus more nearly approach the stature of full-grown children of the Great Gardener.

Travel Tragedies

The Holy Week services had ended and I visited with a nephew—an undertaker. In his operating room that sacred day he had the bodies of a man and wife. They had been separated for seven years and had agreed to marry again and had set the date in April. To celebrate, they had spent the week in the play-places of their city and had been drinking so much that they had finally been lodged in the jail. They had spent the night there, both "stewed up" as they say. About three in the morning they found the woman dead. At six they released the man and he reeled into the alley and fell over dead—both within a few hours.

I need not say that I have spent most of my life in the

great cities and in travel; but never in all my experience had I seen such a plight. In the afternoon there gathered such an array of state and county officers as I had never seen at once. They had a problem on their heads. How could such a thing have happened? Was it a suicide pact? Or, well, what? An autopsy was held by a doctor from Columbus and his decision was that they had both died of pneumonia. But their conduct with drink that week was so well known that no officer would have guessed it to be pneumonia. Were they drunk of fever rather than of booze? Who can ever tell? It was just one of the tragedies that drink brings. How much better they could have celebrated Holy Week! How tragic thus to go to Judgment!

Beer! Beer!

Yes, beer, beer where it all ought to be, in my judgment. It happened in Ashland. A young driver was enroute to deliver the foul, vile stuff some place or places, and rounded a corner too fast. Three cases were swirled off the stack and such a flow of beer I never saw. I did not stop to help or see what the driver did to clear up the glass of broken bottles on the main street; but I am unashamed to say that I believe that it were better spilled there than in the stomachs of humans. I like always to be sympathetic and helpful; but in this case I could not be. I left the poor fellow to his fate and did not inquire how he got dozens of broken bottles off the main street of our College Town. I hope he gets a better job than delivering beer.

In Ashland

Yes, I attended the Pastor's Institute and had such a fine time that I remained longer than I had expected or planned. I presume that another will report and so I'll not, save to say that I was sorry that more of our pastors could not have attended and received the inspiration I did from it. The speakers were strong in their presentation of the truth as we know it. With one exception, whose pronouncement on the Second Coming was entirely inharmonious and unnecessary. But I presume we do not all agree in all the details of this coming event and in every case we should be able to sift the chaff from the wheat. I comment the idea of a continued Pastor's Institute.

One, a Dunker

I believe sincerely that the last afternoon program with Dr. Bosler of the African Mission of the Church of the Brethren was the most interesting and appreciated. Only slightly over thirty, he has helped his Brethren to establish a mission for lepers, which has been recognized as one of the best organized in the world. Anxious to return as soon as possible, he declared it to be "fun" for him and his accomplished wife. There, the natives are glad for the gospel—the good news. There, a doctor can achieve results that astound the natives. I am glad that our people can contribute to this mission, knowing that our beliefs are taught and that our money can "count" there much faster than if we tried to establish a mission of our own. I wonder if some of our young ministers might not get a "call" to go out there also.

"Born About Alike"

This doctor proceeds with his work on the basis that the missionaries should do nothing that can be done by

the natives. And, to my astonishment, he said that some of them can do things better than he, himself; as I remember of one instance of one giving a blood transfusion. This "took me off my feet," as we say. I asked concerning the degree of intelligence it took—if these primitive people had it and his reply was: "I believe that we are all born about alike." In other words, these pagans have the capacity but not the knowledge. That's challenging. What a loss to the world and to the Kingdom of God if they are never taught. Whose is the blame if we give our sons to war in such a world, and these go to judgment untaught, unwarned and unsaved?

Of course we know of the achievements of Dr. Carver, born a slave, and of Booker T. Washington, born thus also; but we still have the problem in America—The U. S. A.—of giving millions of races other than our own, the recognition Dr. Bosler gave to pagan negroes of Darkest Africa. I wonder if folks who have "more money than they know what to do with" will not accept the challenge that came to me out of this meeting?

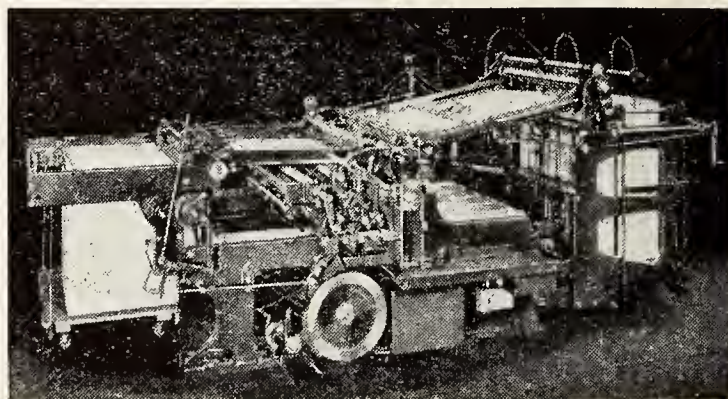
If, in a single generation, a negro with an entirely pagan background can be taught "to do intricate blood transfusions" better than a highly trained doctor, educated through years of college and medical schooling, why do we spend money for that which is not bread while heathen perish without hearing the glad message of salvation?

It is one of the most challenging revelations I have known. "Go ye therefore, and preach the gospel to every creature." Now! "Who will go for us?"

Charles A. Bame.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges to date \$5,873.16
Yet to be raised, not less than \$9,126.84

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We can have it, if we want it;
If we want it hard enough.

The Brethren Evangelist

Official Organ of the Brethren Church

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The Dayton Choirs



The above picture was taken immediately following the Easter Sunday evening program of "Easter Carols" that was given by the Senior and Chancel Choirs of the Hillcrest Brethren Church of Dayton, Ohio.

The center Choir is the Senior Choir, while the Chancel Choir, made up of High School age youth, is on the borders. The church also has a ladies chorus and a children's choir.

On the extreme right of the picture is the choir director, Susie Snyder; on the extreme left is the organist, Mary Loxley. Vernon D. Grisso, also seen in the picture, is the minister of the church.

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

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Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Mt. Olive-Bethlehem, Virginia. Brother John Locke, pastor of the Mt. Olive-Bethlehem congregations, reports a fine Children's Day program at the Mt. Olive church on Sunday, May 25. A Vacation Bible School is planned in this congregation with the Mill Creek Church of the Brethren, similar to the highly successful one conducted last summer. One of Mt. Olive's boys, William Wagoner, was the Valedictorian of the graduating class of the Weyers Cave High School. Bethlehem's George Logan Wenger is the president of the Senior Class of the Lineville-Edom High School.

Brother Locke, being too reticent to tell us, we had to find out from other sources that he will be a guest speaker at the Annual Conference of the Church of the Brethren, which is held this year at Orlando, Florida.

Pittsburgh, Pennsylvania. We note that the annual Pittsburgh Sunday School picnic will be held at North Park

on Saturday, July 12. We hope that the rains cease before that date.

Plans are going forward on a redecoration program at Pittsburgh. A goal of \$2,500.00 has been set to cover the above.

North Georgetown, Ohio. The Editor had the privilege of bringing the Memorial Day message in our North Georgetown Church on Sunday, May 25. The other church of the town, the Lutheran, joined in the service. This service is alternated each year between the two churches. The church was well filled.

St. James, Maryland. Brother Henry Bates has secured a projector for use in conjunction with his illustrated sermons during the summer evening services just ahead.

We note the following interesting St. James averages for the month of April: Sunday School—127; Morning worship—90; Evening service—63; offering—\$55.00. These figures do not include an attendance of 140 at the Communion service and an offering of \$186.00 on Communion night.

Canton, Ohio. Dean M. A. Stuckey was guest speaker at Canton on Sunday evening, June 1. He gave an illustrated lecture.

Brother E. J. Beekley says that they have something new in the 9:00 to 9:15 organ and piano duets which are brought each Sunday morning preceding the Sunday School. He also reports that the Spring Communion was of record attendance and that a very fine spirit prevails.

Vinco, Pennsylvania. Vinco observed its Fifth Anniversary of Dedication on Sunday, May 25, with special music and a sermon by the pastor, W. S. Benshoff, at the morning hour. At 7:30 a special anniversary day program was given, the guest speaker being Mr. Walter Davis, the Superintendent of the Johnstown, Pennsylvania, Public Schools.

The Choir of the Johnstown First Church gave a special sacred concert at the Vinco church on Friday evening, May 18.

Masontown, Pennsylvania. Brother Freeman Ankrum reports that the brick work on the new parsonage has at last been started. The work should proceed rapidly from this point.

Berlin, Pennsylvania. Brother S. M. Whetstone, pastor of the Berlin church, was the Memorial Day speaker at Mt. Lebanon on May 25. Prof. James Cassel filled the Berlin pulpit in the absence of the pastor.

Bryan, Ohio. Brother C. Y. Gilmer reports that the Bryan Laymen's Organization is furnishing shrubbery for the outdoor altar at Shipshewana Lake, Indiana.

Hagerstown, Maryland. We note from Brother Leatherman's bulletin that New Testaments were recently given to each new members of the Junior Church at a Sunday morning service. This was a fine thing to do.

Milledgeville, Illinois. Mrs. D. C. White, wife of our pastor at Milledgeville, was the Mother's Day speaker at the morning service on Mother's Day in the Milledgeville Church.

Dayton, Ohio. We note from the Dayton bulletin that
(Continued on page 11)

The Editor Thinks Aloud

Fred C. Vanator

OUT OF OUR PAST

SEVERAL days ago we were given five volumes of the Brethren Evangelist —1885 to 1889, bound together in one huge book. Opening it at random in looking through it, I chanced upon the following editorial, written in the February 18, 1885 issue. The author was E. L. Yoder, the then Managing Editor. I want to pass it on to you, together with a few comments. The editorial is entitled "Fly Your Banners." Here it is:

"No other preacher in the world occupies a position so desirable as the Brethren minister. In the relation he sustains to the unconverted world is found no complication that should in any way compress or weaken his power to do good, or impair his efficiency in proclaiming the living Word. No human creed, no man-made rules, no priestly dictation, no formalism, no heinous doctrine, no omissions of what has been divinely commanded, no cumbersome additions to father and support, no obligations other than loyalty to Christ and His cause, is he obliged to carry, obey and defend. His privilege is to preach only Christ, His cross and His resurrection; the baptism as given to the original and Apostolic church; the observances of all the ordinances of the Lord's house; and compliance with the commands of the Great Master Teacher, as He delivered them for the lasting salvation of the human family.

"With a banner thus inscribed, no man should be ashamed to go up on the breadth of the earth, in dignified simplicity and open his mouth and speak—speak of the unfathomed love, the unexplored riches and the revealed beauties of the saints' repose; and invite the alien and stranger to come home.

"Fly your banners, brethren; let the world know that Christ lives, and lives to prepare mansions for all who will prepare to enjoy them. May no one be ashamed of the Gospel of Christ and the Faith of the Saints. Fly your banners, brethren!"

As I read the above it set me to thinking!

We are still flying this same banner. Yet, sometimes it seems about to be lowered to half-mast (as were the flags on Memorial Day just past) as we remember past failures and past unfulfilled obligations, but on the whole it still flies at the head of our marching column.

That we have obstacles and failures is only evidence that Satan is working to block what he knows to be the "strategy" marked out in God's Holy Word, that will eventually bring victory out of seeming defeat. For upon our banners today are emblazoned the same characteristic emblems and we are still under the identical marching orders that were issued from the lips of the Captain of our Salvation.

Sixty-two years, or for that matter counted in hundreds of years, the message and the battle line has not changed one iota. What was true then is true now. So, brethren, let us too, "fly our banners" in the face of all seeming obstacles.

Think it over!

Business Manager's Corner

George S. Baer

Hagerstown Renews 100% Position

HAGERSTOWN, Md., stays on the Honor Roll and sends in a renewal list of 189 subscriptions, to the Evangelist stating that a few more may yet be coming. We appreciate this fine loyalty on the part of this splendid church and its pastor, Brother N. V. Leatherman. This is a type of loyalty that brings great spiritual returns. Any people who read their church paper regularly will have a deeper devotion to the church of Christ and a more intelligent interest in the various departments of its activity than would be possible without such reading. We can see this principle working and our people growing continually.

Sunday School Orders Should Be In

Please don't delay sending us your Sunday School order. The order blanks have been in your hands for some time and many of them have been received. In case you have lost your order blank, write the order on other paper and send it in immediately. It will be too late by the time this reaches you to ask for more blanks.

Conference Book Tables

The Bryan church started something last year by asking for a book table in the lobby of their church as they were entertaining the Ohio Conference. The Ohio Conference is being entertained this year by the New Lebanon church and one of their groups will conduct a book table. Also at the Shipshewana, Indiana Conference the State Sisterhood girls will conduct a book table. The Publishing House is glad to provide books and Bibles for these occasions and make all necessary arrangements. This will enable your Sisterhood, or other group, to make a nice profit and do a good service to the local church and delegates.

Flannelgraph Boards and Easels

They are now available and in stock. The easels are substantial and collapsible; the boards are 24 x 36 inches and fold to 18 x 24. We also have half size boards that fold to 12 x 18 inches. These are suitable in size to be used on tables, so that every individual class in the children's department can have its own flannelgraph board. They only cost \$1.25 each. Large boards, \$3.97; easels \$3.95.

Additional Publication Day Offerings

W. H. Schaffer, Allentown, Pa.	\$ 5.00
Amanda Vulgamott, Cerro Gordo, Ill. ....	.50
Ed. McDonald, Cerro Gordo, Ill.	1.00
A Friend, Ashland, Ohio	10.00
Mrs. Minnie Walters, Nappanee, Ind.	10.00

Total to date (6-2-47)\$5,519.70

Additional Press Fund

Mrs. Mary Turner, Bethlehem, Pa.	\$ 5.00
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(Continued on Page 10)

The Bible Speaks



"The Bible Speaks About Thankfulness"

Rev. Percy C. Miller

THE dictionary gives us the definition of thankfulness as being impressed with a sense of kindness received and acknowledging it. From beginning to end the Bible speaks of thankfulness.

God is one great and active Source of all blessings in nature, providence, and grace, and should, therefore, be constantly acknowledged in grateful adoration. In Eph. 5:20 we have the Holy Spirit speaking through Paul: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." We are to thank God *always* and for *all things*. This is not an easy thing to do, since we meet with many things that are trying, difficult and humanly distressing. We can only fulfill this exhortation as we are filled with the Spirit. When the Holy Spirit has control, the heart rejoices even in the midst of distress, sorrow and disappointment. A rejoicing heart is a thankful heart. This thanksgiving is to be performed in the Name of our Lord Jesus Christ, which really means for His sake and glory. He is the Gift of all gifts, and having Him we may easily be thankful for unpleasant and adverse things.

In I Thes. 5:18, we have much the same speaking: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." It is the will of God that His people should be thankful in everything. A humble spirit is a grateful spirit, and those who are truly humble are really thankful. When we think of the ceaseless streams of God's mercies, we shall have plenty of reason for constant thanksgiving. A thankful spirit will always find something to be thankful for. True thanksgiving is *Thanks-living*.

Will you at this point take your Bible in hand and follow with me as we make a tour of it on this thought of thankfulness?

(1) Col. 2:7—"Abounding in thanksgiving." Thanksgiving should have a prominent part in the life, especially of the Christian. In thanksgiving

we should always recognize the supreme importance of spiritual gifts.

(2) Col. 3:15-25—Thanksgiving should be continuous; not simply one day in the year, but each day should be a day of gratitude.

(3) Neh. 8:9, 10—This records an early Thanksgiving day which began with solemnity and which ended in joy. Profound meditation precedes true thankfulness. It must reach down to the "law of God" in order to rise to the heights of joy.

(4) Psalms 100:4—"Give thanks unto him."

1. That the harvests of each year are so bountiful.
2. That we are American citizens. Contrast our condition with that of the inhabitants of any other land.
3. That there is in progress a rising tide of interest in civic righteousness.
4. That in our religious life we have the privilege of service.

(5) The Bible asks that all nations praise the Lord and in turn gives us the reasons: Psalm 117:1, 2. This could rightfully be considered a National Doxology.

(6) In Psalm 107:8, we find the full table of the year. Here we have again the proof of the love of God toward each one of us. He shows it through his wonderful works to the children of men. Should we not thank God for this love?

(7) Luke 17:11-19: Ten lepers rejoiced at their cure, but only one came back to say, "Thank you." He was a Samaritan. Perhaps the nine Jews separated themselves from him when they were cured lest they should be defiled. Common misery united them; but when they were relieved they turned their back on this outcast. How human this is. Ah how divine for the Samaritan to forget rule and rush to Jesus with his thanks! Pray for gratitude, without which the heart is not right.

(8) Psa. 67:17. This is a harvest Psalm. To the writer the blessings of harvest come so manifestly from the hand of God that he wishes all the world to burst into *songs of praise*. The more we praise God, the more cause shall we see for praising Him. And the more will blessings flow to us. Pray for eyes to see his glory in the blessings of every day.

(9) Psa. 63:1-11. We have gotten out of the habit of connecting God with the blessings of daily life, and so forget, quite logically, to praise Him. How different are our days when we see Him at work in them and when we recognize His kindness and His love in every gift! Our own right hand gets us nothing. We could not even lift it were it not for the power of God.

(10) "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." Psa. 68:19. Can we thank God better for our salvation than by following Christ?

(11) "Bless the Lord, O my soul, and forget not all his benefits." Psa. 103:2. Bishop How used to say that he often stood at his cottage door and thanked God for having made the world so fair, and for having made him susceptible to its beauty.

Friends I wish that you might just consider the above as only a start on this great tour and will, therefore, continue to search the scriptures diligently. You can easily see that definitely the Bible states that we are to show our thankfulness.

A minister had to be led into the pulpit to preach

the Thanksgiving sermon because he was blind. In his sermon that morning he poured his heart out in gratitude to God. When we think of this minister, we should be humbly grateful to Almighty God for "all His benefits."

Moses in speaking to the children of Israel said, "Thou shalt remember all the way the Lord thy God hath led thee." James said, "Every good and perfect gift is from above and cometh down from the Father." David Grayson said, "Thank God humbly for good harvest; remember the deep, deep connections of all these things with God." President Coolidge said, "We shall do well to accept all these favors and bounties with a becoming humility, and dedicate them to the righteous cause of the Giver of all good and perfect gifts."

May the following be truly our prayer:

"We plough the fields and scatter the good seed on the land,
But it is fed and watered by God's almighty hand;
He sends the snow in winter, the warmth to swell the grain,
The breezes and the sunshine, and soft refreshing rain.
We thank Thee, then, O Father, for all things bright and good,
The seedtime and the harvest, our life, our health, our food.
Accept the gifts we offer for all Thy love imparts,
And what Thou most desirest, our humble, thankful hearts."

—Vandergrift, Pennsylvania.

The Church -- Victorious in a Day of Doubt

Delivered over Radio Station WJAC Johnstown

Rev. Chester F. Zimmerman

ONE MAN, a golf enthusiast, was telling another man how hard it was, on a certain course, to drive the ball over a ditch that lay between the tee and the green. "Why don't they fill up the ditch?" asked the second man.

An old lady was watching a game of tennis, and saw how often the ball was driven against the net. "Why don't they take down the net?" she asked.

It is hard for many to comprehend the value of obstacles, of hazards, of hindrances. They cannot understand the value and delight of overcoming. The time will never come when all our ditches are filled up, all our nets taken down, for living would then be too worthless for us in this life. We praise God daily for the difficulties in the way. Let us face them cheerily and go over them with a shout!

There is a popular misapprehension abroad today that a pile of stone or wood or brick or some combination of building material is the church of the Lord Jesus Christ. Christ is not interested in stone or steel, but in men, women, boys and girls. The true church of Christ is the whole group of called out believers who follow Him. His people, of whatever race or color or language are His by virtue of His sacrifice on the cross of calvary when He took upon Himself the sin of the whole world. You who have believed on Christ are the church. Buildings may rise and fall, be burned or wrecked by explosion or war, but the church of Christ is not hindered because the church is built of living stone—the men and women of faith.

Some things in life are more important than others. For

example: A captain at sea discovers that, by some mistake, the steersman is steering the ship directly for the rocks. How is the danger to be avoided? By scrubbing the decks, or setting the men to the pumps? No! these things are good enough in their own time, but if the ship is to be saved one thing must be done—her course must be changed. So the captain utters a few quick words and the ship turns from the danger.

When a human soul finds itself headed for the rocks without hope of rescue, then Christ, the master pilot, steps in and turns the course of that soul from death to life. It is His privilege for He gave His life that we might live. Complete conversion is needed today and it has always been needed. Christ points us heavenward and keeps us pointing that way.

The true Christian life makes a difference in our behavior. Two sisters, absent from each other for some years, met. One had come under the influence of the Bible and became a Christian. The other said, after a few days, "I do not know what is the matter with you, but you are a great deal easier to live with than you used to be." It is easier to sham Christianity for a little while than to truly live it. However, the real spirit of Christianity must come from within and be an outpouring of the Holy Spirit dwelling within. This cannot be faked successfully.

While it is true that the true church is composed of living believers there is need for these believers to meet together, work together and worship together in an organization that we call the church. Let me tell you about a conversation between three men and a preacher. "Do you think a man could get to heaven without joining the church," they asked.

"I think he could."

They laughed, patted him on the back, and called him broadminded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves—if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?"

In a day of doubt the church is setting a safe course for many who would be otherwise buffeted by the storms of life and hopelessly lost on the waves and rocks. In a day of doubt the church is bringing the message of salvation with a clear voice to the multitudes who go to church, listen to the radio or read the printed page. In a day of doubt the church is bringing food, clothing, medicine and love to those who have been left destitute of these things by the horror of war. In a day of doubt the church is a place of firm security for all who need a firm foundation to rest upon.

Jesus said "I am the way, the truth and the life. No man cometh unto the father but by me." These words bring us to the fundamental need of life. Fellowship with the father! No sinner can come into his presence unless it be with the prayer, "Lord, be merciful to me, a sinner." Pardon is through acceptance of the ransom paid by Jesus Christ on the cross of Calvary when He paid the penalty for all sin for all time by His immeasurable sacrifice. So it is by Him that we come to the Father. So it is we enter the church.

It has been well said that "Heaven is a prepared place for a prepared people." The apostle Paul tells us in Philippians 2:13 that "it is God which worketh in you both to will and to do of his good pleasure." Paul further tells us in Colossians 3:4 that "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The church is victorious today because the members of the church are victorious over the forces of satan that tempt and test them every day. No one expects the Christian way to be without temptation. When Satan feels confident of anyone then he doesn't have to put temptation in that individual's way. The third chapter of Colossians tells the Christian to put off anger, wrath, malice, blasphemy, filthy communication, lying and quarrelling. These things are put off and the Christian is victorious day by day over these things.

—Johnstown, Pennsylvania.

Rev. Henry Bates Receives University Fellowship

The following newspaper item found its way to the desk of the editor a few days ago. We pass it on gladly, for we feel that Brother Henry Bates is one of our fine young ministers and will go far in our work. The item, from the Hagerstown "Morning Herald," and "Evening Mail" follows:

"The Rev. Henry Bates, pastor of the St. James, Maryland, Brethren Church, has been awarded a University of Maryland graduate fellowship, according to word just received.

"The fellowship, given by the Department of Sociology at the University, will enable the recipient to work in that department toward his Master's and possible his Doctor's degree. In the field of sociology, Mr. Bates is especially interested in the race question.

"Having received his Bachelor of Arts degree from Ashland College, and his Bachelor of Divinity from Ashland Seminary, both of Ashland, Ohio, the minister has been working toward his Master of Theology degree at Gettysburg Seminary.

"The Rev. Mr. Bates moved to the St. James field last September, having held previous pastorates at Roann, Indiana, and Mansfield, Ohio."

Are you reserving anything in your life that the Devil can work on?

Sixtieth Conference of the Indiana District Shipshewana Lake, Indiana June 10, 11, 12, 1947

Conference Theme: "The Forward Look."

Philippians 3:13b

PROGRAM

Tuesday afternoon, June 10

Delegates are urged to come to Shipshewana early Tuesday afternoon for a period of fun, fellowship and recreation. A few meetings of Boards and Committees may be held, but all are urged to share this time of informal fellowship.

Tuesday evening

- 7:30 Opening of the Sixtieth Conference of the Indiana District of Brethren Churches
H. H. Rowsey, Moderator
Song Service—Conference music in charge of Mrs. Ian Ewers
- 8:00 Devotions Moderator H. H. Rowsey
- 8:15 Conference Sermon .. C. A. Stewart Vice-Moderator

Wednesday morning, June 11

- 6:30 Morning Devotions I. D. Bowman
- 8:00 to 9:15 Simultaneous Sessions
- 9:30 Song Service
Devotions Wayne Swihart
- 9:50 Report of Conference Membership Committee
Report of Committee on Committees
General Business
- 10:45 Looking Forward with the General Mission Board
Claud Studebaker
- 11:15 Moderator's Address H. H. Rowsey

Wednesday afternoon

- 1:30 Song Service
Devotions James Ault
- 1:50 Looking Forward with the State Sunday School Board Harold Bechtol
- 2:20 Looking Forward with Our Publication Board
George S. Baer
- 2:50 Sermon C. C. Grisso
- 3:30 Meeting of Indiana Ministerium

Wednesday evening

- 7:30 Song Service
Devotions L. V. King
- 8:00 Inspirational Message W. I. Duker
- 8:30 Sermon R. F. Porte

Thursday morning, June 12

- 6:30 Morning Devotions Arthur Tinkle, Jr.
- 8:00 to 9:15 Simultaneous Sessions
- 9:30 Song Service
Devotions Bert Hodge
- 9:50 Conference Business
Election of Officers
Reports of Boards, Committees, etc.
- 11:00 Inspirational Message L. E. Lindower
- 11:30 Sermon G. L. Maus

Thursday afternoon

- 1:30 Song Service
Devotions A. E. Whitted
- 1:50 Looking Forward at Shipshewana .. Trustees of Shipshewana in Charge
- 2:20 Looking Forward with Our College .. R. W. Bixler
- 2:50 Sermon Roland V. Hudson
- 3:45 Meeting of Camp Leaders—directed by L. E. Lindower

At 5:30 a "Sack Lunch" will be enjoyed by the Indiana Brethren Youth Group.

Thursday evening

- 7:30 Brethren Youth Night
Song Service and Devotions in charge of Brethren Youth
- 8:30 Sermon Roland V. Hudson
- 9:15 Campfire Service.. Under direction of Camp Leaders Dr. L. E. Lindower

INDIANA W. M. S. DISTRICT CONFERENCE

Wednesday morning—8:00

- Musical Prelude Nappanee
- Call to Worship
- Hymn
- Business
- Election of Officers
- Memorial Service Goshen
- Devotions.. Mrs. Glenn Wertenberger, North Manchester
- Hymn Story Mrs. Ian Ewers, Ardmore
- W. M. S. Benediction

Thursday morning—8:00

- Musical Prelude Nappanee
- Call to Worship
- Songs and Chorus singing, led by Mrs. Everett Miller, New Paris
- Helpful Hint Time
- Installation of Officers Mrs. U. J. Shively
- Vocal Duet.. Mrs. Ed Mow and Mrs. Wallace Sperry, Tiosa
- Talk.. Mrs. H. A. Bosler, Missionary from Garkida, Nigeria

INDIANA MINISTERIAL ASSOCIATION

Program

General Theme: "The Brethren Church—What of its Future?"

"If thou put the Brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nour-

(Continued on Page 9)

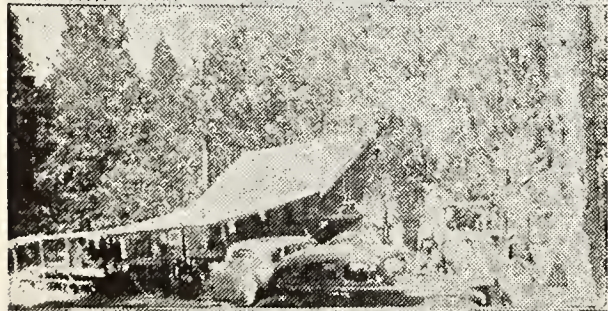
Brethren Young People Will Soon Be Going To Camp



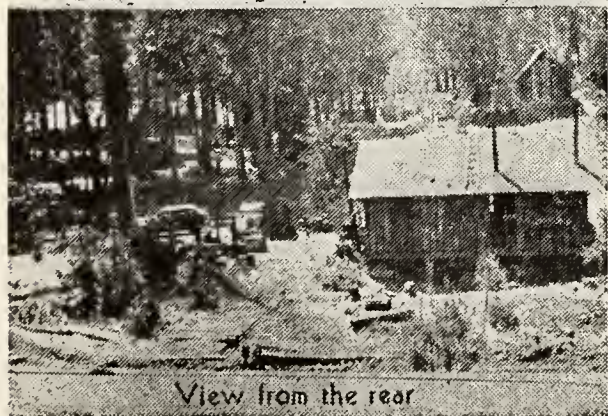
THE VARIOUS CAMP SCHEDULES



In the Sierras. White spot (below center) is white canvass over dining room below



Out-door dining room and Cook house



View from the rear

1. Northern California—Brethren Berean Band June 23-30
in the beautiful Sierras. (See picture at left.)
2. Pennsylvania—Juniata—Camp Reynolds, Entriken.
Young People—June 22-29.
Juniors—June 29-July 6.
Adults—July 6-11.
3. Ohio and Indiana Shipshewana Lake, Indiana.
Junior Girls—June 22-29.
Junior Boys—June 29-July 6.
Intermediates—July 6-13.
Freshmen—July 13-20.
Seniors—July 20-27.
Young People—July 27—August 2.
(Admission to Shipshewana Camps will be granted only by written application sent in previously.)
4. Central District—Blackhawk. Palisades Park, Savannah, Illinois.
Camp Date—August 4-9.
5. Mid-West District—Time and place to be announced.

Camp Leaders will have the opportunity of discussing their work June 12 to 14 at Shipshewana Lake, Indiana. The National Sunday School Association will grant a certificate for "Camp Methods" in Teacher Training to anyone who will spend seven and one-half hours in these discussions and submit a note book for grading.

Send your reservation NOW to the Camp Director at Ashland College. See you in Camp.

L. E. Lindower.



New Organ and Choir Of the Linwood, Maryland Church

Here we see a picture of the Choir and the New Hammond Electric Organ that you have been hearing so much about in Brother Elmer M. Keck's reports of his church and its work.

The picture was taken by Brother Keck's son, John, after the Easter evening service. The organ was dedicated on Easter Sunday morning.

We congratulate the Linwood Brethren on the fine progress they are making in the Lord's work.

INDIANA CONFERENCE PROGRAM

(continued)

shed in the words of faith and of good doctrine, where-
into thou hast attained." I Timothy 4:6.

Wednesday morning—8:00

The Brethren Church—What of its Future? Its
Strength!"Rev. L. V. King

Wednesday afternoon—3:30

addressRev. A. E. Whitted

Thursday morning—8:00

The Brethren Church—What of its Future? Its Weak-
ness!"Rev. Bert Hodge

Central District Conference Lanark, Illinois June 30 - July 3

CONFERENCE TEXT—"That in all things He might
have the pre-eminence."

CONFERENCE THEME—"Exalting Christ."

PROGRAM

Monday evening, June 30

7:30 DevotionsDr. W. S. Bell
7:45 Address of WelcomeLanark
Response by Delegates

Appointment of Committees

Special Music

8:15 Vice-Moderator's Address ..L. O. McCartneysmith

Tuesday morning, July 1

8:30 Simultaneous Sessions:

Ministerium

Laymen

Woman's Missionary Society

9:30 Business Session

DevotionsL. L. RuLon

Report of Credential Committee

Election of Executive Committee

Report of Nominating Committee

1. Ministerial Examining Board

2. Member of Executive Committee for General
Conference

3. Ashland College Trustees

4. District Mission Board

5. Board of Evangelists

6. Trustees of Property

7. Sunday School Board

Unfinished Business

11:00 Moderator's AddressD. C. White

Tuesday afternoon

2:00 DevotionsH. A. Gossard

Special Music

SermonVirgil E. Meyer

2:45 Denominational Interests:

1. Young People's CampV. E. Meyer

2. District MissionsD. C. White

3. District Sunday School

4. College Trustee's Report

4:00 Young People's Hour

Tuesday evening

- 7:30 Congregational Singing
 Devotions C. E. Johnson
 Special Music
- 8:00 Sermon—"The Power of God in the Atonic Age"
 G. T. Ronk

Wednesday morning, July 2

- 8:30 Simultaneous Sessions:
 Ministerium
 Laymen L. L. RuLon
 Woman's Missionary Society
- 9:30 Business Session
 Devotions Oscar Tallman
 Time and Place of Next Conference
 Unfinished and New Business
- 10:45 Ashland College and Seminary E. M. Riddle
 Publication Interests and Benevolent Board

Wednesday afternoon

- 2:00 Devotions W. R. Deeter
 Special Music
- 2:45 Our National Mission Work E. M. Riddle
 Brethren Youth Movement
 National Sunday School Association
 National Laymen's Work
- 4:00 Young People's Hour

Wednesday evening

- 7:30 Congregational Singing
 Devotions Moderator Elect
 Special Music
- 8:00 Sermon J. L. Gillin
 "Blest Be the Tie that Binds."
 Benediction

Business Manager's Corner

(Continued from page 3)

Lizzie Miller, Hammond, Ind.	1.00
Joseph Tracy, Twelve Mile, Ind.	30.00
Mrs. Mollie Bowman, New Lebanon, Ohio	2.00
Junior C. E., New Lebanon, Ohio	3.00
Mrs. Osa Foster, New Lebanon, Ohio	5.00
(For total see block on page 16)	

Bibles and Testaments for Graduation

And White Bibles for the Bride—We Have Them

One Church just ordered ten Bibles for gifts. Another Church school ordered a number of Testaments. One pastor took two of our padded white Bibles with wedding certificate in the front, retailing at \$6.25. If you don't have a late Bible catalog, a post card request will bring you one.

Send Plaques Onstead of Flowers

Their messages remain on the walls of your friends, continually reminding them of the comfort and consolation that your gift tells forth. "Earth hath no sorrow that Heaven cannot heal," "Casting all your care upon Him for He careth for you," "God is able to make all grace abound toward you," "My grace is sufficient for thee," "the Lord's Prayer," are some of the plaques we have to offer. They run from \$1.00 to \$3.50. Shipped to you or direct to your friend.

Re-dedication Service

Held At Roanoke, Indiana

Sunday, May 18 was an important day in the history of the First Brethren Church of Roanoke, Indiana. The present Brethren congregation was organized at the "Little White Church" southwest of town on the old lower Huntington Road. They worshipped in this church building for several years. But in the year 1908 the corner stone was laid for the present building. It was built of cement blocks made by Henry Baker, now living at Winona Lake, Indiana. The lots were donated by Smith Young, the location being at Main and Coe Streets. Smith Young, Henry Baker and John Brumbaugh served on the Building Committee. These founders planned well and during the passing years there were only a few repairs and improvements made.

Last fall the congregation began work on some long-delayed repairs and improvements. City water was installed; the kitchen was renovated and modernized; a large built-in kitchen cabinet was constructed; the ceiling was lined with plywood; the walls and floors were painted; fluorescent lights and a kitchen range were installed.

This spring the ceilings were insulated with rock wool. That solved the hitherto difficult heating problem. The sanctuary, vestibules and side rooms were redecorated and the color scheme was made to harmonize with the art glass windows and presents a pleasing appearance. A semi-direct lighting system was installed.

On Sunday morning Mr. David Ard, a student of North Manchester College in the Art Department, presented the church with a reproduction of Saalman's picture of Christ. The reproduction is an oil painting by Mr. Ard, and hangs back of the pulpit.

The rededication service was held on Sunday afternoon. A large and appreciative audience filled the sanctuary. Besides the many towns people, there were guests from North Manchester, Huntington, Milford, Fort Wayne, and Decatur.

The service began with an organ prelude by Miss Lorena Zent. The pastor gave the Call to Worship. Rev. George Bruner gave the invocation and led in the Responsive Reading. The pastoral prayer was offered by Rev. Wilbur Wilson. A vocal duet was rendered by Mrs. Trainor and Miss Ulrich of Huntington. The Scripture was read by Rev. H. M. Oberholtzer of Huntington. This was followed by two numbers by a male quartet from the North Manchester Brethren Church.

The pastor then introduced the speaker of the afternoon Dr. W. I. Duker of Milford, Indiana. He used for his text "Come, let us go up to the mount of the Lord." He gave a strong, forceful and thoughtful sermon that held the congregation in thoughtful appreciation throughout.

Following the sermon James Newman of Huntington sang a pleasing solo. This was followed by the rededication service, led by the pastor, with congregational responses. A duet was sung by Susan Wirts and Myr Kerch. The service closed with the singing of "Faith of Our Fathers" and the benediction by Dr. Duker.

The work that has been done was accomplished without any indebtedness to burden the congregation. Gift envelopes were handed out during the financial campaign, and no pledges were taken at the rededicatory service. The congregation express a grateful appreciation for the many gifts by the people of Roanoke who helped to make the project possible.

The trustees of the church, W. D. Humke, Robert Zent and Virgil Williams had charge of the plans and the oversight of the work. Marion Kreamer, the church treasurer, looked after the receiving and the paying of all bills. Charles Kreamer and wife, together with others, did quite a bit of donated labor.

The good wishes of the town and the community go forth to the First Brethren Church for a future in this community and in the denomination which they represent.

—From the "Roanoke Review" of May 23, 1947.

Rating of Our Churches In The Benevolent Offering

AS PER MAY 20, 1947

(Compared with 1946)

1947	1946	Place
South Bend, Ind.* .....\$907.40	\$802.40	1st
New Paris, Ind.* 316.72	200.00	6th
North Manchester, Ind. ... 300.00	313.00	2nd
Smithville, Ohio* 299.80	176.50	8th
Hagerstown, Md.* 242.50	229.30	4th
Nappanee, Ind.* 241.00	225.25	5th
Elkhart, Ind.* 234.00	189.00	7th
Ashland, Ohio 230.50	242.73	3rd
Goshen, Indiana* 219.40	159.07	10th
Dayton, Ohio* 171.75	130.34	11th
Berlin, Pa.* 164.00	124.25	15th
Bryan, Ohio* 159.50	115.50	16th
New Lebanon, Ohio 148.85	159.89	9th
Pittsburgh, Pa.* 135.20	129.84	12th
Milledgeville, Ill. 132.00	73.00	
Flora, Ind. 131.68	35.00	
Waterloo, Iowa 120.50	74.50	
North Liberty, Ind. 75.11	124.55	14th
Louisville, Ohio 104.00	125.29	13th
Lanark, Illinois 72.25	102.75	18th

(*Increase over last year)

NOTE: South Bend still remains on the top and has for some years. New Paris jumped from sixth place to second gain. Hagerstown came up from eighth to fifth place. Milledgeville, Flora and Waterloo have advanced into the 100.00 column. A few have slipped below. The regular offering from Warsaw has not been received as yet.

Eleven have increased their offerings. Flora has made the largest gain. We are happy for this, for it shows the confidence the Home is gaining in the local church there.

L. V. King, Treasurer.

Interesting Items

(Continued from Page 2)

Brother Vernon D. Grisso was the guest speaker at the New Carlisle Church of the Brethren dedication of their new Wurlitzer Organ on Sunday, May 25. In the absence of the pastor from the Dayton pulpit, Prof. Glenn Clayton, National President of the Brethren Laymen's Organization, was the speaker of the morning.

Waterloo, Iowa. Fifty were present at the Laymen's Dinner on Tuesday evening, May 20. Police Chief Harry Kreig was the guest speaker. It was at this meeting that the Laymen entertained their wives.

Goshen, Indiana. The Crusaders Class and the Senior S. M. M. of Goshen have "adopted" families in France and are sending them food parcels.

Laid to Rest

FIKE. William Wallace Fike was born August 30, 1879 at Milledgeville, Illinois, and departed this life to be with the Lord on April 19, 1947.

He united with the Milledgeville Brethren Church in October, 1911, being faithful to all the services of the church until his death.

He was united in marriage to Rose Dambman on December 4, 1907. She survives to mourn his departure. Other survivors are: a daughter, Mrs. Fenton Haugh; a son, Henry; a sister, Miss Alice Livengood; a brother, Charles Livengood; two grandchildren, Sheldon and Sharon Livengood, all of Milledgeville.

Funeral services were held April 22, at 1:30 o'clock, in the home and 2:00 o'clock at the Milledgeville Brethren Church. The services were conducted by the undersigned.

D. C. White.

DAVIS. Brother Charles W. Davis was born May 11, 1874, and was called to be with his Lord, April 12, 1947. He was born in Huntingdon County, and a member of the Raystown Brethren church near Saxon, Pa., where he was the Superintendent for forty-one years. He also had been ordained to the deaconship some time before his death. Brother Davis passed away at his home after an illness of two months at the age of seventy-three.

He was a son of William and Sarah Fryer Davis. His first wife, Minnie H. Robinson, passed away some years ago. Surviving are, his second wife, Etta Lanehart; two sons, William of Altoona and Harry of Duncansville; a step-daughter, Mrs. Chester Fox of Aitch; fourteen grandchildren and eight great-grandchildren; two brothers and a sister: William of Altoona, George of Tyrone and Mrs. Ella Himes of Windber.

Funeral services were conducted in the Raystown Brethren church by Rev. Helsel of the Church of the Brethren, assisted by the undersigned, who came to know Brother Davis nearly twenty years ago when he became pastor of the Bedford County Brethren churches. Burial was made in the Brumbaugh cemetery.

Elmer M. Keck.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 15, 1947

HABITS THAT ENDANGER THE FUTURE

Scripture: Prov. 6:6-11; 23:29-35

For The Leader

OUR TOPIC this evening is one which is wide open, and knows no limits. So, because of the size of the subject, we must necessarily omit many things we could otherwise say. The habits which endanger our future are of course, bad habits. There are many good habits which we could list, but we shall save them until next week. The dangerous habits can be grouped under several headings. Those that endanger our health. Those that endanger our chances for a good job. Also, those that endanger our social standing, and those that endanger our future life. People are many times sorry after they have done something which was wrong. Our desire is that young people might not do the wrong thing in the first place. Through the grace of Christ, we can overcome the temptations which endanger our future.

DISCUSSION

1. HABITS THAT ENDANGER MY HEALTH. As we today have an abundance of energy and pep, we can't think of a time when we won't be as peppy as we are now. But if we burn up our mental, physical and emotional energy in these teen years, we won't have much to go on later. The world and our social life encourages us to "keep on the go" all of the time. Late hours, lack of sleep, improper food, etc., all take their toll on the body. Drinking and smoking are no help, either. We think it's smart to be able to stay out all night, and many young people do that. To put out a warning that such continued practice will eventually ruin health, seems like knocking on a hollow drum, for all the good it does. But if you pride your health, and want to have health later on, be wise in what you do now. Get plenty of sleep, keep yourself free from indulgences, and you'll be happier later on.

2. HABITS THAT ENDANGER CHANCES FOR A GOOD JOB. There is a growing belief today that if we work for some one we are to do as little work as possible for as much money as possible. We don't have to work among men very long to discover that their chief aim in life is to get out of doing any work, and still get paid for it. Such a philosophy is hard on the soul and body. There is nothing more dementing than trying to keep from working or having nothing to do. Our bodies need the exercise of work. It is hard to hold down a good job if we are afraid we will do more work than some one else for the same money. We should feel in the work we are doing that we are putting a part of our self into what we do. We should take pride in our work. A better working future is ours if we show that we really want to do a good job.

3. HABITS THAT ENDANGER OUR SOCIAL STAND-

ING. Good personal health habits of cleanliness are really essential. Good manners, even when people tell you to make yourself at home, will help us. If we display poor breeding and manners when we are out with people, we will endanger our future. A growing tendency among young people today is that of being rude, unintentionally, perhaps. No older person can overlook rude conduct on the part of a younger person. We must pull up the ropes tight on this one, and always show respect to those who are older than we. Talking back, smart talk, and name calling may get a laugh, but it doesn't help us with older people. Watch it! Gossiping about each other is another sure way of losing social standing. No one likes a neighborhood gossip, that is unless she is telling you about some one else. Be ye kind, one to another.

4. HABITS THAT ENDANGER OUR FUTURE LIFE. We are determining our future abode right now. Bad habits will cause us to drop from Heaven's pathway to the road to Hell. Young people, if you have been practicing certain sins, what assurance do you have when you go out for that night of sin, that you will live to repent of it? We will leave to your own opinion the status of a person who dies, or is killed while in the acts of sinful practice. Think about it carefully. When the searing flames of hell are licking at your body, it will be poor consolation to know that you knew better than to go out into sin. The moral laws of God cannot be broken without somebody paying the price. Taking no interest in church, or attending not at all is a habit that endangers our future life. For being out of fellowship with the church is a short distance from being out of fellowship with the God Eternal. Let us observe the lessons of the evening and resolve that through the grace of Christ we shall live a victorious life for Him. Let us resolve to shun the evil and do good. The world needs young people who are willing to stand for the right against the evil. We are the most likely young people for that job. Let us pray daily and live for Him, that we might live for Him eternally.

QUESTIONS

1. Name some additional habits under the four general headings that you think will endanger your future.
2. Is it necessary to have bad habits in our lives?
3. What is the best cure for a bad habit?

PROGRAM FOR THE EVENING

Recorded music as a prelude while people are gathering
Gospel songs
Prayer of silent meditation
Scripture reading, announcement of topic
Sentence prayers
Topics and questions
Business, offering
Special music
Benediction

Each of God's saints is sent into the world to prove some part of the Divine Character.

Our duty is to be useful, not according to our desires but according to our powers.—Amiel.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for the Home)

CONFESSION

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears—
“Dear God, make me a man
Like Daddy—wise and strong.
I know You can.”
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head,
“O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere.”

—Church Bulletin

CHRISTIAN HOME TRAINING

Scripture: Prov. 22:6; Eph. 6:4; Jer. 35:6, 8.

Suggested Hymns: “Faith of Our Fathers,” “I Would Be True.”

Leader's Petition

Seed Thought Provokers:

A HUMAN father is the nearest thing on earth to God a little child can know. In the Bible a human father is often used to illustrate God's attitude toward His children (Psa. 103:13; Luke 11:2; Mt. 7:11). A child who does not reverence his earthly father will not reverence God. It is up to the human father to be the image and reminder of the Heavenly Father. Teaching obedience requires real character on the part of parents (2 Tim. 1:5; 3:15). What a holy sense of responsibility it is to be a good father and mother! Read this notice:

Lost—A Boy

“Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case 100,000 men would rise to the rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very sad and very real.

“The fact is, his father lost him. Being too busy to sit down with him at the fire side and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

“Yes, his mother lost him. Being much engrossed in her dinners, teas, and club programs, she let the maid hear the boy say his prayers, and thus the mother's grip slipped, and the boy was lost to his home.

“Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the ministers and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.”

The best thing a father can do for a boy is to help him build a strong and godly character. With that he can take care of himself in the world (Dan. 1:8). Let a boy have a well-developed Christian character and he will be happy and useful in this world. Prompt and whole-hearted obedience to parents is the foundation of character. Every child should be taught how to work for habits of work are best acquired in childhood. “The idle brain is the devil's workshop.” Children should be trained to earn, spend, give and save money (Prov. 6:6-8). They should be taught correct personal habits, courtesy in the home, and how to live peaceably with others.

Christ is the Head of the home, and the man of the house is next as head (1 Cor. 11:3). But if a man dishonors Christ how can he expect to be the spiritual head of his wife and of his house? Many a father is lame as a spiritual priest of his house. He should assume the spiritual leadership that his headship obligates him to assume.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 15, 1947

JUDAH'S APPROACHING DREAM

Lesson: Jeremiah 36:2-3, 28-31; 2 Kings 24:1-4

THE LESSON today surely stands out in hollow contrast with that of last Sunday. In it we meet Jeremiah, who, following the word of the Lord, wrote in one roll all the prophecies he had uttered from time to time in the twenty-three years of his prophetic office. This he did, and the writing was to be sent to the king, but was “laid up in the chamber of Elishama, the scribe,” but the king was told about it. In the end it was brought to him and read, only to be burned.

The purpose of the writing was that it might be read before the people and cause them once more to humble themselves before God and once more to serve Him. But the king, Jehoiakim, son of the good king Josiah, had other ideas about it all, and as the writing was read in his presence he was undisturbed. Note the description of the almost dramatic action as found in Jeremiah 36:21-24. (You must read them to get the full picture.)

After you have read these verses, note the contrast in the words of verse 24—“Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard these words”—with the words that are found in last Sunday's lesson as the Word was read to Josiah (2 Kings 22:11) “And it came to pass, when the king had

heard the words of the book of the law, that he rent his clothes."

Remember that Josiah had started Judah on the road to reform and a turning back to God. But a godless son did not follow in the footsteps of his father and thought to cast it all off by destroying the written prophecies of God's servant, Jeremiah. How foolish to seek to destroy God's judgments by burning the written Word. This has been tried again and again to no effect. Thousands of Bibles have been burned by fanatical devotees of other religions. But you cannot burn the Living Word out of the hearts of those to whom God has given the Living Water.

Note God says (after the burning of the first roll) "Take thee again another roll, and write in it all the former words . . ." and then He commanded Jeremiah to add to the writing even more than was first written. Read carefully verses 29-31 of the printed text.

In seeking to destroy the prophecy, Jehoiakim only injured himself, for it did not destroy the bearing of the contents upon him; it simply added to his burden of guilt. The roll contained the only available remedy for the preservation of both himself and his kingdom. God's design in its writing was their salvation.

The Bible is written for the good of the worst of men. He who rejects it but blots out his own name from the Book of Life. In the burning of the first roll the king merely advertized the second.

We want to pass a very good illustration to to you:

A gentleman on the street was offered a tract. He took it, saying, "I shall burn it as soon as I go home." He kept his word, throwing it into the fire and watching it burn. As the thin paper curled up with the heat his eyes caught the sentence, "The word of our God shall stand forever." (Isaiah 40:8), and he could not rid himself of the words. They buzzed in his ear; they stood out boldly on the pages of the ledger; they haunted him and made him miserable, until, unable to bear it any longer, he went to the mission hall, and there, finding salvation, learned to rejoice that the word of the Lord did live forever.

Election of class and organization officers has taken place on the campus. Some of the officers of interest to Evangelist readers are: Walter Bixler, Ashland, Ohio—President of the Senior Class; Ray Sluss, Louisville, Ohio—Vice-President of the Senior Class and President of the Scribes; Janet Good, Waynesboro, Pennsylvania—Secretary of the Senior Class; Delbert Mellinger, Nappanee, Indiana—Vice-President of the Junior Class and President of the Y. M.; Francis Berkshire, Masontown, Pennsylvania—Treasurer of the Junior Class; Charles Munson, Johnstown, Pennsylvania—President of the Seminary and Pre-Seminary Students; Spencer Gentle, Fort Scott, Kansas—Vice-President of the Seminary and Pre-Seminary Group; Joan Riddle, Ashland, Ohio—President of the Y. W. C. A. and Treasurer of the Footlighters; Rae Musser, Berlin, Pennsylvania—Vice-President of the Y. W. and President of the Girls Gospel Team; Dorothy Berger, Canton, Ohio—Secretary of the Y. W.; Betty June Myers, Ashland, Ohio—Treasurer of the Y. W. and President of the Fine Arts Club; Robert Holsinger, Oakville, Indiana—Vice-President of the Y. M. and Treasurer of the Boys Gospel Team; Robert Bishoff, Johnstown, Pennsylvania—Secretary-Treasurer of the Y. M. and Vice-President of the Boys Gospel Team and President of the Annotators; Josephine Lowery, St. James, Maryland—Secretary of the Gooch Club and Vice-President of the Footlighters; Mary Elizabeth Gilmer, Bryan, Ohio—Vice-President of the Girls Gospel Team; Jeannette DeLozier, Ashland, Ohio—Secretary of the Girls Gospel Team; Joan Zerbe, Bunker Hill, Indiana—Treasurer of the Girls Gospel Team; Clarence Stogsdill, Cerro Gordo, Illinois—President of the Boys Gospel Team; Donna Bechtel, Canton, Ohio—Secretary of the Future Teachers of America; Elizabeth Boardman, Philadelphia, Pennsylvania—President of the Footlighters; Ann Gilbert, West Alexandria, Ohio—Treasurer of the Woman's Athletic Association; Dorothy Berger was also elected President of the Woman's Campus Council which works with the Dean of Women in handling campus affairs for the co-eds.

Patience is bitter, but its fruit is sweet.—Rousseau.

Ashland College News Letter

By Arthur Petit

Since the last report from Ashland College many things have happened on the campus. May Day, one of the happiest for many years, in spite of the rainy weather, saw over 1,000 people on the campus at various times. Over 700 saw the coronation of Queen Pegge Shively.

Commencement for 1937 was marred less by rain than other occasions this spring. Thirty-one students received the Bachelor degree. Among those from Brethren Churches were: Mary Alice Dafler, New Lebanon, Ohio; Spencer Gentle, Fort Scott, Kansas; Loris Hibbs, Fairmont, West Virginia; Carl Levers, Shreve, Ohio; Dale Roesch, Bryan, Ohio; Norma Blosser Roesch, New Lebanon, Ohio; Edward Spencer, Sergeantsville, New Jersey; and Jean Stout, Pleasant Hill, Ohio.



News From Our Churches

MANSFIELD, OHIO

The call of this Church was extended to the writer and on September first, 1946, the pastorate began. Dr. L. E. Lindower of the College conducted a very beautiful and impressive installation service. During the winter the pastor rendered what service he could by commuting from Ashland. At times the weatherman had a lot to say about what could or could not be done. Then on March eighteenth we moved to Mansfield to assume full time service. We are located at 501 Spring Mill Street and any friends or

persons interested in the work will be welcomed if they choose to call when passing through the city.

I have found here a group of very much interested people. The faithful members are in the church because they found it to be a church in which they could practice ALL the teachings of the Bible. The attendance has been commendable. The interest seems to be on the increase. Six have been added by baptism and relation since September first. All special days have been observed and some very interesting and helpful programs rendered by the young people. We are at present planning some definite work for the future.

Some much needed physical improvement to the building has been done. New cement steps have been installed with hand railings on both sides. The temporary section of the pulpit has been made permanent. The railing around the pulpit has been extended all the way round the platform and a new velour curtain, wine color, installed. The floor of the auditorium has been sanded and given a new finish. It is a mild statement to say, it looks fresh and clean. New carpet, underlaid with a heavy pad, has been laid on the pulpit and in the aisles. These improvements have given the auditorium a very comforting and pleasing change of appearance.

May we be included in your prayers?

H. E. Eppley, pastor.

MASONTOWN MEETING

The very fine news article reporting the meeting in which I was privileged to assist has brought to my attention my own negligence in saying a word of thanks to all these fine people. Brother Ankrum ably reported on matters as they looked to him as Pastor. As Evangelist let me say that this meeting was to me a very fine and happy experience. My home was at the parsonage and it was good to enjoy the fellowship of the Ankrum family again. They really made me feel at home providing me with every comfort to make the stay most enjoyable. The good women of the congregation fed us sumptuously every day. The fellowship and warm welcome of many homes was thus enjoyed to the full.

As to the preaching itself, it seemed to me that these people were unusually attentive and easy to preach to. The fine atmosphere of the meeting was a real encouragement to the visiting preacher. We rejoice together over the precious souls that made confession and hope that some good seed sown may yet bring forth good fruit.

The Masontown church is alive and going forward under the able and faithful ministry of Brother Ankrum. The new parsonage will be second to none in the brotherhood. The church itself has been renovated and greatly improved since my visit there some years ago when Brother Delbert Flora was pastor. In spite of the building program in which this church is engaged they generously gave to me one of the finest offerings one could hope for. For this and all the other gestures of friendship I am duly thankful. This report would have been sent long ago but for many happenings causing it to be deferred. The delay doesn't mean I didn't appreciate Masontown Brethren and the Ankrooms at all. Thanks a million everybody. You were grand.

John F. Locke.

HILLCREST BRETHREN CHURCH

DAYTON, OHIO

We will not call this a report of the activities of this group, at least not a complete report, because this reporter has been incapacitated by illness for some time and has not been able to attend the services and is sure to miss some part that is of interest.

Under the leadership of our faithful pastor and wife we could do nothing else but prosper. Few Sunday morning services are held that some soul is not won for Christ. The message is earnest and plain, the call is direct and responses are made right along. The corps of workers who meet each Sunday morning in the prayer room before the Sunday school hour to pray is sure to help because "where two of you shall agree on earth as touching anything that they shall ask of my Father it shall be done unto you" is very true still.

The Sunday school and church attendance held up splendidly during the winter and spring and numerous activities are constantly being planned and executed for our fine group of young people to keep up enthusiasm and interest. The young people love to sing and are given every opportunity to do so with always pleasing results.

It is a joy to see our tiny tots, some of them so small they can scarcely climb the few steps to the choir loft, robed and marching into the sanctuary to render a special number at various times, and they do it beautifully. The musical future of the Dayton church is being planned and cared for by loyal, faithful workers—some of them busy housewives—who give Saturday mornings to work with these tots.

At Easter time two choirs combined to bring the Easter story in song. This service was well attended. Then on April 27th we had a very special treat in the form of a beautiful musical program by the Ashland A Cappella Choir, a program means to refresh, strengthen and lift to higher planes of service. Beautifully rendered and well received.

Our Sunday school superintendent is a tireless worker, ever seeking ways and means to build and grow. He calls all who will respond, to the church for prayer then to go out by twos to visit in homes and invite the inmates to church. Some are just waiting to be invited—lots of them come—hence we are badly in need of the Educational building mentioned in a former report.

The Woman's Missionary Society, for which I have a very warm place in my heart, seems very active here as most every place also the S. M. M. I am not privileged to attend either of these but I listen to their reports with interest.

Our young men, teenagers, have a very fine basketball team and have made quite a name for themselves. They say that there is a certain Sunday school attendance record a young man must meet before he is eligible to play. It is heart warming to see that fine line of young manhood in their places each Sunday morning for Sunday school and church—Oh yes they stay for church!

Each year the city has a Sunday school bowling league, one for men and one for women. The Hillcrest Brethren girls have been champions four consecutive years—win-

ning again this year. The men? I don't know—some one said they were in the cellar—almost.

Some of our very splendid young couples have had to leave us recently because of business interests in other cities. This is a distinct loss to the church, but it cannot be otherwise so we must get along without them and wish them success in their new homes.

To me it is a very special privilege to be one of so loyal a group. I have been in Dayton four years and have thoroughly enjoyed those years because they took me in and made me one of them.

Lora B. Simpson, 319 W. 2nd Street,
Dayton 2, Ohio.

CAMERON, W. VIRGINIA MEETING

On April 14th we went to Cameron, West Virginia, to help Reverend A. R. Baer and his good people in a two weeks meeting. While we had long known Brother Baer and his good wife, even had had some part in his ordination to the ministry, yet this was our first opportunity of working with them in such capacity. This was also our first visit to Cameron. Being a member of the Pennsylvania District Mission Board, and since Cameron is a mission Church, we were anxious to go and give any help that we could; and also, to get first hand knowledge of this work.

For a good many years this congregation have been worshipping in the basement unit of their church, so long in fact that it is hard to get prospects to unite with them. Many people have come to think the building will never be completed, so they do not care to unite with them. Personally, I can hardly think of them making very much growth until they are able to complete the building. This they want to do just as soon as possible. Possibly trying to get it under roof yet this year. They received the plans while we were there, together with a picture of the completed building. When completed it will be a very nice building. A stone structure, well planned, and well located in a section of town where no other church is located. Cameron should be given every consideration possible throughout the brotherhood in order to complete their building. They do have a very fine, capable group of people, and they are worthy.

Reverend and Mrs. Baer are doing good work, and are loved all through that community. We can feel complimented in having such consecrated workers, who are willing to stay on the job at Cameron. This they are doing even though they have had many opportunities to move on to a self-supporting work.

Mrs. Whetstone went along and helped each service by bringing special music, either alone or with others. We had two delegations from Masontown during the meetings, which brought a lot of inspiration by their presence and the special music they gave. Delegations came from Quiet Dell several nights. We were glad to speak at Quiet Dell each Sunday afternoon.

We made our home with the pastor and wife during our stay. Anyone who has ever been in the Baer home for any time will know that we had the best of treatment, and the privilege of "making ourselves at home." We certainly do thank the Baers and the Cameron congregation for

every courtesy shown us while in their midst; as well as for the very generous offering given us. May the good Lord continue to guide and bless both pastor and people.

S. M. Whetstone, Berlin, Pennsylvania.

ELKHART, INDIANA

May 18th was an eventful day with our people. At the morning service we had the pleasure of listening to Dr. Bosler, Missionary to the Lepers in Africa. His address was intensely interesting. He told the facts we wanted to hear about how this colony is conducted. Then, too, many of our people are interested in this particular field.

In the evening the Maas Cathedral Chimes were dedicated. This service was very impressive and we experienced a thrill when we listened to the chimes as they wafted their sacred notes over the city. These chimes were made possible by a gift from Mrs. May DeFreese, deceased. Just how many will be led to bow in reverence and adoration as their melodies are wafted over the air, we will never know. Thus they were dedicated to her memory.

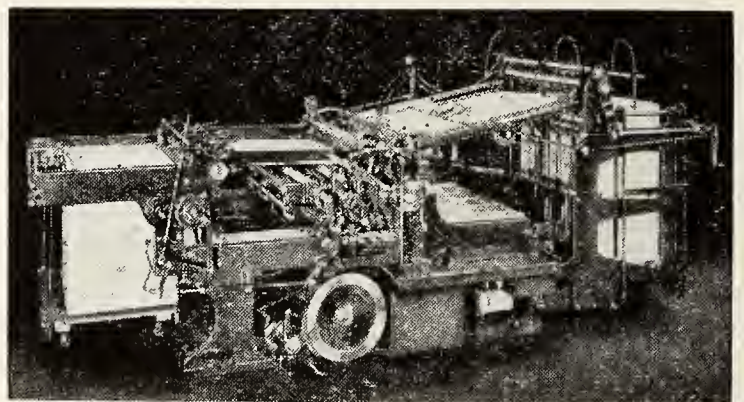
Brother Delbert Flora brought the sermon of dedication. His theme was "Music and Its Importance in Our Worship Services." Rev. Flora and his family were given a warm welcome by the people whom he served for five and one-half years. It was good to have them in the services of the day.

Brother King, our pastor, will hold a meeting for the Huntington Church the next two weeks.

Edna Nicholas.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.




Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges \$5,977.16
Yet to be raised, not less than \$9,022.84

A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.



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Goshen, Indiana. Brother H. H. Rowsey lists a number of improvements which have been made at the Goshen church and parsonage. They are either completed or in the process of completion. Here are some of them: some inside work at the parsonage; painting of outside woodwork of both church and parsonage; new roof on the church; new plush curtains for the stage and baptistry (sponsored by the Friendship Circle); new curtains in the church parlors (Circle One); cinders and gravel on parking lot (Sunshine Class); electric clock (Friendship Circle); grading of recreational grounds (Brotherhood and classes).

We note that Brother W. I. Duker was the guest speaker at a Candle Light Service at the Goshen church which service was sponsored by the Brethren Youth of the church.

Linwood, Maryland. In his bulletin of June 1, Brother Elmer M. Keck reports the reception of one new member into the church on Sunday, May 25.

Pittsburgh, Pennsylvania. We note from Brother Crick's bulletin of June 1, that he is again taking his vacation time to hold a two weeks revival meeting at the Brush Valley, Pennsylvania, Brethren Church. Brother Percy C. Miller is the pastor. The services covered the Sundays of June 8 and 15.

Do You Wonder Why? I have had a couple of people in churches which I have visited lately ask me, "Why do we not see something in the 'Interesting Item' column about our church once in a while?" And what can the poor Editor do? He just has to tell them the truth—that, since he is not a mind reader and has not been endowed with second sight, and most of all, since the pastor or someone authorized to send out the church bulletins fails to send one to the Editor—that he has no material from which to draw and consequently he is unable to "glean" items for publication. Then, there are churches which do not have regular bulletins. Why not spend a "penny" and write some interesting happening from your church and address it to the Editor? It will get into the "Interesting Item" column and you will be happy about it and so will the Editor. Why not do it NOW, and then keep it up?

INTERESTING ITEMS

Lanark, Illinois. Father's Day observance at the Lanark Church finds reserved seats for the fathers on that day. The speakers: Mr. Oscar Tallman and Edwin Puterbaugh.

The Father and Son Banquet was enjoyed on Friday evening, June 13, the meal being in the nature of a Pot-luck supper.

Canton, Ohio. The Mother and Daughter Banquet was served for the Canton ladies at the First Christian Church in Canton on June 3.

Brother Beekley reports that new equipment has been installed in the rest rooms of the church and some much needed painting was done.

The men of the church met at the home of Norman Clark on June 10 for a time of fellowship and fun. Food was also a welcome part of the evening as a 6:30 supper was served.

PENNSYLVANIA W. M. S. PLEASE NOTE

The following notice of the W. M. S. Conference was sent for publication in the *Womans' Outlook*, but came too late for the current issue. The Outlook editor has asked that it be placed in the *Evangelist*.

Pennsylvania District W. M. S. Conference Berlin, Pa.—July 12 to 24

Plan now to attend. The Guest Speaker will be our National President, Mrs. U. J. Shively, of Nappanee, Indiana. Every one will want to hear her.

Remember the District Project is the "Brethren Training Center." Have your offering ready by Conference time.

Mrs. Walter C. Wertz, Secretary.

The Editor Thinks Aloud

Fred C. Vanator

THE OUTLOOK OF AN UPLOOK

WAS glancing through a Sunday School paper yesterday and I saw a little "filler" that caught my fancy. It is strange how a mere line of type fairly springs out at you sometimes (especially if it is a typographical error and you have missed it in the proof and it is too late to do anything about it.) Anyway, that is exactly what this one did and I read these words, "Being flat on your back puts you in a good position to look up." I do not know what else was on that page, and probably will never know, for I immediately stopped to jot the sentence down so I would not forget it.

But it had set me to thinking!

There came to me the word of Paul as he wrote to the Corinthian Church in his second letter: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal; but the things which are not seen are eternal."

I wonder whether Paul might not have "been on the flat of his back" when he dictated these words to be written and sent to the Corinthian Church? Somewhere Paul had learned the lesson of the necessity of "looking up." We are told that the first lesson one who climbs to great heights is to "look up" and not down—to keep his eyes on where he is going; and not to try to see where he has come from. That would be a very good way to look at the Christian life, for who is in a better position to "look up" than the man or woman who is seeking to find the highest things in life?

There is a little verse which I have treasured through the years. It runs like this:

It is easy enough to be pleasant,
When life goes along like a song;
But the man that's worth while
Is the man with a smile,
When everything goes dead wrong.

It is that kind of a man that has the "upward look."

But returning to our original sentence. Is it possible that we must be reduced to a "flat on the back" position before we are in a position to "look up?" Why not look up in times of prosperity as well as in times of adversity? Why not mix a little "thanks" with "petition?" Don't wait till you are "down" to "look up."

Think it over!

Remember that "The Faith" was deposited with "The Saints" and not with the high-browed crowd.

Get wise when you make a mistake. The only crime in making a mistake is making the same one twice.

God oft hath a great share in a little house.—Proverb.

Business Manager's Corner

George S. Baer

More Press Fund Gifts

THE LORD is still moving upon the hearts of friends of the Publishing House to help along in the fund to get new equipment, as is evidenced by the additional gifts reported below. We are persuaded that others will soon be responding to the urge of the Spirit, as some ministers and laymen have indicated. It is a great undertaking for the Lord, at the direction of the Church Conference, and by the most urgent need of the Publishing House. Here are the additional gifts for this week:

Rev. and Mrs. A. E. Thomas, Allentown, Pa.	\$25.00
Mr. and Mrs. W. G. Knavel, Conemaugh, Pa.	5.00
Mrs. Minnie Walters, Nappanee, Ind.	15.00
Mr. and Mrs. C. D. Clingaman, Peru, Ind.	2.00

(See the block on page 16 for the total amount to date)

Something New for Children

A "Workbook" for the Life of Christ Visualized. Many of you have "Life of Christ Visualized," published in three volumes, which now sells for 45c per volume. That is the price on the new "Workbook," making the total price for the four books \$1.80. But we are making a special introductory offer of the four books (Workbook and three of the Life of Christ Visualized) for \$1.50 postpaid. Send orders promptly, for when our present stock is exhausted we will be compelled to charge the higher price which the publisher has set.

The Bibles and Books You Want

We have most of them in stock, and what we don't have, we will try promptly to get for you. One church just ordered ten good grade Bibles as awards. They believe in stimulating interest in the Word of God. Another church buys a good grade of New Testaments for their graduates. Another church gave some copies of Peloubet's Story of the Bible. And don't forget our White Bibles with padded sides and wedding certificate for the bride. They are beauties and see for \$6.25.

Our 100% Churches

If there is any mistake in this Honor Roll, notify us and correction will be made. There are some almost on the Roll, and we hope they will make the goal soon. Send in all the subscriptions you can, whether your church is near the Honor Roll point or not. And be sure to give correct address, and for renewals give the name in the same form as it appeared in old address, otherwise the girls taking care of this work may not know it is the same person and you may get two papers. Thank you for this help.

Ashland, Ohio, W. C. Benshoff, Pastor

Vinco, Pennsylvania, W. S. Benshoff, Pastor

New Lebanon, Ohio, W. Clayton Berkshire, Pastor

(Continued on Page 11)

The Bible Speaks



"The Bible Speaks About Miracles"

Rev. D. C. White

"And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there, and both Jesus was called, and his disciples, to the marriage.

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

"And there was set six waterpots, after the manner of the purifying of the Jews, containing two or three firkins apiece.

"Jesus saith unto them, Fill the waterpots with water, and they filled them up to the brim, and he saith unto them, Draw out now, and bear to the governor of the feast, and they bare it.

"When the ruler of the feast tasted the water that was made wine, and knew not whence it was . . .

"This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory, and his disciples believed on him." John 2:1-9, 11.

* * *

From his lips truth, limpid, without error, flowed
Disease fled from His touch. Pain heard him and was not.
Despair smiled in His presence.

Devils knew, and trembled. In the omnipotence of faith
Unintermittent, indefectible,

Leaning upon His Father's might, He bent
All nature to his will. The tempest sank,
He whispering, into waveless calm.

The bread given from His hands fed thousands, and to spare.

The stormy waters, as the solid rock,
Were pavement for his footstep.

Death itself with vain reluctancies yielded its prey
To the stern mandate of the Prince of life.

THE ELEVENTH verse of John 2 tells us that the miracle which Jesus did in Cana of Galilee was His first, and it is a significant fact that it should be at a marriage celebration. The fact that made it significant, was that Jesus was there. We have no record of who the wedding couple were, but we would think they were relatives or close friends of the mother of Jesus, for she and Jesus were invited. The miracle He did there reveals to the world that He did not come to condemn the

innocent joys of our social life, but rather to approve all things pure, lovely and true; He did not come to destroy the joy of home, but to destroy the impure works of Satan.

No doubt they belonged to the poorer class, as did Mary and Joseph, for when they came to the temple with her child they brought doves. Had they been wealthy the law would have required a lamb. Thus being poor the supply for the marriage feast was limited, the wine was all, and this would be very embarrassing to the one giving the feast. The mother of Jesus said unto him "They have no wine." Man's extremity is God's opportunity. Here was God's place to show His power through His Son. The result of the miracle was, "His disciples believed on him."

The Jews carried to extreme the Levitical law of cleanliness, so before eating they would pour water over their hands, for fear of defilement. To supply water for this purpose there were on hand six waterpots. No doubt some water had been used out of them. "Jesus saith unto the servants, *FILL* waterpots with water," and they "filled them to the brim." *DRAW* and *BEAR* to the governor of the feast," Three words with definite meaning—*FILL*, *DRAW*, *BEAR*.

These three words connected with the words of the mother of Jesus, "Whatsoever he saith unto you do it," reveal the spiritual significance of the miracle. We as Christians must be *filled* to the full with the Spirit. Then we must *draw* upon that power and *bear* it to others, and the good wine of the grace of God will be better than the first.

You will notice that Jesus did not use His disciples, but had the house servants to fill the waterpots. Jesus did not touch nor go near them. He just said to the servants, *DRAW*." Some one has said that "The conscious water saw its God and blushed."

Let us take note of the fact that Jesus did a

things in the fullness of time. He had just a short while before refused the request of Satan to perform a miracle by turning stones into bread, but now reveals His sympathy for the ruler of the feast by supplying wine.

His hour had come for Him to reveal His God-given power. This miracle confirmed the faith of His humble disciples and was the beginning of a number of divine wonders, or miracles of which His death, resurrection and ascension was the climax. All these things were the credentials of His divine mission.

By His presence at the marriage in Cana of Galilee, Jesus gave His divine approval to the sacredness of marriage. He did not forbid it; He did nothing to destroy this holy relationship, but rather elevated its purity.

The home is the instrument in the world for elevating character and blessing mankind. The

home is the foundation of society, thus we see the importance of maintaining its sanctity. Looseness regarding this most ancient of all institutions shakes and eventually destroys the foundation of a nation. As goes the home so goes the child.

What this world needs most is homes protected by noble men and women. Homes that are Christian, for a home to be Christian must have the presence of Christ. Christ at our weddings, would sanctify and consecrate all its bonds. Then would Christian homes become paradise on earth, Yes, let us invite Christ to our weddings, and He will supply all things, such as love, devotion, purity, cooperation and consecration.

"Home's not merely four square walls,

Though with pictures hung and gilded.

Home is where affection calls,

Filled with shrines the heart hath builded."

Milledgeville, Illinois.

Some Bits of Church History

Gleanings from Holsinger's History of the Tunkers and Brethren Church

"Some Things Not Generally Known"

By H. C. Funderburg

(With this issue we present the first of a series of eight articles by Brother Funderburg covering some "bits" of Church History which we feel will be very interesting to the readers of "The Evangelist." Brother Funderburg writes as a preface as follows: "Please permit me to submit a few historical facts, not generally known to our readers, regarding the origin of the three branches of the German Baptists. The names of these groups are as follows: 'Old German Baptist Brethren,' now generally known as the 'Old Order,' the 'Conservatives,' now known as 'The Church of the Brethren,' and the 'Progressives,' now 'The Brethren Church.' The statistics shall be mainly from 1708 to 1882, however, I may vary either way. No reference will be made to cause of divisions, except in a general way, and then not unless information is called for."

Therefore, it is with pleasure that we bring these articles to you, and make the suggestion that the younger members of the church read them carefully.—Editor).

* * *

THE EARLY CHURCH

THE STUDY of the history of Christianity during the early period from 1695 to 1750, in connection with that of the German Baptist Church, is quite interesting. Churches at that period were regarded as being nothing more than worldly institutions. The colleges and their faculties were regarded as broods of infamy, or schools of

iniquity. Pastors were thought of as feeding upon the blood of the people. However, the Tunker Church, as it was then known, with all her sacred doctrines and principles, may be traced all along the historical highway from Christ and His apostles to the organization at Schwarzenau, Germany, in 1708.

The Baptists of the sixteenth century were an entirely distinct and separated people in their Christian living. As to their peculiarities which separated them from other sects of the period (1600 to 1650) they believed in repentance; regeneration through the Holy Spirit; and also required entire separation from all worldly pleasures which thing the church discipline required; they denounced infant baptism; they publicly, practiced immersion, and required rebaptizing of all those to whom sprinkling had been administered. For their steadfast belief, persecution and martyrdom awaited many of them. History informs us that as early as 1517, before the reformation, Baptists were executed in Germany.

This, however, is a glossary leading up to our subject proper, or the founding of the German Baptist Church.

Previous to 1836 no name was known among the Tunkers, legally or otherwise, except that of "Brethren." By outsiders they were called "Dunkards," a vulgarization for Tunkers. It may, therefore, be said that from 1836 to 1882 all Tunkers were German Baptists.

Alexander Mack, Senior, founder of the church, adopted the word "Brethren" as the name of his church. Alexan-

der, Junior, followed his father's example and in all records of the church he scrupulously used the name, of which could be given numerous instances. Sometimes he used the term "Congregation of the Brethren." The Philadelphia Church has the inscription on a marble slab above the door, "The Church of the Brethren."

The above is taken from a communication of A. H. Cassel to J. H. More, dated June 1, 1886.

Organization in Germany

In the early morning "as history records it," maybe before any one was aware of it, in order to be alone with God, in the year 1708 (as to the month and day, history is silent) eight persons, after much prayer and fasting got the consent of their own minds to forsake the world and all its sinful pleasures, covenanted with God to remain faithful unto death. By following all the commandments and ordinances of the New Testament, they organized themselves into a Christian Church on this particular morning. These precious eight resorted to the river Eider, to be immersed in Christian baptism. It may have

been in the winter, and it may have been in the summer, which is of no importance, as some think.

No doubt this was done quite near Alexander Mack's mill, for he was a miller by trade, and should have had knowledge of a suitable place. On arriving at the selected place, the one who had been chosen took Alexander Mack by the hand and both went down into the water "as did Philip and the eunuch." After Mack had knelt down in the water, he was baptized face forward, into the Name of the Father, and of the Son, and of the Holy Ghost, according to the Great Commission given in Mathew 28:19. Returning to the shore, Alexander Mack, who had been chosen as their minister, took him by whom he had just been baptized and led him into the stream, baptizing him in the same manner, and afterward the other six, in all five men and three women. Their names are as follows: George Greby and Lucas Fetter of Hesse-Cassel; Alexander Mack and Anna Margareta Mack of Schreishheim; Andrew Boney and Johanna Boney of Basel, Switzerland; John Kipping and Johanna Kipping of Wirtenberg.

(To be continued)

The Church Victorious in a Day of Doubt

By The Christ on The Cross

Rev. Chester F. Zimmerman

MANY a man or woman has said that the bitterest battle of life is the battle against doubt. There comes a time when the things of faith seem most dim and the promises of God almost impossible of fulfilment. The bitter battle rages on and on and on in the mind and life of the individual. The doubt grows, and as it grows the weaker becomes the will to obey God and the closer to sin the person becomes. Finally in desperation many turn to dope, drugs of all kinds, increasing quantities of alcoholic beverages and a round of feverish entertainment that saps strength and life.

What is the profit of all this? You know as well as I that there is no profit. There is no abiding peace and joy unless it is built upon the foundation of belief in things eternal. Now is just as good a time as any for you to stop and examine your life and your soul's prospects.

It's a little thing to do—just to think;
Everyone—no matter who—ought to think;
Take a little time each day
From the moments thrown away—
Stop and think!

Each of us has heard or read that all men, from the most primitive savage to the most profound philosopher, have some kind of religious faith and worship. The one symbol that has had the greatest influence in the world is the simplest of all the symbols—a plain unadorned cross. There have been more than twenty forms of crosses among religious orders, but the cross that has most widespread use and the greatest influence is the Latin cross, which consists of a vertical bar of wood or metal with a

shorter bar across it at right angles, the vertical one being two or three times the length of the cross bar. Could any symbol be simpler? Yet how full its meaning and power, as we look daily unto it.

Why this power and influence? Because it was on such a cross that Jesus was "lifted up from the earth," and suffered the agony of death by crucifixion for the salvation of all men from the guilt and power of sin.

The church is victorious over doubt today because Christ was victorious over Satan almost 2000 years ago. I pity with my whole heart the individual who has doubt in his heart. Let me tell you one of the most pathetic of the Greek stories.

This is the story of Orpheus and Eurydice, and it is interpreted to us in our day in the well-known picture of G. F. Watts. Orpheus, having loved a beautiful maiden called Eurydice, was plunged into unassuageable grief at her early death. He besought the gods to restore her to him, but all unavailing, and at length he determined himself to seek her in the underworld and bring her back with him to the light. Passing down through the gloomy way, haunted by ghosts and phantoms, he at length stood before the dread throne of Pluto, god of the underworld. Tuning his harp, he poured forth so bitter a lament and so passionate an entreaty that it was impossible for his request to be denied.

Calling Eurydice, Pluto bade Orpheus depart and lead her back to the light. Yet one condition he imposed. "Lead on in front," said Pluto, "while she behind must follow,

or dare to doubt or look even once behind until the upper air is reached, else the boon is null and forfeit."

Gladly did Orpheus accept the conditions, and striking his lyre now with joyful notes passed through the crowds of phantom shapes amazed to see him pass. Struggling upward, he approached the light, but as it grew fear fell upon his heart. Had his loved one followed or had she dropped by the way? Was it true, or was all a deception and a dream. He stood now almost at the gate of exit, when, tortured by his doubts, he turned to see if indeed his loved one was there, and then with infinite joy beheld her. Stretching out his arms, he clasped her, but, alas! even as he clasped the mists enwrapped her round and he faded from his grasp.

It is this pathetic moment that Watts depicts. We see Orpheus, his lyre hanging by his side, clasp with longing embrace his beloved Eurydice, yet he cannot retain her. Even as he clasps she fades away and leaves him comfortless. And as she fades the very air seem to vibrate with the cry, "O wherefore, wherefore didst thou doubt?"

Doubt wrecks happiness and health. Doubt is the first step in turning against God. Doubt is your way of saying I know more than my Savior, Creator and Sustainer. Cast out doubt!

A young theological student came to Dr. Archibald Alexander in great distress of mind, doubting whether he had been converted. This is a very favorite trick of Satan today, as it has always been. The Doctor said: "My young brother, you know what repentance is,—what faith in Christ is. You think you once repented and once believed. Now, don't fight your doubts; go all over again; repent now; believe in Christ now: that is the way to have a consciousness of acceptance with God." And another good cure for doubt is this—Go to work!

The church of Christ is composed only of living stones—you who are members of the called-out body of believers. As you are victorious so Christ and God are victorious in the world.

Some misunderstand their Christian faith. Let me illustrate—

Jack Miner, of Kingville, Ont., Canada, has become famous as a naturalist. Although a tile maker by trade, and not by any means a rich man, he yet manages to spend considerable money every year, in order that he may make boys and birds happy.

But some few years ago he became discouraged and startled his pastor by requesting him to take his name off the roll, adding that he was not fit to be a member of the church.

"Whatever has happened to lead you to talk like that?" asked the pastor.

"Well," he replied, "it's like this. Yesterday afternoon I had a bit of a difference with a man who came to my tile yard, and some words followed. To be perfectly frank about it, I got quite angry. I came within an inch of striking him. I don't think any man who gets into a temper like that should belong to the church."

"What was it," said the pastor, "that actually kept you from hitting the other man when you felt so much like it?"

"Why the fact that I was a member of the church re-

strained me. I knew it wouldn't do for a church member and a Sunday School teacher to use physical force."

"Then your church membership was worth something, wasn't it? It kept you from engaging in a disgraceful fight; and yet you want to give it up."

"I see your point," said Miner. "You don't need to say another word. Let my name stay on the record."

His name did stay there. Every man can be helped by the church. The church helps, restrains and saves us from a thousand snares for it keeps our Savior, even Jesus Christ always before us.

(Delivered over Radio Station WJAC—Johnstown, Pa.)

Spiritual Meditations

Rev. Dyoll Belote

SALTING THE WORLD

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of man." Matthew 5:13.

JESUS was fond of using familiar facts to teach spiritual truth. Many times He calls attention to well known facts to clinch a teaching and a truth. In the Parable section of St. Matthew's Gospel we find these words: "All these things spake Jesus unto the multitudes in parables; and without a parable spake he not unto them." I want to predicate that Jesus evidently considered this a profitable manner of presenting truth.

In our text we find the Lord attaching particular importance to His followers, as He compares them to a common—but extremely necessary—article of food, salt.

Salt is used for flavor in our food, and also for the preservation of food. The presence of salt in our food makes it palatable; without it food is what we call insipid, without appeal to the taste. Ask yourself, Christian friend, to what extent am I, by my living, making Christianity palatable to the world? How attractive am I making religion to my associates? Does my type of religion draw others to Christ and the Church? How much inducement does my Christian living offer to others to accept Christ and Christianity?

And salt preserves. Only worth-while things are considered for preservation. How much that is worth while, that is, worth saving, abides in this old world because I am living in it? Today our country is contending for—and supported the late war for—the democratic way of life. Our soldiers and sailors and airmen all offered their lives to preserve liberties of the democratic way of life—and some gave their lives. Are we today living for our Christian way of life?

As we think of these things the words of our text assume prodigious importance. Have we lost our savour? Are we flavoring the Christianity of our day? Are we the sort of men and women who are standing as the Moral Mainstay of our day and generation?

—Uniontown, Pennsylvania.

White Gift Offering Report

WHITE GIFTS 1946-1947

CHURCHES

Goshen, Indiana	\$ 271.48
Wooster Brethren W. M. S., Ohio	10.00
New Paris, Indiana	111.97
North Liberty, Indiana	40.85
Mexico, Indiana	93.50
Terra Alta, W. Va.	19.83
Williamstown, Ohio	93.26
Gretna, Ohio	150.95
Ardmore Heights, Indiana	157.92
Smithville, Ohio	305.68
Sergeantsville, N. J.	12.68
Johnstown, Second, Pa.	48.00
Oak Hill, West Va.	35.00
Morrill, Kansas	42.00
Manteca, California	81.18
Carleton, Nebr.	59.22
Roann, Indiana	196.99
Maurertown, Va.	55.00
St. James, Md.	25.05
Huntington, Indiana	35.50
Johnstown, First, Pa.	39.00
Teegarden, Indiana	17.00
Summit Mills, Pa.	57.25
Hagerstown, Md.	339.06
Glenford W. M. S., Ohio	35.00
Hamlin, Kansas	29.01
Center Chapel, Indiana	27.52
Oakville, Indiana	108.43
Milford, Indiana	110.00
Valley Brethren Church, Pa.	17.86
Denver, Indiana	101.17
Nappanee, Indiana	192.72
Udell, Iowa	17.50
Georgetown, Del.	30.00
Flora, Indiana	130.00
Dayton, Ohio	151.46
Fairhaven, Ohio	18.36
Mulvane, Kansas	33.61
Mt. Olive, Va.	56.65
Bryan, Ohio	300.00
Milledgeville, Ill.	315.81
West Alexandria, Ohio	49.50
Burlington, Indiana	93.21
Peru, Indiana	38.95
Canton, Ohio	64.50
Roanoke, Va.	30.40
Calvary, N. J.	5.00
Masontown, Pa.	117.10
Corinth, Indiana	72.40
Tiosa, Indiana	20.00
Elkhart, Indiana	200.00
Raystown, Pa.	8.00
Berlin, Pa.	181.00
Mansfield, Ohio	32.00

North Georgetown, Ohio	49.50
Johnstown Third, Pa.	80.00
College Corner, Ind.	48.42
North Manchester, Ind.	150.00
Vinco, Pa.	126.16
Fremont, Ohio	3.60
Muncie, Indiana	74.00
Waterloo, Iowa	213.69
Ashland, Ohio	224.25
Falls City, Nebr.	101.10
Quiet Dell, W. Va.	15.50
Brush Valley, Pa.	32.50
Louisville, Ohio	150.00
Gratis, Ohio	115.00
Meyersdale Loyal Group	58.00
New Lebanon, Ohio	364.36
Conemaugh, Pa.	41.00
Uniontown, Pa.	106.75
Cameron, W. Va.	7.00
North Vandergrift, Pa.	28.87
Highland, Pa.	16.50
South Bend, Indiana	143.90
Lathrop, California	8.50
Pleasant Hill, Ohio	69.08
Dutchtown, Indiana	31.52
Bethlehem, Va.	33.00
Stockton, California	11.00
Lanark, Ill.	210.00
Pittsburgh, Pa.	153.51
Warsaw, Indiana	310.56
Washington, D. C.	135.84
Loree, Indiana	161.75
Cerro Gordo, Ill.	40.75

TOTAL FROM CHURCHES\$8,201.04

INDIVIDUAL GIFTS

Mrs. L. E. Hutcherson	\$ 1.00
Ida Himiller	2.00
Dean J. Benshoff	10.00
Mrs. Clara J. Brine	2.00
Mrs. Effie Roan	1.00
Carrie M. Stoffer and Mrs. Kessinger	7.00
H. J. Riner	10.00
Mrs. Agnes M. Lemon	5.00
Mrs. D. W. Campbell	8.50
Mr. and Mrs. H. H. Merritt	5.00
Mrs. Minnie Sloan	5.00
Helen Shively	15.00

TOTAL INDIVIDUAL GIFTS\$ 71.50
Church Gifts 8,201.04

TOTAL\$8,272.54

M. A. Stuckey, Treasurer
National Sunday School Association.

Eat, drink and be merry is a fool's philosophy. He is more concerned about making a living than making a life.

God's man becomes mighty in the power of the Almighty.

What we are is God's gift to us; what we make of ourselves is our gift to God.

Editorial Comment

Dr. Robert F. Porte

THE NEED FOR ORGANIZATION

THE Pietistic movement was not without great importance and significance to the development of practical and vital Christianity. The Pietistic movement was for the most part, an unorganized dissatisfaction with formal Christianity. Pietism had, in its making, a modern missionary ideal. Without organization and some focal purpose Pietism would soon be lost in the formalism of the state churches.

Among Pietists there were persons of widely differing religious views growing out of their religious backgrounds and personal characteristics. Alexander Mack and others did a good deal of thinking and careful studying of the Scriptures to determine what their course would be. They could not remain identified with formal and spiritually dead state churches. As Brother Edward Mason put it, "The church built upon the rubbish of the ages is not safe. So let there be a clearing away. Let us get down to the naked rock, and there build a structure for eternity, and 'the gates of Hell shall not prevail against it.'" Whenever Christians seriously seek for Divine authority they always go prayerfully to the Holy Scriptures as the fountain source of spiritual life.

It is not always easy for good people to agree on what they read in the Scriptures. The reason for this is that previous religious training and influence often colors their interpretations of the Bible. Hockmann, for example, held that pouring was sufficient baptism; for Mack, triune immersion was the more likely form. In answer to this differing point of view, Hockmann said, "Such baptism I would surely observe if God would awaken some of His witnesses in favor of it, and if such souls out of the grace of God also were willing to suffer and to risk all for the sake of it and yet remain faithful to Christ: for such things nowadays are followed by nothing but crosses and tribulations, as anti-christ will rage yet fiercely against the members of Christ and hence one will count the cost beforehand if one wants to be able to follow willingly the Lord Jesus in all things. Without this true following of Christ water baptism, even if performed on adults after the example of the primitive Christians would avail little or nothing." It is evident that Hockmann believed what Mack dared to practice.

Hockmann correctly points out that there could be no practice of the doctrine unless there were people courageous enough to live the doctrine before the world. A doctrine of the Bible lived before the world would invite persecutions. One wonders how many more there might have been from among the Pietists who might have greatly assisted Alexander Mack in his endeavor had these silent believers dared to live their faith before the world as Mack did.

The informal meetings from house to house among people of spiritual desires even though many remained secret, did contribute much to the cause of which Mack became the sponsor. The important thing to remember is

that these quiet meetings of devotion could not go on without attracting the attention of church leaders and more or less persecution. It therefore became a matter of choice as to whether Christians of spiritual desires would cease their endeavors and accept the program of the established churches or organize and preach their beliefs to the world and suffer what persecutions might bring to them. There were those who chose to become missionaries and preachers of the faith they felt was Biblical and, because of this resolve, the persecuted began to find havens in provinces where they found peace, to believe and teach their faith. Rulers who desired to have their less populated provinces peopled by sturdy Christian believers welcomed these persecuted and thereby helping themselves politically they encouraged the growth and organization of these religiously displaced people.

In Alexander Mack was found a Christian character which would brave any storm of persecution in order to testify to vital Christian truth. The reason for Mack's little company is stated by Dr. Brumbaugh in these words, "They created a new denomination because they found nowhere a body of believers fully living the Christ life." The first step toward organization was because of natural social process or, as Dr. Gillin might say, "a consciousness of kind."

The next reason would be to keep the faith and purpose of the group free from contaminating influences and doctrines of men. Pietism was like the wild rose, made more beautiful by careful cultivation. The processes of this cultivation are stated by Dr. Brumbaugh in his "History of the Brethren," page 72, as follows, "With a desire to effect a religious program, Mack was led to a careful study of the Scriptures, and with a good knowledge of the history of the church from apostolic times, he became convinced at last that it was impossible to live in the organized churches and equally impossible to please God by simply remaining a separatist; he resolved to organize a new church, based upon primitive Christianity and honoring the ordinance as commanded by Christ."

It takes organization to give truth power to function in life. Pietism could have little lasting influence without affecting organization through their close association with the Pietists brought into an organized church much that the Pietists stood for in their unorganized movement. The leaders of this new sect felt, as did their pietistic pathfinders, that Christianity should express life and not merely form. They felt on the other hand in contradistinction to the Pietists, that in order to obey the New Testament fully an organization was necessary. Thus, after spending much time in prayer and Bible study, being mutually agreed as to the meaning of the Word, and pledging their united faith in God, they formed a new church body, purposing to accept the New Testament as the only rule and guide of their daily life and Christian worship." "Missions in the Church of the Brethren," page 16.

The voice of Pietism would have long since passed into silence without the organized bodies of believers in the Word of God who endeavored to live in the spirit and way of the church of the apostles. Dr. T. T. Myers states the method in these words, "The little company associated with Mack mutually agreed to lay aside all human creeds, confessions of faith, and catechisms, and to give themselves individually by prayer and the help of the Holy

Spirit to the search of truth in God's Book; and having found it, to follow it wheresoever it might lead them. They were led to adopt the New Testament as their rule of faith and practice, and to declare in favor of a literal observance of all commandments of our dear Savior." "Two Centuries of the Brethren," page 30.

In these expressions we have the best presentation of the spirit and attitude of the founders of the Brethren Church and the reasons for their separation from existing bodies of the church and the forming of a new and separate body of believers. The heritage of true Brethren is based on convictions based upon prayer and the searching of the Holy Bible and Christians today would do well to follow this method.

» » » » Our Poet's Corner « « « «

THE TRAVELER

"Just what may be your business,
What do you represent,
And what is this you're selling,
To whom, sir, are you sent?"

This question met the trav'ler,
He paused with just a smile,
And answered, "I can tell you,
'Twill take a little while."

The old man's face was eager,
He had the time to spare,
He looked with eyes of pleading
And longed the news to share.

And so the trav'ler told him
Of how his journey led
Along the road to heaven,
Following in Christ's stead.

The journey was a long one,
The path not simply trod,
Yet through it all the victory
That brings us home to God.

He'd stopped along the wayside,
To talk to just this one,
He knew there would be others
Before his trip was done.

Perhaps to foreign countries,
His Lord would have him go,
And yet the road led heav'nward,
For God had promised so.

And as this Christain trav'ler,
About the world did roam,
He'd bring a sinner with him
And help to guide him home.

We too are Christian trav'lers,
To whom God's plan is given,
And we must spread the message
Along the road to heaven.

Leila Elliott.

Business Manager's Corner

(Continued from page 3)

North Manchester, Indiana, Bert Hodge, Pastor
Johnstown, Pa. (Third), Chester F. Zimmerman, Pastor
Lanark, Illinois, L. O. McCartneysmith, Pastor
Washington, D. C., Clarence Fairbanks, Pastor
Ardmore, A. E. Whitted, Pastor
West Alexandria, Ohio, Robert Byler, Pastor
Bethlehem Church, Virginia, John F. Locke, Pastor
Smithville, Ohio, D. B. Flora, Supply Pastor
Valley Brethren, Jones Mills, Pa.
North Georgetown, Ohio, Spencer Gentle, Pastor
Waterloo, Iowa, Virgil Meyer, Pastor
Hagerstown, Md., N. V. Leatherman, Pastor
Muncie, Indiana, E. D. Burnworth, Pastor
Mexico, Indiana, Robert K. Higgins, Pastor
Cerro Gordo, Illinois, C. E. Johnson, Pastor
South Bend, Ind., Claud Studebaker, Pastor
Akron, Ohio, J. G. Dodds, Pastor
Stockton, California, Virgil Ingraham, Pastor
Milledgeville, Illinois, D. C. White, Pastor

Laid to Rest

WHISLER. Mrs. Dollie Whisler was born near Udell, Iowa, and passed to her reward in Bloomfield, Iowa, on May 27, 1947. She used to be a member of the Udell Brethren Church, and was baptized by Rev. S. B. Grisso in 1907.

For over sixty-three years she trod her journey in this world, but now she has gone to be with her Master, whom she loved and served. She was known far and wide as a "wonderful woman." Faithful to her Lord; cheerful to all; helpful to those in need. She had a GOOD record.

Funeral services were held at the Fairview Church of the Brethren, in charge of the writer, her former pastor many years ago, assisted by Rev. Sawyer, Christian minister of Bloomfield. Burial beside her husband in Fairview Cemetery.

W. R. Deeter.

POWELL. William Powell, oldest son of Shelby and Sara Powell, passed to his reward on May 8, 1947. His age was sixty-five. His brother, Ora, is a faithful member of the Udell Church.

The writer, assisted Rev. Harley Yates in the services at the Church of the Brethren, Sunday, May 11. This was a large gathering. The family is historic. He had an uncle who was the first burial in the Fairview Cemetery, back in 1852.

W. R. Deeter.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 22, 1947

GOOD HABITS TO BE ENCOURAGED

Scripture: Psalms 1:1-3. 27:4

For The Leader

TOO many times we are tempted to discourage the evil things in life and overlook the encouragement of the things which we should do. This topic tonight is on the positive side. We want to refresh our minds on the things which, if we do them, will make us stronger, happier and more useful in our Christian life. The Word of God encourages us to do this. It sets forth many teachings which will help us develop ourselves into the kind of a person which we should be. There are many good habits which we can develop that will take the place of any evil habits which might be lurking near.

DISCUSSION

1. **ELEMENTAL GOOD HABITS.** Of course, we should all have good eating and sleeping and health habits. The physical must be taken care of and kept in good condition. Even though we are primarily spiritual beings, we dare not neglect the physical. A certain young man wanted to be a minister, so he went to school. Having little money, and wanting to get through school in less than normal time, he sacrificed on meals and sleep. The result was, that although he was trained to be a minister, he had so ruined his body that he was physically unable to do the work required of a minister. God does not ask that of us. He does not ask us to do more for Him than we physically can. It is a sin if we do things which ruin us physically so that we are unable to do our best service for Him. So good habits of physical living are to be encouraged.

2. **THE GOOD HABIT OF ATTENDING CHURCH.** The Psalmist gives testimony as to his opinion on attending the services of God's house. He said it is the one thing which was uppermost in his mind. Would that today we Church members would develop such a good habit. There are those people to whom the Church is uppermost in their minds. And they are the faithful and the loyal workers in the Church. And why shouldn't God's people develop this good habit? For it is a command of God. It is the place of spiritual feeding. It is the symbol of security and peace. David wanted to dwell in the house of the Lord because therein he could behold the beauty of the Lord, and could learn of the Lord. It is a good habit for us.

3. **THE GOOD HABIT OF A GODLY WALK.** It is one thing to be opposed to sin and the world. It is another good thing to walk not in the counsel of the ungodly. It is possible to walk among men and live with them, seeing their sin, and hearing it, etc., without literally walking in their evil counsel. We have to live in the world, but we don't have to be led astray into it. There are many

people today who are succeeding in walking as God wants them to walk. And they are perfectly normal and healthy and happy people. We can all develop the good habit of a Godly walk each day.

4. **THE GOOD HABIT OF PRAYER AND BIBLE READING.** None of us would admit that we were careless in Bible reading and prayer. Yet, perhaps our faces would be red if we were asked if we have actually been as faithful as we should. We know we should do these things, but they are done mostly when they fit in. We have yet to develop the good habit of daily Bible reading and prayer. It can become a good habit, just like eating three meals a day. And Bible reading and prayer are every bit as important as eating your meals.

5. **THE GOOD HABIT OF A GODLY EXAMPLE.** Strength goes out from our lives into the lives of others when we have the courage to do the right thing. If you lived today as a true Christian young person, you have given strength, by your example, to some one to live as you did. You can even help older people to live better. And even you can encourage your minister to live more righteously, and help him to preach better if you will live the kind of a life he teaches you to live from God's Word. There are few things which encourage a minister more than to see his ideals and thoughts which he gives from the Bible, lived by the people who hear him.

6. **THE GOOD HABIT OF SERVICE.** According to the Psalmist, if we dwell in the law of the Lord, and follow His way, and forsake the way of the unrighteous, we shall find success. What we do shall prosper. So we should develop the good habit of serving Christ with what we have. The Church needs loyal, willing young people for its work. Always develop the habit of being a willing vessel for service. You have a work to do for the Lord. Souls are to be saved through your efforts. Are you willing to live and serve, that when the calls of service come, you will be ready to answer yes?

QUESTIONS

1. Can you think of any more good habits which should be encouraged? Make a list of them and put them into practice.

2. What do you think of the theory that enough good habits will crowd out the bad habits?

3. Can good habits become as well set in our lives as bad habits? Explain.

SUGGESTED PROGRAM

(Now is the time to start holding your programs outside; on the church lawn, on the front steps, in a near by park, or some special local place.)

- Gospel song service
- Silent prayer and meditation
- Singing of choruses
- Scripture lesson
- Topics, discussion, and questions
- Special music
- Offering and business
- Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

MY SOUL IS ALL I HAVE

I am resolved I will not be
The dupe of things I touch and see—
These figured totals lie to me—
My soul is all I have.

Illusive cheats are goods and gold,
These chattels that I have and hold
Are prey of moth and rust and mold—
My soul is all I have.

A builler I, but not with stone;
The self I am, not flesh nor bone,
My house will dure when stars are gone—
My soul is all I have.

For me to traffic with my soul
Would make me brother to the mole;
The whole world's wealth were but a dole—
My soul is all I have.

I must have care I do not lean
Toward what is sordid, false or mean;
For, should it slip my hand, what then?
My soul is all I have.

—T. O. Chisholm.

EVALUATING A HUMAN SOUL

Scripture: Mark 8:34-37.

Suggested Hymns: "Have You Counted the Cost?" "What Would You Give in Exchange for Your Soul?" "My Soul, Be on Thy Guard," "My Soul in Exile," "Jesus, Lover of My Soul."

Leader's Prayer

Seed Thoughts for Discussion:

WHEN the sun, moon and stars have grown cold the soul will be somewhere out in eternity—in Heaven or Hell (John 5:28, 29). The soul is wonderfully and fearfully made (Psa. 139:14). It is such a delicate instrument that no human hand can touch it (Matt. 10:28). If your soul gets out of balance, it cannot possibly be adjusted by human power (Mark 2:7; Eph. 1:7). It is silent in its working, but with majestic might may put to nought the mightiest powers of earth (Matt. 16:24, 25). When death calls it is with one great leap the soul spans the chasms of immensity beyond the farthest star (Eccl. 8:8; 12:7). No time can call it aged, and no fire can consume it (I John 2:17; Mark 9:43-48).

The human soul can do one thing that no other possession of human life can possibly do, and that is to secure peace, rest and comfort in its search for God (Psa. 34:4; 62:1, 6). All the things of earth pass away, and we

also leave them upon our exit from this planet (Eccl. 1:2; Luke 12:20). But the soul can claim the inheritance of an eternal life with God (1 Peter 1:3-5). Why exchange a soul that may be successful in its search for God (Jer. 29:13) for a fleeting and dying world? Astronomers tell us that within the present generation at least a score of worlds have disappeared from the universe. Where have they gone (2 Peter 3:10-14).

Exchange a soul for a perishing world! Better to lose this world and to gain one's soul! The devil falsely promises us the whole world. But not even a millionaire ever succeeded in gaining even a millionth part of the world in exchange for his soul. He dies in spite of his millions!

Lesson Hymn: "It Is Well With My Soul."

This hymn was written by Horatio G. Spafford, a former banker in Chicago, upon the failure of his bank, and sustaining the loss of his wife and three daughters while they were on an ocean trip.

Another hymn suggestion is "My Father is Rich in Houses and Lands."

Volunteer prayers.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 22, 1947

THE TRAGIC END OF A NATION

Lesson: II Kings 25:1-12

THE END of what might have been a great kingdom came rapidly when once it was to be brought to its doom. We have the full story of the fall of the Southern Kingdom told graphically in these twelve short verses in Second Kings.

Note, if you will, the terse way in which the story is told: The city is besieged; forts are built around it; a famine prevailed; the city was broken up; the men of war fled; the king went the way toward the plain; he was overtaken; his sons were slain before his eyes and then his eyes were put out; the house of the Lord was burnt, together with all the houses in Jerusalem; the walls of the city were broken down; the people were taken captive to Babylon; the poor of the land were left to be vassal vine dressers. Thus ends the story of the Kingdom of Judah.

And why? Where was God all this time? Why did He not help them? Had he forsaken them in their time of need? Read the text again—these twelve verses—do we find the name of God mentioned; or a prophet, a messenger of the Lord? No! Do we find the people calling on God for help? Not once! Go back just two lessons and read the 16th and 17th verses of II Kings 20. We can add the words to complete the story by saying, "And it all came to pass."

Let us say again that it did not happen because God

saw fit to have it prophesied. Rather it was prophesied because God KNEW it was going to happen.

After all every act in life is the result of something which has gone on before. As we go back to trace the cause of this final closing scene in Israel's national history, we find that one word stands out boldly through the years—that word is "disobedience!" Yes, the people failed to accept God's word and heed it. The result was self-evident.

It might be well for us, as Americans, to remember this. Read again the Golden Text: "Righteousness exalteth a nation, but . . ."—and how much is bound up in that word "but." We are prone to say, "All this had to do with the history of the Israelitish people. What has it to do with us?" Well, righteousness is righteousness, and sin is sin, whether it be in the Kingdom of Israel or Judah, or in the American nation.

Just remember this—God always has the last word.

Travel Flashes

Long Trips

I HAVE not ceased traveling. The "flashes" come about as fast as space is available in our Evangelist, I guess. I do travel, though the Long Distance trips are all embryonic lately. Often, I re-travel the long distances of other days in memory or conversation with others. It is a good pastime. The advertisers like to portray their advantageous vacation places and opportunities, and one can have a good time visiting them by proxy in scenic folders. Try it if no better way offers itself. But long trips are becoming short ones in these days of the obliteration of space when speed records are being broken almost hourly. Space is vanishing and some time, "time will be no more." Rev. 10:5. It will be Eternity.

Short Trips

Then, there are the short trips we make daily. To the store and back, to the office and back, to the field and back, to the garden and back. These, too, can be made interesting and fruitful if we will embrace the opportunities they offer: of being friendly to people we meet; of seeing benefit and beauty in the things about us: the beauty of a sunrise; (if one gets up early enough); of the grass-covered fields, never more luxuriant than this spring, it seems; of myriads of blossoms and flowers, of the birds, the herds of cattle, flocks of sheep, or even the wild life that startles one by its sudden emergence from nowhere and swift disappearance to its lair of safety; by the landscape widening or narrowing as we travel and all around us, reminders of the unfailing promise that "seedtime and harvest summer and winter shall not fail," made in the very beginning and never yet otherwise. Gen. 8:22.

To County Seats

Carey, Ohio, where I have now spent much of the past six weeks, is the center of a group of County Seat cities. I've seen too many to list them. But each Sunday this month, I pass through one to get to Fremont, Ohio, where I am supplying the Brethren group in their morning service. In the evenings, I have been supplying for a sick

pastor in this city. I am having a fine experience among a people almost the opposite of the suavity of the Dunker Spirit; their "amens," groans and hallelujahs are quite a departure from the quiet calmness of our people; and their commendations are a still further elaboration of their approbation to say nothing of the surprise in the size of the "gift of appreciation." It is a matter of great satisfaction to get a sizeable "gift" after a year's experience of expenditure and outgo. Ohio has a lot of fine County seats and good people.

"A Twister"

Perhaps many Ohio readers have heard of the "twister" that came to my old home County seat, Findlay, Ohio. Today I visited the site. It is one of those strange, inexplicable things that happen in various places this Spring and all others. It is the second in this county in say, six years. In each case it images the hopping around of a huge monster of fiendish portent that leaps from one side of a road to the other as it hits some farms and misses others; rakes some buildings to the ground and leaves others in their midst; destroys some farmer's crops and stock, and leaves others. One of my brothers did not hear the storm at all; sleeping in his bed not 200 feet away he was awakened by the bellowing of his cows to discover that his barn had been crashed down upon them killing horses, and other stock while his next neighbor was entirely missed and the next had an orchard entirely uprooted. That one followed U. S. Route 30, for many miles now on one side and now on the other. Why? Who knows? This last one followed U. S. 224.

The Findlay Storm

It happened about 4 P. M. Fifteen miles away, I noticed the strange clouds in the heavens and heard the rumble and thunder and told the folks at supper that they got something over there. A farmer today told me that his wife had seen the funnel-shaped twister eight miles away, in the opposite direction. Looking at the debris of about thirty Trailer Homes today, I said to myself, "Well, within eight miles is close enough." If one believes in demons, mighty and powerful as fable and magic pictures them, or as our Bible describes them, one can easily be convinced that one came that day. Job ch. 1, 2: Mk. 5:12, 13.

The city was almost, if not altogether untouched. Yet this Trailer Camp was within one mile of the city. The extent of the storm onward was two miles. Yet of all these trailers, only one escaped total or terrible wrecking. Several were crushed; some with wheels in the air, lay on their tops; others jammed together as freight cars in a wreck; trees blown over them, uprooted, limbs strewn around and the fields in the path of the storm filled with debris, with boards and sticks driven into the ground as if purposely. Why just this Trailer Camp? Perhaps that is the question more on the lips of these unfortunate folks than any other; but one has to wonder if they'll remember that "all things can work together for good to them that love the Lord?" Or, will they simply accept the help that comes to them as from human goodness? Churchman that I am, I was glad to see that it was the church that was prominent in the work of relief which came swiftly and helped efficiently.

Look Up

Jesus said that tribulations were intended to help us

look forward to the time of redemption. Luke 22:28. Many people scoff at the mention of such a reference. But such are they who know not God nor His ways nor His word. Even Jesus "learned obedience by the things which He suffered." Heb. 5:7-9. He had a human body which needed to be mastered and we have to learn how to do it if we accept the teachings above; not by frivolity and frolic and fun, but by suffering. He "works in a mysterious way, His wonders to perform" and we need to learn to interpret His ways and to explain them to others in the light of that revelation. He is a present help in time of trouble and we need to learn it somehow. "No chastening seemeth to be joyous but grievous"; but afterward, we may discover the "peaceable fruit of righteousness," if we trust Him and try to discover His ways—even His chastisements. Heb. 12:10, 11. Once people were complaining about the puzzling weather quite grouchy when a man noted for the paucity of his words said simply: "Why, we've always had a crop yet." We did that year and every year since. Look Up! The "time of redemption" is nearer every day.

Charles A. Bame.

Young Men and Boys' Brotherhood

Program for June—

(Furnished by Rev. N. V. Leatherman)

At the time appointed for the meeting let the president tap his gavel, just loud enough to secure the attention of all members present. Then let him begin the Scripture Order, where each officer and Commission chairman quotes his appropriate verse of scripture, and all conclude together by quoting Luke 2:52, after which one of the boys or all in unison give the Brothers Ideal.

Suggested hymns: "This is my Father's World," "Come Thou, Almighty King," "Guide me, O Thou Great Jehovah," "Blest Be the Tie," and "Our Brotherhood."

Season of prayer: Let as many as will lead in short prayer. Encourage the more timid by preparing short written prayers.

Short Bible Lesson: Subject, "God Is Love."

1. Question: How do we know God loves us?

Answer: a. Because God gave us the Bible (II Tim. 3:16)

b. Because God makes people good. (Titus 3:5)

c. Because God protects His children, through parents, teachers, preachers and others. (Psalm 104:27, 28)

d. Because God provides for all His children: food, clothing, homes. (Ps. 10:10-14.)

2. Question: How do we know God is love?

Answer: a. Because the Bible says God is love. (1 John 4:8)

b. Because all that He does shows His love. (1 John 4:7)

c. He gives us life because He loves us. (John 3:16)

3. Question: How does God best show us His love?

Answer: a. By giving us Jesus. (John 3:16)

b. God loved Jesus very much. (John 15:9-10)

c. Jesus was always with the Father in heaven. (John 1:1)

d. Jesus was also God. (John 1:1)

e. Jesus was always good like God. (1 John 3:5)

f. Jesus came to save us. (Matt. 18:11)

NOTE: There is no greater motive for right and holy living than this abiding consciousness that God loves us. There is no greater deterrent to wrong doing than a fear of abusing God's love for us. This may be illustrated by comparing our love for our parents or our best friends. Therefore our task is to keep this idea of God's great and good love before ourselves and one another constantly.

THE BUSINESS SESSION:

The best part of any business session is to have some business to do. Let it not be, much ado about nothing. Let all things necessary to be done be considered important. But let all things be done decently and in order. Therefore we should be learning and practicing correct parliamentary procedure.

RECREATION:

While recreation is secondary in our purpose, it is all the more essential then that this feature of our program be well planned and executed. The nature of the program should be regulated according to the place of meeting.

Go—our Lord goeth to man's petty judgment,
Bearing His cross in the midst of His foes;
Let us go forth to Him, mocked and derided,
Bear His reproaches, and share in His woes.



News From Our Churches

GOSHEN, INDIANA

Some time ago we had Dr. W. I. Duker with us for a week of special meetings. I had heard Brother Duker speak to various groups and organizations before he came to us and his messages had always been excellent. I expected the same from the Goshen pulpit and he did not disappoint us. His messages were Biblical and spiritual and did us much good in building up the spiritual life of our congregation. His messages also brought conviction to the hearts of the unsaved and at the close of the week eight people were welcomed into church membership. Six came by baptism and two by letter. Three children from non-church homes also made the good confession but have not been baptized. Since Dr. Duker has retired from teaching it is possible for him to render this type of ministry in our churches. We appreciate the fact that his Milford congregation was willing to share him with us.

One of our own men, Harold Hummel, conducted the inspirational congregational song service each night during this week. His directing was all that anyone would expect of a gospel song leader. I am sure he would be glad to assist other churches in a similar way, especially those within 75 miles of our city. In assisting such churches he would continue to take care of his work in Goshen each day. Officials, musicians, guest musicians, and the membership in general gave excellent cooperation to make these meetings a success.

Readers of "The Brethren Evangelist" get news from Goshen in Brother Vanator's "Interesting Items" column quite often. But we wanted to enlarge on references to these meetings, hence the above. We appreciate every phase and feature of our church paper.

H. H. Rowsey.

UDELL, IOWA

It is time to report some news items from the little Mission Church out in the Corn State. We are still carrying on the work of the Lord both as pastor, and "Chaplain of the Community," as some call us.

Just recently we compiled our District and National report. Some things are commendable, and others might have been better. Our average Sunday evening attendance for the year was twenty-five, plus. Not half bad.

We manage to keep even with the world financially, and are still adding to the building fund. The church building must have some attention this summer or early fall.

The Loree, Indiana, Brethren did a nice missionary act for us by sending seventy-five hymn books, because our need was apparent. Rev. C. Y. Gilmer had something to do with the project. Thanks to him and the Loree Brethren. We gratefully appreciate your generosity and help.

The pastor visited seven different lumber yards to find materials to make book racks for the backs of the pews. We have made them and stained them and the seats. Now the new books can be cared for properly. The expense was met by personal gifts by members and friends.

The month of May has been an extra busy one for us, weddings, funerals, Vacation Bible School, etc. We had a Community Vacation Bible School, starting with seventy-three "kiddies" enrolled, and by Thursday had eighty-four in attendance. We closed with a big program on Friday evening.

The Woman's Missionary Society planned a Community Mother and Daughter supper and program. The occasion was held in the school auditorium with fifty-eight present. Mrs. Thompson of Moulton was the guest speaker.

We enjoyed having Rev. and Mrs. Elmer Carrithers with us on May 25 for the morning service. They promised to come again one Sunday in June. We hope they may take up the work here later on. We think they would fit in nicely, as we hope to close our work with these people next fall. Just as the Lord leads, we hope to obey. If He desires that we continue our services in the ministry the way will open for more years of service. We are on our thirty-fourth year in the work. My health has been good, and Mrs. Deeter is recovering nicely from her long period of inability, for which we praise the Lord.

We are still called upon to help in prayer and consolation from folks from far and near, thus our mission of service reaches far beyond our borderline of localism.

We made over sixty-five calls in May besides all the extra things that have come our way as a mission pastor. However, we are most happy when we are most busy. The home fires are kept burning each week.

May the Lord's blessing be upon all the faithful ones out yonder in fields for the kingdom.

W. R. Deeter.

Wedding Announcement

LONGLEY-McCANNON. Miss Marietta Lou Longley, daughter of Delta and Mary Longley, and Mr. George S. McCannon, son of Guy and Minnie McCannon, were married at high noon at the home of the bride on Sunday, May 5, 1947. Guests and near relatives numbered near thirty.

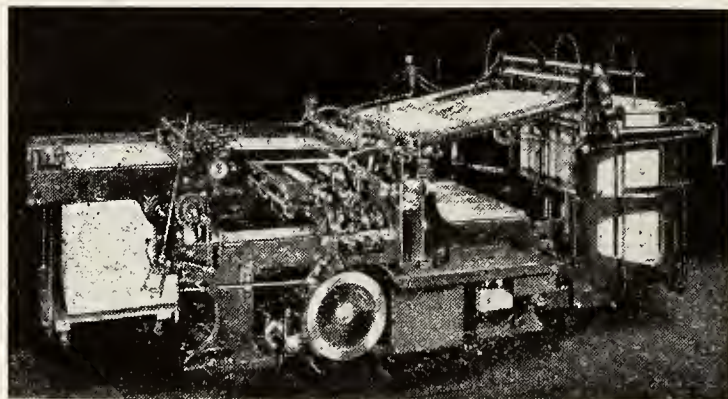
Both of these young folks are Baptists, but the bride's mother is a Brethren. The couple went to housekeeping near Nevada, Iowa, the next day. The groom recently returned from overseas.

May the Good Lord bless them good.

W. R. Deeter.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges \$6,024.16
Yet to be raised, not less than \$8,975.84

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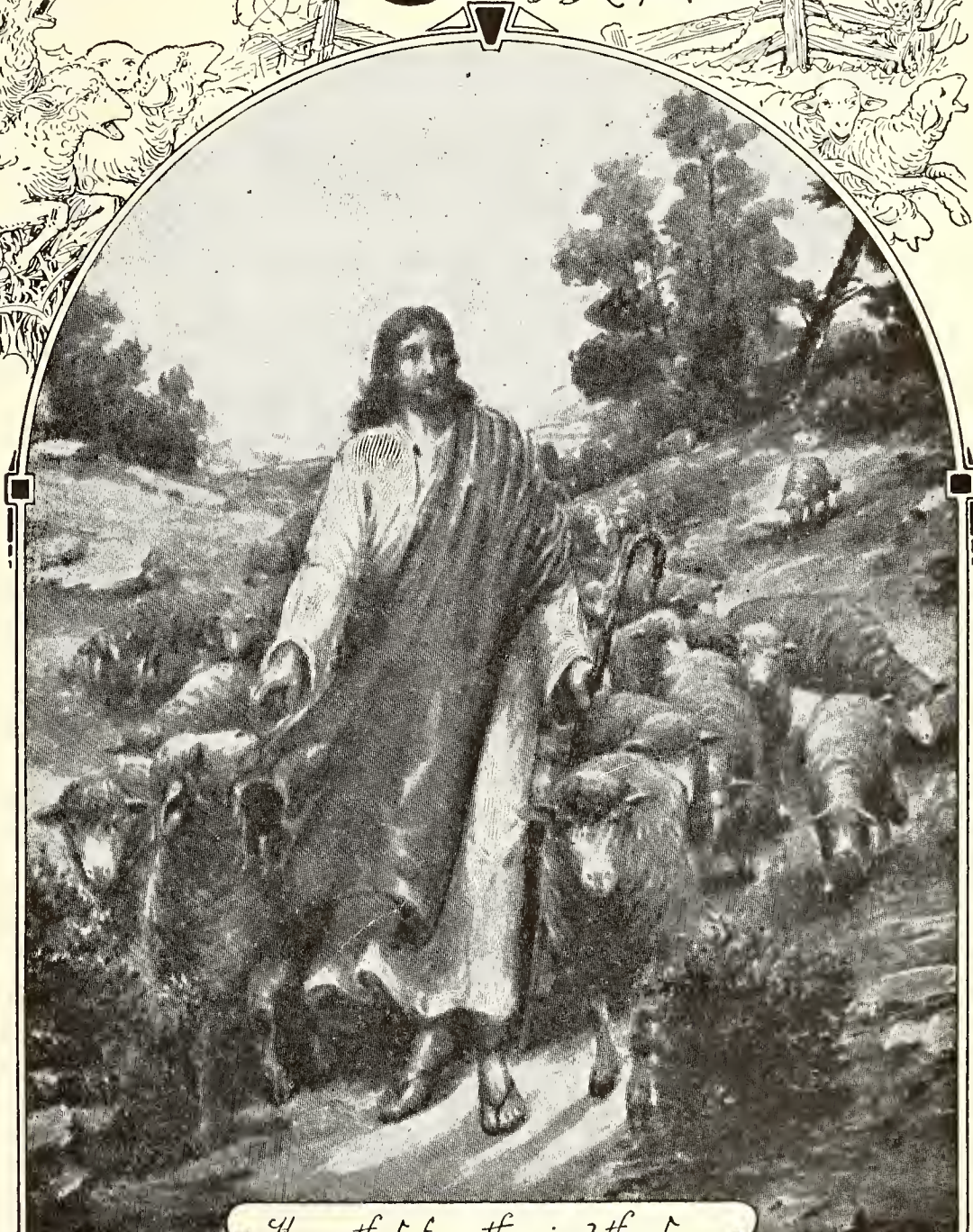
The Brethren Evangelist

Official Organ of the Brethren Church

Feeding or Clubbing?

E. A. Keaton

Summer
Camps
are the Source
of Feeding
Send Your
Young People
NOW
So They Won't
Need Clubbing
Later



He goeth before them, and the sheep follow him: for they know his voice. John 10:4

Camps from June 12 to August 9

Vol. LXIX No. 25 June 21, 1947

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INTERESTING ITEMS

Ashland, Ohio. We are glad to report that Brother W. C. Benshoff is "back on the job" and preached a very excellent sermon on Sunday morning, June 8. The evening service was in charge of Dr. L. E. Lindower, who headed up a very interesting "Songspiration" service, using Frances R. Havergal's hymns as the basis of the service. We trust that Brother Benshoff will continue to improve as rapidly as he has in the past few weeks and will soon be able to assume the entire burden of the work. Continue your prayers in his behalf.

Milford, Indiana. Word from Brother W. I. Duker tells us that he has moved "bag and baggage" to Milford, where he is pastor of the Milford Church, and has been for the past number of years. So change his address from Shipshewana Lake, Indiana, to Milford, Indiana. He says he is "settled" and that he "ain't a goin' to move no mo'." We don't blame him much.

Cheyenne, Wyoming. In a recent communication from Brother Frank W. Garber, pastor of the Cheyenne, Wyoming, Brethren Church, he tells us that they are getting ready to build that long expected building. He says, "We are quite busy these days getting things ready to build the church, as it now looks like we would soon have a 'go ahead' from the government. We have the permit from the city Council and are ironing out last minute details. We probably will not be able to get all the material we will need to entirely finish the job, and too, we may have difficulty finishing the upper part, for the need of more finances; but we plan to enclose the whole building and finish the basement for use at present. This will give us the much needed room, and we hope to finish the balance, free from debt, early next year. Then we should be off to a good start. Add your prayers to ours for the work."

Masontown, Pennsylvania. Brother Freeman Ankrum reports that while sickness cut the attendance at their Daily Vacation Bible School, the average for the week was seventy. The school was well manned by a fine teaching force and steps are being taken to train a number of assistants in such a manner that they will be able to take over the regular task of teaching as the years go by.

Brother Ankrum also reports that the brick work on the new parsonage has made good progress.

Cerro Gordo, Illinois. We note that Brother Charles E. Johnson is back in his pulpit again and has so far recovered that he is planning on a revival of the Sunday evening services.

Nappanee, Indiana. We glean the following from Brother Bowman's bulletin of June 8: "The contractor says it will take eleven feet more to reach the top on the New Church Building." Then comes the roof. It seems that Nappanee has had a long, hard struggle to get this building up, but it will come some day soon.

Elkhart, Indiana. A Daily Vacation Bible School was held in the Elkhart church from June 9 to 20, with a demonstration night on June 20, at which time a display of the things accomplished was scheduled.

Brother King announces that June 22 has been set apart as "Bride and Groom Day."

In the absence of Brother King, who was holding a revival meeting at Huntington, Indiana, the speaker for the morning service of June 8, was Rev. George C. Pontius, pastor of the North Liberty, Indiana, Brethren Church. The evening program was in charge of the Young People of the church, with a sound film being shown.

A New Book that is well worth our study. The editor is in receipt of a new book, entitled, "Some Notes on The Alcohol Problem" by Deets Pickett. As we have had opportunity to scan it, we think it is a book that is well worth consideration as a text book on the Alcohol Problem. The chapters are as follows:

Alcohol, What is its effect on Man?

The Scientific Temperance Movement, Yesterday and Today.

Why Do Men and Women Drink?

Where Do We Find the Drink Problem?

The Problem of the "Excessive Drinker."

(Continued on Page 9)

The Editor Thinks Aloud

Fred C. Vanator

A STRANGE DIET

SOME time ago Brother Dyoll Belote sent the Editor a clipping from the "Christian Advocate" entitled, "Did You Ever Eat Roast Minister?" We felt that it might very well fill our "Thinking Aloud" column this week, and might do us all good to have a "Taste," not of minister, but of the clippings.

The Editor thought about it, and now it is your turn to think. Here it is:

"It has been said that in some church homes the people frequently have roast minister (even roast superintendent) for Sunday dinner.

"That diet is not limited to people who occupy the pews. Some ministers dine frequently on roast predecessor. The church was in a dangerous condition when the present pastor took over. Something was wrong with the finances, the music was not good, the congregations had reached a low, young people had left the church, and a hundred inactive members could not be found. It would appear that the church has survived, not because of its ministry, but in spite of it.

"Of course, it is the genius of Protestantism that every man does his work in a different way. It is rare that two ministers, one following the other, will use the same methods, and yet these differences are frequently the foundation for a whispering campaign which is destructive. In many cases the lay people add their contribution to such a campaign. Perhaps they had no particular fondness for the former pastor, and they are willing to pass on a word or two about him. It often goes something like this: 'When Reverend Blank was here—would you believe it? he did so and so. The church was quite run down. But since you came the congregation has increased fifty per cent.' The new minister can be fairly sure that some critics—perhaps not the same people—will have similar things to say about him after he is gone.

"A certain lay woman had the following comment to make about this habit of 'roasting the minister' at the dinner table. 'I have often thought that we lay women and laymen do more harm to the church through the conversation at the Sunday dinner table than at any other time during the week. I have been guest in homes when the discussion was the Sunday morning service: the minister had made some grammatical error, the music had not suited us, somebody's hat had been in our way so we could not see properly—simple things like that. But such conversation is demoralizing the lives and minds of the youth of our church who may be thinking in terms of putting their lives where they might be of the greatest service.'

"All this talk about ministers, whether done by laymen or fellow-ministers, is practically a total loss. If we would expend the same amount of effort in endeavoring to solve the problems we face, we might reach some solution. Those who are entrusted with the staggering responsibility of

preaching—and practicing—the gospel cannot afford to eat roast minister. Such diet will poison them and the church."

We say "Amen" to everything that is quoted above.

Think it over!

Business Manager's Corner

George S. Baer

PINCH HITTING

WHILE Brother Baer is attending our Indiana District Conference this week, we are taking this opportunity of "pinch hitting" for him in this column. Not that we can say what is on the mind of our good co-worker, but, having handled his column through proof reading, we have a very good idea of what is on his heart.

Brother Baer is very earnest and sincere in his constant pleading for a "Greater Publishing House—If We want It Badly Enough." Both of us know the need; we see it daily. Both of us are conscious of the fact that there are many, many others of the same feeling regarding that need. And, too, we are not unmindful of the many helping hands that are constantly held out toward the Publishing House. But our constant prayer is that this great need may be met by material expressions as well as by cards and letters. And they do come, but much too slowly. Let's all do something about it!

Some Books for Your Church Library

"How to Lead a Bible School" by W. Edward Raffety—Friendly Talks with the Superintendent. \$1.25.

"The Sunday School Handbook"—James DeForest Murch, paper, 35c.

"The Adult Bible Class Teacher and Leader"—Charles W. Brewbaker, paper, 60c.

"Personal Evangelism"—C. J. Sharp, A Guide and Handbook in Soul Winning, paper, 50c.

"Pocket Bible Handbook"—Henry H. Halley.

"A Dictionary of the Bible"—William Smith, \$2.50.

"Vacation Bible School Handbook"—Wm. Verner Nelson, paper, 60c.

"Christian Endeavor Essentials"—Stanley B. Vander-sall, paper, 60c.

"Rites and Ordinances," Being the writings of Alexander Mack, Sr., paper, 50c.

"The Days We Observe"—William H. Leach, 65c.

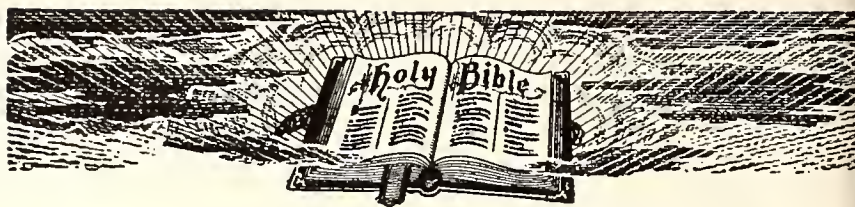
"The Use of Candles in Christian Worship"—William H. Leach, \$1.25.

"A Workable Plan of Evangelism"—Dawson C. Bryan, \$1.50.

"Social Recreation Primer"—Bob Tully, \$1.00.

"Home Builders of Tomorrow"—Warren D. Bowman, \$1.00.

The Bible Speaks



"The Bible Speaks About Satan"

Rev. H. E. Eppley

IF ONE possesses a thorough knowledge of electricity and uses utmost care this dangerous but useful current may be handled with a minimum of damage. A more thorough knowledge of Satan and the exercise of greater care in relation to him and his conduct will lessen spiritual danger. The Bible is final authority and speaks. What does it say?

He sinned from the beginning. I John 3:8. "He that committeth sin is of the devil; for the devil sinneth from the beginning." He deceived the first parents. Gen. 3:1, 4, 6. "And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the serpent said unto the woman, ye shall not surely die: And when the woman saw that the tree was good for food, etc., she took of the fruit thereof, and did eat, and gave unto her husband with her; and he did eat." He tempted the Saviour of men. Matt. 4:3, 6, 9. "If thou be the Son of God, command that these stones be made bread. If thou be the Son of God, cast thyself down; if thou wilt fall down and worship me." He hinders the gospel. Matt. 13:19. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." II Cor. 4:3, 4. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." Caution. II Cor. 11:14. "And no marvel; for Satan himself is transformed into an angel of light."

His relationship with and influence upon the wicked may be gleaned from the following scriptures. The unsaved are his children. Matt. 13:38, 39. "But the tares are the children of the wicked one; The enemy that sowed them is the devil." Acts 13:9, 10. "Then Saul, filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilties and all mischief, thou child of the devil."

The lost turn aside after him. I Tim. 5:15, "For some are already turned aside after Satan." The wicked do the lusts of Satan. John 8:44. "Ye are of your father the devil, and the lusts of your father ye will do." The unsaved are possessed by him. John 8:44. "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." Acts 5:3. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the land?" The lost are blinded by him. II Cor. 4:4. "In whom the god of this world hath blinded the minds of them which believe not." The wicked are caught in the snare of the devil. I Tim. 3:7. "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." II Tim. 2:26. "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." The unsaved will finally share the punishment of the devil. Matt. 25:41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

What does this arch enemy of God and man have to do with saints? Look and see. They may be tempted by him as Jesus was. I Thess. 3:5. "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain." He may sift as wheat. St. Luke 22:31. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." He should be resisted by all saints. Jas. 4:7. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." I Peter 5:8, 9. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the Faith." Born again ones must be armoured against Satan. Eph. 6:11-16. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not

against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness: And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (of the evil one.)

This enemy of God and man has been conquered by Christ. Christ conquered him in the temptation. Matt. 4:10, 11. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." Christ triumphed over Satan in the casting out of devils while in the earth in fleshly form. Luke 11:14, 20. "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake, and the people wondered. But if I with the finger of God cast out devils, no doubt: the kingdom of God is come upon you." Christ conquered Satan by empowering others to cast out devils. Mark 3:14, 15. "And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sickness, and to cast out

devils." Luke 10:17, 18, 20. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The Lord completed his conquest of Satan at the cross. Col. 2:15. "And having spoiled principalities, and powers, he made a shew of them openly, triumphing over them in it." Heb. 2:14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The end of Satan is eternal punishment in unquenchable fire. Matt. 25:41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Rev. 20:10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Thus the Bible speaks about Satan. Other references could have been added but these will be sufficient to expose him; to warn saint and sinner alike concerning him; and, to show his final destiny.

—Mansfield, Ohio.

Is It Possible To Have A Revival Today?

Rev. S. E. Christiansen

A FELLOW PREACHER, a reputable evangelist, after a dinner meeting, said to several of us ministers, "The way of evangelism in the days of Finny, Moody, Torrey, Chapman and Billy Sunday are past, and the sooner we learn it the better for us." He said also that a greater amount of planning and preparation are needed for the people are harder of heart, and less concerned about their soul's salvation. His plans were largely those of teamwork and through a larger organization, and they were heartily received as practical and much needed.

This plan may very well be suited to a Federation of churches, or to a Union Evangelical effort, but where would our scattered small churches come in, is the great question confronting the average Brethren minister. I wonder if we would really practice and depend upon the old Bible principles, laid down by the Psalmist, Ezra, Isaiah and others as well, as the way most earnestly pur-

sued by the evangelists mentioned above, we would not do far more?

I, for one, believe that we can have a real revival if we want it badly enough and are willing to pay the price required. We know that for several years that deep longings have been in the hearts of Christians for a God-sent revival and that much prayer and heart searching has been done. Some Christians are perplexed over the condition, while others say, "Don't you know that this is the time of apostacy?" I can only say that I do know that we are in the period of a falling away from Christ by many of His followers. However, even if we are in a falling-away time, we, who are warned of this period and have been taught by the Scriptures how to be faithful, have no excuse for being lax in Christ's service, nor to set our ship adrift. Let us get hold of the oars and row for our lives. The Laodicean period may be here, but we have no excuse in being in a Laodicean condition.

What, then, must we do to have a Revival?

Read Psalm 85:4 and 6. Here is a soul pleading with God. Will we also say as in the Psalm, "Turn us, O God of our salvation . . . Wilt thou not revive us again; that thy people may rejoice in Thee." Let us turn to Isaiah 57:15 and read, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones." I do believe that God will do as much for His children today as He did for Israel. Don't you?

A revival may start with the revival of one or more persons, and these in turn, by the Spirit of God, who will work out through them the way of salvation. Jesus lived and taught His disciples the way. The disciples taught others. Will we do the same? Jesus' prayer for and His work with His disciples was for the purpose that they might be of one accord, with one mind to carry out His will among men. This I think to be the **first step in starting a revival.**

The unity of purpose and with a mind to work together in lifting the Lord Jesus before a lost world are qualifications that will help us to please God who united and endued the disciples with power, and who will do the same thing for us if we will meet His conditions. Let us ask God, as we come before Him in prayer, if He will approve of the life we now live in the world for Him. We are either promoting or hindering the Holy Spirit's work, and God will show us if we are building for Him or dividing His work.

How may I be building or dividing God's work, His Church? By not obeying His command as it is found in Matthew 5:23 and 24: "If thou bring thy gift to the altar, and there rememberest that thy brother has ought against thee, leave there thy gift before the altar, and go thy way. **FIRST** be reconciled to thy brother, and then come and offer thy gift." God looks at our heart's condition before He can accept our gift. (No matter how great or small this may be.) The right condition of our heart with Him depends on our feeling and acts toward our brethren. Our offering will remain on earth like that of Cain. God will not receive it until we obey Him. An offering may be praised of man and never be noticed of God because of the offerer, not the offering.

When did you see a real Holy-Spirit-moved revival, when your heart was lifted and you were filled with joy and thanksgiving for the lost that were saved? You did not murmur or find fault. You sang, "He loves everybody; I do too." The love of God was shed abroad in your heart. You knew it and so did everybody who knew you.

Why did this love cease? Was it because at that time we were "tendered" toward God and confessed our sins, shortcomings and failures? Now we feel that we are ashamed to confess these sins, shortcomings and failures; and we try to hide them. But from whom do we try to hide them? We cannot do so from God. If it is to hide them from man, it is just a sham. So let us go to our knees before God and tell Him, "O Lord, I'm standing in the need of prayer. Help me to be prepared for a revival, and, O Lord, **begin it in me.** If I am seeking for selfish glory, kindly open my eyes that I may see, and that I may repent of this evil and become of service to Thee."

In days gone by we may have enjoyed helping our brother and sister in every way possible and aiding them in the service of the Lord in the church. But today we shrink a little, we have not that freedom. Therefore let us lay our all on the altar. We can lay half of it, or nine-tenths of it on the altar and be as miserable as ever. That one-tenth we are holding back from confessing or rectifying will wreck the joy of our souls. Let us lay all on the Altar, that we may become the true consistent Christians we really want to be.

This lesson is not easy to learn, but every one who wants to can learn it by cultivating the presence of God when he prays. You do not need to worry about learning this, for when the presence of God is realized, we also know that the ever-searching "Eye of God" is on us, and that helps us both to confess and to pray. Jesus is the Vine. Do we want to be a branch in Him? How close is the branch to the tree? Are we that close to Him? There will come a time when we will wish that we had kept that close. Since no one can keep us from leaning, as it were on His bosom, we find that this is the sweetest resting place and the surest place for an answer.

We pray for a revival and this agrees with the statement of Jesus when He said, "Ye shall be my witnesses." He also urged His disciples to wait for the "equipment"—"The Promise of the Father." This preparation meant prayer and fasting, together with unity and fellowship for the disciples at first. Do you think that it will mean anything less for us today? Brethren, let us try to get ready for God to use us as He used His little church group in Jerusalem, and the early church, for centuries. No one but ourselves can promote this; neither can any stop it but ourselves.

Now the question is:

"Is it Possible to Have a Revival Today?"

I believe that it is possible, if we will give up every known wrong, every sin that doth so easily beset us—and upset us too. If we really will do His will. Then God has promised to revive us. Read Isaiah 57:15. Then read it again and again. Read also Hosea 6:1-3 and 14:7. Will we, like Israel (Ezra 9:8, 9) follow God's directing in order that He may give us "a little reviving?" Our own plans and struggles will fail. Let us meet **God's requirements** and then look to Him for results in the same way as other saints did in days of old. I am sure that God will not fail us. **Will we all on the altar lay?** It is up to us brethren! What will we do about it?

Let us in this present time follow the example laid down by Jesus and His disciples. They waited; they prayed; they looked for and received God's promise. I know that some of you will say, "O, that method will not work today." May I ask, "Did you ever really and honestly try it out?" A revival requires preparation—mainly of self before God and then with man. Why first with God? Because, if we do not love God, our prayer is vain. Without love for God we cannot know Him enough to pray to Him. If we pray, calling on God to help us to have a revival, and God knows as well as we do that there are several things we have left undone, can we truly look for a revival?

A life for God that will lead us to make an unconditional surrender of all that He requires of us personally.

will lead us to do His will toward others without restraint. A true love for God and man will win us favor with both, and this will help us to look for results from God among men. If we love God and love the brethren I do not think that we would have any difficulty in loving lost souls, for this is the nature of God, the Father and God, the Son. This nature is ingrafted into the born-again one and he becomes one with God in Christ, and this should make for no favoritism among those who are in Christ Jesus, nor to the outsider.

My dear brethren, may we search our hearts and see if we in reality want a revival? Whatever be the need in our own life, will we ask Him to help us to become fitted to be an instrument for His use, to be used as He sees fit; that He go with us in a thorough preparation for such service, and that we may be able to render a greater service than in time past.

—Georgetown, Delaware.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

Article II

BROTHER D. L. Miller, writing of the town of Schwarzenau, Germany, "the birthplace of our church," gives us some very important information on the subject. We quote from him as follows:

"The German village of Schwarzenau is one of those quaint, old-fashioned towns that seem quite out of place in the present. It really belongs to the past ages. Its peace and quietness has never been disturbed by the sound of a locomotive. For more than three centuries it has nestled in the beautiful valley through which, like a thread of silver in a ribbon of green, flows the historic river Eider. As we write we are seated on the approach of the footbridge, which is used by the villagers to cross over the stream. My wife has walked along the meandering waters which are as clear as crystal. The gentle sloping banks are covered with grass to the very water's edge. A well kept lawn is not more evenly mowed than the grassy slope to the Eider. Sitting here on the old bridge, with the valley a mile long above and below and Schwarzenau in full view, we have no other picture in mind so beautiful as this.

"Connecting the present with the historic events of the past makes it more sacred. Here at Schwarzenau, nearly two hundred years ago, the dying embers of Primitive Christianity were rekindled and the Tunker Church was organized. Here on the banks of the beautiful stream, doubtless not far from where we write, the Tunkers, eight in number, assembled in the year 1708 and following the example of Christ, they went down into the water and were baptized into the Name of the Father, and of the Son, and of the Holy Ghost, and from there emanated that little band of persecuted believers, exiled from the 'Vaterland' to find a home in the Quaker Colony of Germantown, Pennsylvania."

The First Printing Press

Not far from Schwarzenau is the town of Berleburg, which was a noted center for the Tunkers and the Pietists. (We may speak of the Pietists more fully later.) They, however, came here from many parts of Germany. Among those who came was a printer from Strausburg named John Jacob Hang. He had been awakened and came to Berleburg to enjoy the society of kindred spirits. A printing press was set up for those early Brethren who believed in the use of printer's ink. Hang took charge of the office.

Here in the year 1726 the celebrated Berleburg Bible, with notes, was published in three volumes, a copy of this Bible can be seen in the Cassel Library at Mt. Morris, Illinois. The printing press was afterward sent to America, where, in 1736 it came into the possession of Elder Christopher Sauer. In 1743 he used it to print the first religious paper and the first Bible that was printed in America.

Brother Cassel's Library

History describes his library as being forty feet long in the clear. (Width not given.) It contains over fifty thousand volumes. This includes bound books, pamphlets and documents, besides over a thousand specimens, comprising a complete set of the principal American Almanack from 1714 till 1901, when this information was obtained. Also many ancient magazines and early periodicals of Pennsylvania and America, and newspapers of early date.

Brother Cassel also preserved all his correspondence, which was very extensive. All of the letters sent to him, on whatever subject, are filed away and indexed, so that he could refer to any personal correspondence at a glance. It also contains his many autograph letters of Christopher Sauer, Alexander Mack, Peter Beckner, Conrad Beisel and others of the Fathers of the Church.

Abraham H. Cassel was born September 1, 1821. His father's name was Yelles Cassel through the line of his mother. He was a great-grandson of Christopher Sauer.

Annual Meetings

On this subject Brother A. H. Cassel writes: "I have good authority for saying that in the early times minutes were not kept every year. Neither was the conferences called Yearly or Annual Meetings, because it was not annually, but only when there was occasion for it. The first recollection of one was at the Conestoga Church about 1743, occasioned by Count Zinzendorf, to which George Adam Martin was sent as a delegate. We have no account of another Big Meeting, as they were called, till about 1760 when Christopher Sauer gave occasion for one. But before the time came, matters were satisfactorily adjusted, and the Meeting withdrawn. They were generally called Big Love Feasts, then, if there were difficulties of a general nature and character that the individual church could not adjust, it was adjusted either before or after the Love Feast. But quite often there was nothing brought—so the time was spent in worship. Consequently there was nothing to place on the minutes.

"From 1760 there is no record until about 1822, then a number of special councils were held: 1822—Canton, Ohio; 1835—Montgomery County, Ohio; 1840—Montgomery County, Ohio; September 20, 1845—Elkhart Indiana; September 4, 1846—Washington County, Tenn.; September 23,

1848—Delphi, Carroll County, Indiana; November 22, 1851—on account of of the Far Western Brethren, in the Mill Creek Church, Adams County, Illinois. From that time on, or soon after, church councils became an annual affair, known as Yearly Meetings.”

Christopher Sauer says in his Diary of August 9, 1780, “The laying on of hands on all church officers was practiced in early history of the Brethren Church.”

(To be continued)

The Church Victorious In a Day of Doubt “By The Power of Love”

Rev. Chester F. Zimmerman

THE secret of success of the church today is told in one little word—love. The church is growing because of love. The church is interested in the needs of others because of love. Without love the church would be a helpless, spiritless chaos, lost in this world and the next. Without love there would be no church. The love of God sent the Lord Jesus Christ to the cross to take the punishment for all sin. In love he willingly went. In love we follow in his footsteps, helping, aiding, lifting, strengthening those who need the blessing of Christian help.

Any thinking person knows that the building called the church does not make a church. We have all seen such buildings used for other purposes when the church of living members had moved to other quarters and the brick and stone had become a garage or warehouse. It takes living, loving God-fearing persons gathered with others of like spirit, to be a church. Too long have the externals of religion been stressed. There have been times in the history of the world when the real spiritual side of the Christian way was stressed. We need just such a universal teaching and living today.

It is love that sends the missionary into the far-flung fields of the world to tell about Christ. All men love the common comforts of life. These the missionary forfeits in most cases. He goes where there is an abundance of spiritual and physical sickness. It is love that motivates him. Because of this love we may say with assurance, “The church is victorious in a day of doubt.”

It was once a problem in mechanics to find a pendulum which would be the same length in all weather, and move at the same rate through the heat of summer and cold of winter. The problem was solved. By a process of compensation the rod is made to lengthen in one way as much as it contracts in another, so that the center of motion is always the same and you have the same number of beats on a day in January and a day in June.

There was a like problem in religion: to find a motive, principle of action, sure, steady, unvarying, to move men to righteous and holy living and to noble, unselfish service of God and their fellowmen. The problem is solved by the

Gospel. The motive is found in that love for Christ which is awakened and sustained by the Holy Spirit in the believer's soul in response to that infinite love wherewith he has loved us.

The enriching power of love is beyond measure. An artist painted the portrait of a friend whom he deeply loved, and lavished the utmost care upon it. When finished the friend looked upon it and said, “You have painted my portrait too fine for it to be true.” “Oh, no,” said the artist, “I have only painted it lovingly.” This is the enriching power of love. We have all heard someone say facetiously to another that they had a face that only a mother could love. No matter how plain the features, the love of the mother makes the child beautiful and fair. When Christ's eyes looked upon the sinful woman he did not see what the Pharisee saw. The Pharisee, as he saw her at Jesus' feet, sneered at her as an evil woman of the street. But Jesus, looking through His great love-lit eyes, said unto her, “Daughter!” He told her that the sins were forgiven—undoubtedly because of her faith. She was told to go and sin no more. Of such will be the members of the heavenly host. God is able and willing and ready and anxious to forgive any sin that has been committed and accept anyone in the true and living church. There is no color, class, or age limit, or educational requirement, or any other thing that would keep a man from God if he comes in faith believing. Faith and love, going hand in hand together, have gloriously blessed the believers and the world through them.

Love solves life's problems. Love furnishes the warmth that brings men into fellowship with one another and with God. “They were building a great bridge across a river,” wrote Amos R. Wells in the Christian Endeavor World, “and the structure was carried from both sides to meet in the middle. But the workmen found that when the central span was swung into place, it would not fit; it fell short by several inches. In dismay, they telegraphed the designer of the bridge, and his enigmatical reply merely said: “Wait until tomorrow noon.” Tomorrow noon the workmen found that the sun's rays had expanded the metal so that, section to section, it precisely matched and there was no crack at all, the bridge was one. The hard problems of life will all be solved when we find love having its rightful place in the life of all men of good will.

“Love never faileth” is the voice of the scripture. Knowledge is certain to vanish away. Yesterday's newspaper means almost nothing to us. Its knowledge has vanished away. You can buy old editions of the great encyclopaedias for a small amount. Why? Their knowledge has vanished into greater knowledge. There was a time when man flocked to the city to see the marvelous steam-engine. It is now passing away and many are just heaps of old iron—a few wheels and a few levers, all rusty. Twenty years ago it was someone's pride and joy. All the boasted science and philosophy of this day will soon be old. Only love endures. Is it not good judgment to see that which endures?

The love of our father is always an inspiration to us. A story is told of a father who was blind who always attended the cricket matches of the school in which his boy played. The boy was a first-rate batsman and was captain of the school team, and although the father never saw his son play, he seemed to gain pleasure from being present. Sud-

denly the father died, and the day after his funeral an important cricket match took place at the school. Owing to his recent bereavement, it was thought that the son would not choose to play. But he did, to the astonishment of all, and he was seen to bat with the greatest earnestness and with an unusual seriousness of purpose. Being asked by one of his companions, when the match was over, why he played with such care and why he played at all, he answered, "You see, this is the first time that my dear father would see me play, and I wanted to do my very best, because I was conscious that his eyes were upon me."

Every member of the church of Christ believes in a personal God, all-seeing, all-loving God. Because of this each one strives to attain to the high things of the Christian way. We can say that nothing is higher than love. Love to God—love to fellowman—this is the law and the prophets—and the teaching of Christ.

A man found frost upon his windows and tried to scrape it off. A neighbor saw him. "What are you doing?" he asked. "Getting rid of the frost" said the other, "for I can't see out." His friends quietly said, "Light a fire inside, and the frost will disappear of itself." How wise this remark, and if our hearts and lives have got chilled by the cold atmosphere of doubt and reason, let us ask God to light the fire of His love within us, and soon there will be warmth and light and joy, in both heart and life.

The fire lighted within the Christian makes the world know conclusively that the church is victorious.

(Delivered over Radio Station WJAC, Johnstown, Pa.)

Interesting Items

(Continued from Page 2)

The Liquor Institution and its Consequences.
 Temperance and the Truth About Prohibition.
 How Repeal Came and Its Results.
 Drink and the Christian Family.
 The Liquor Traffic and Realism.
 Eyes That See Not.

The book may be purchased through the Brethren Publishing Company, and the price is—Cloth \$1.00; paper 50 cents.

Pennsylvania District Conference. The annual Pennsylvania District Conference will be held at Berlin from July 21 to 24.

St. James, Maryland. A Sunday School Contest was inaugurated in the St. James School beginning on June 1 and extending through August 17. We will be waiting to hear the results of that contest, Brother Bates.

The Sunday school offers many advantages to youth aside from its strictly religious aspects. It not only creates respect for God and His laws, but also encourages a sense of fairness, consideration for others, and respect for the rights and property of others, all of which are essential in a democracy.—J. Edgar Hoover in the Sunday School Builder.

Read The Bible

THIS YEAR one million people will receive in the mail, a sheet of Bible Seals from the American Bible Society, in its promotion of the 9th annual Bible Seal campaign. An intensified program has been inaugurated this year necessitated by the need for funds to meet the many calls for scriptures that press the Society from all parts of the world.

"Read the Bible," is the slogan adopted for the 1947 Seals. On the brown background four different designs are shown, the reading of the Bible on the farm, in the home, in the factory and in the office. The sheets of one hundred Seals are supplied at one dollar each. And what are some of the needs?

From the Belgian Congo in Africa come words of thanks for the printing of the Gospel of St. Luke in Commercial Kikongo. "Our appreciation is inexpressible indeed," wrote a missionary to the Bible Society. "It has been practically impossible to get Scriptures in any language whatever during the past year. We will ever be grateful to you for this assistance in getting the gospel out and in evangelizing and winning these peoples to Christ."

"In my parish there are more than 5,000 members," writes a pastor from Germany, "who have been expelled from their native place, Pommern, by the Polish authorities and are robbed in their departure of their last goods and chattels. They are being sheltered in iron barracks; they have neither a chair nor table; many people have arrived without shoes and stockings who used to be farmers in good circumstances before they were driven out. But many of them come to me with the lament, that their greatest grief is the loss of their Bibles and prayer book by the Poles or the Russians. I am thankful that through your present gift I can give at least to some of these friends the Book of Books."

"Success of our endeavor in reconstruction depends largely upon the possibility of bringing the Gospel back into the homes of our population," writes the secretary of the Bremen Evangelical Church, located in the British Zone. "Therefore every Bible has an inestimable value."

"Possibilities Unlimited," is the way a chaplain described the opportunities for the Bible Society in Japan. To meet this challenge, the Bible Society is in the process of publishing 1,500,000 Japanese New Testaments and 100,000 whole Bibles, thousands of which have already reached Japan. It is expected that during this year, the original request for 2,500,000 Testaments will be met and exceeded.

These are but a few of the important tasks on which the Bible Society is working. Every letter that carries a little brown Bible Seal, put there by someone who believes, not only in the "Reading of the Bible," but in sharing it also, brings the goal of the Bible Society that much nearer completion.

Mission work is the active life of the Church.—Dean Howson.

To love God is the greatest of virtues: to be loved of God is the greatest of blessings.—Portuguese.

From Our Poet's Corner

DISPOSITIONS

H. A. Gossard

Happy folk are not necessarily the idle rich, nor the non-laborious; neither they who expend energy only to acquire wealth . . . Many in either of these classes exhibit evidences of unhappiness; while it is preponderantly noticeable that the happy and contented folk are, generally, those who find pleasure in honest toil, and relaxation in healthful play . . . They who see divine providence in man's behalf; they who find satisfaction helping others to live decently and comfortably; THEY, I say, Are The Happy People.

We met upon a highway, and we spoke:

Said I, the sun is hot; the air is still;

I should be working, but I lack the will;

My optimism's hazy as with smoke;

My plans have failed; and I am all but broke . . .

Said he "There comes a zephyr from the hill;

A sylvan spring allures us to the rill;

Let's go and quaff, and talk 'neath yonder oak:

Each day I take a pace I can enjoy:

I work much as I ought—but let me say,

'Abiding at it I am much a boy' . . .

I'm never lonely—new things by the way

Absorb me fully; and in their employ

I'm taught three simple things: Life, Work and Play.

All these enrich me, strengthen, and renew;

Nor would I of them any one eschew."

Lanark, Illinois.

WHERE GRAIN IS GOLD

Annabelle Merrifield

Although my hands are blessed with duty here,
My heart is far away within the field
Where wheat stands billowing; each slender spear
Is tipped with gold to multiply the yield.
Soon barn and bin will hold the maximum
Of gathered grain—it's time for harvesting.
In gratefulness my thoughts will go and come
With reapers there—or else how could I sing?

All toiling hands, may you keep busy where
You are, down through these blurred and wounded years.
But hearts, find golden fields and linger there
Apart until a crystal peace appears,
Always remembering to lift a song,
That He may hear and, hearing, right this wrong.

—Winnetka, Illinois.

THE NAKED BOY

Thomas M. Bard

Mark, awake! come in haste,
Give to yourself no care,
Hurry out into Gethsemane
And see if Jesus is there!
No time for your clothing,
Tie a towel around self;
Hurry, hurry! beat that mob,
Tell Jesus to save himself!

Out of bed, and away from house,
Mark running as a teen boy can,
For he knew within his inner heart
That Jesus was a good man.
His home was Jesus' resting place,
There, He and His could meet—
Only a quiet place in Jerusalem
Where they could sit and eat.

Too late! They had arrested him
Just before he could arrive,
But not too late to make a mistake
And into their midst to dive.
Mark, there, he almost out of breath,
Near naked as a babe at birth;
Mark watching the officers cruelly bind
The friendliest man upon the earth.

He watched the disciples fade away,
They to hide in Gethsemane's wood,
And within his inner heart he felt
That they were then no good.
Mark was angry, he wanted to fight,
He could tear that mob apart,
But mouth and body were held tight
By a something within his heart.

They started to lead Jesus away,
'Twas then that they saw him,
And being in a satisfied mood
That mob took a sporting whim.
They would catch Mark if they could,
He was a strange boy, looking wild,
But all they got was a linen cloth,
Mark became a naked child.

A Bible story, have I told,
A tale of that fateful night,
All built around a certain verse
That sits in Mark's Book tight;
"Story, true," this I cannot say,
Some day I'll be finding out;
Perhaps within that future home,
From Mark, I'll get a shout.

—Hagerstown, Maryland.

OPPORTUNITY

Mrs. Elmer Ebbinghouse

Don't look way ahead
For a chance to do good,
You'll find it at home
In your own neighborhood.

Perhaps there's a neighbor
Who needs a kind word,
When he feels by the world
He is not understood.

Then, someone quite near you
May long for a smile,
To help him to tread
That last weary mile.

There's always a chance,
If you look for it here
To scatter some sunshine
That will bring others cheer.

—North Manchester, Indiana.

Seeing Men in Christ

A Scottish scientist, studying the heather bell through his microscope, called an old shepherd to his side and showed him the delicate loveliness of the little flowers. Rising to his feet in alarm, the old man said, "To think that all these years I have trampled them under my feet."

How we view our fellow men determines what we see in them and how we treat them in our daily relationships.

When our Lord healed the blind man at Bethsaida, the cure was not completed all at once. Jesus laid His hands upon him, and said, "Seest thou aught?" And the man replied, "I see men; for I behold them as trees, walking." Again the Master laid His hands upon him and the man "saw all things clearly."

If we see men from a distance, moving to and fro as inanimate objects, we seldom recognize their best qualities. We just brush them aside and pass on by. Only as we view them through the eyes of Christ, do we see them as children of God, created in His image, redeemed by His grace, and walking hand in hand toward heaven.

"The Lord seeth not as man seeth; for the man looketh on the outward appearance, but the Lord looketh on the heart."

But the heart is the man! Let us pray God daily that He will open our eyes and help us to see our fellow men as men.—Rusesll W. Galloway.

A teacher must possess knowledge and experience worth sharing. His knowledge of God, his relationship to Christ, his understanding of the Bible, the reality of his faith, his dependence upon the Holy Spirit are fundamental factors in his ability to meet the spiritual needs of his members.—A. B. Washburn in *The Teacher*.

Nicotine -- Poison

Nicotine is one of the most violent poisons known. All animals succumb to its effect in whatever way it might be administered. They die in excessively severe convulsions. One drop of nicotine taken internally is enough to kill the average individual.

Out of 148,000 registered medical doctors in the country, only 28,000 approved of smoking, nearly 100,000 disapproved of it for physical reasons.

It is claimed by medical authorities that 60 per cent of all children born of mothers who are habitual smokers die before they are two years old. Let's see what some of the leading men say about smoking.

Dr. David Starr Jordan, late chancellor of Stanford university, said: : "The cigarette ruins many boys with good stuff in them. It retards development and prevents maturity. They fall like wormy apples."

Thomas A. Edison said: "It has a violent action upon the nerve centers, producing degeneration of the cells of the brain. I employ no person who smokes cigarettes."

Luther Burbank said: "A cigarette in a boy is the same as a grain of sand in a watch."

A young cigarette smoker watching monkeys in the zoo, asked the keeper: "Will it do any harm to offer one of them a cigarette?" "Not a bit," replied the keeper. "He wouldn't touch it. A monkey isn't as big a fool as he looks."

Dr. Alvin Davidson of Lafayette college says: "Tobacco hinders the brain cells, and results in a slower, duller mind." Gruenberg in "Biology and Human Life" says: "Among students of high rank, 95 per cent are non-smokers, leaving only five per cent as smokers. Of students of ordinary rank, 40 per cent are non-smokers and 60 per cent are smokers."

Dr. Herbert F. Fisk in addressing Northwestern university said: "It is rarely the case that a student who makes use of tobacco attains to superior scholarship."

How about the athletic coaches? What do they say? "We do everything within our power to discourage the use of cigarettes among our baseball players. Boys who continue smoking cigarettes do not as a rule make good or go to the top. They are unfitted in every way for any kind of work where brains are needed."

Madame Schumann-Heink said: "Listen, girls, I have something very important to tell you. It will do you far more good than another song. It's about cigarettes. I have never smoked and I never will. It's a crime to poison the body with tobacco."

"The girl or woman who goes about with a cigarette in her mouth thinks she is a smoker, but she is mistaken. It is not she that smokes; it is the thing in her mouth that smokes. She is only a sucker."—Norman Quillman.

Dr. John H. Kellogg, superintendent of the famous Battle Creek Sanitarium, said: "Tobacco is a poison. It weakens men physically, mentally, and morally. All life processes are impaired by it. Science condemns it. The coming man will discard it."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 29, 1947

SEEING THINGS FOR KEEPS

Scripture: Ps. 95:1-6

For The Leader

THE Psalmist writes a great Psalm of praise to God, his Maker. In this Psalm, the wondrous glories and works of God are exalted. God is declared to be the "great God," and a "great King above all gods." Which is exactly what He is. As we deepen our studies about the Great, Eternal God, we are led to ponder our relationship to Him. We are more than just objects of fate. We are more than just atoms of matter set to drift in an endless sea of life. We are more than mere organisms brought into being, and made to struggle for existence until some far-off final gasp which sends us into an unknown beyond. As we study of His love and greatness, we are made to know that we are created in His likeness. We learn that we are His highest creation, and that our every moment, thought, concern, trouble, and destiny are of the greatest interest to Him. Let us learn of the things which will create within us a deeper appreciation of our relationship to God.

DISCUSSION

1. GOD THAT MADE THE WORLD. Over in Acts we find the Apostle Paul preaching on Mar's Hill, to the pagan Greeks, in Athens. There they had an altar erected to the "Unknown God." Paul was declaring unto them the nature, power and works of the "Unknown God." Of course, he is speaking of the true God, Jehovah. He spoke of the same eternal God of whom the Psalmist spoke in our scripture lesson. Paul, along with the Psalmist knew of the great and wondrous works that God had done in creation. So Paul declares God as the God that made the world and all things therein. He is also declared as "the Lord of heaven and earth, dwelling not in temples made with hands." It is assuring to know that the same Creator of our world is the One who keeps it suspended in space at just the right temperature, etc., so that we continue to live thereon. As we look into the great creative works of God we can but praise Him for what He has done.

2. WHAT IS MAN? In another place, the Psalmist meditates on the glories of the universe. He sees that God has done so many matchless things in creation. As he thus thinks, he comes forth with the humble statement, "What is man, that thou art mindful of him?" As to size, man is a pigmy when compared with mountains, seas, stars, clouds and space. In the world of flesh and blood, he is smaller than many animals. He must have so much sleep every day, so much food and the least change in temperature or climatic conditions sets him in complaints. (And yet God is mindful of man. He has given to man a soul, he has given to man the wisdom to think, engineer and control the creations of the universe. Yet man can go so far; only as far as God permits; for man cannot control the weather, nor the seasons, nor day nor night.

3. WHY IS GOD MINDFUL OF US? Perhaps we see life a little as David saw it. For when David thought further, he saw man in his sinful state, devoid of any righteousness, or appreciation of God's matchless works. So he certainly wonders why God even gives man a second thought. If we had some one for whom we had done as much as God has done for us, and who gave us as little praise as we give to God, we would cast them off. But not God! He is longsuffering, patient and kind; always ready to forgive. Yet we must wonder why He does it; it must be because He loves us.

4. IN HIM WE LIVE. Further meditation brings us to the knowledge that God has a purpose in our own individual life. No one lives without a purpose. As others have said, "The moment that God has no further purpose for us on earth, He will call us home." Turning it around, we are convinced that as long as we are given the breath of life, God has a purpose in us. Our duty is to search His face to discover that purpose and put it to work in our lives. Paul also told the Athenians that "In Him we live, and move, and have our being." We do not operate in a world set apart as we would wind up a watch and put it on the table. God has an ever-living, vitalizing work for us to do. There is work which He wants us to do for Him. Thus we must look for the will of the Father in our earthly lives. And we must also look for the final completion of purpose in the life eternal.

5. NOT JUST FOR A MOMENT. Tragic it is today to see the people who are living just for the moment. Only one thing matters to them, and that is, just how much pleasure and life they can get into the coming moment of time. Destiny, future, accountability, judgment means nothing to them. A long range view will put a more sober thinking mind in us. God has destined us, who believe in Him and serve Him, to greater things to come. In Christ, we are His children. We are the spared objects of His mercy. We are His temples on earth; we are His servants. What great privileges; what great responsibilities. Should not we pray for daily strength that we might live and serve Him as He would desire us to do? Keep your life for Him, resist evil, and present yourselves as clean vessels for His service. And God in His great eternal purposes, will keep you, strengthen you, and care for you through the battles of life. He will reward you with eternal life in heavenly palaces. Then we shall understand the "whys" and "wherefores" of life which now puzzle us. Keep yourself faithful to Him and His word, for He Himself is mindful of our every need and prayer.

QUESTIONS

1. Does God plan our life for us, or do we have a choice as to our work?
2. Is it possible to be "completely used in His will?"
3. List the obstacles which keep us from having a full fellowship with God.

SUGGESTED PROGRAM

- Singing of gospel choruses
- Testimony time. (Each person tell one thing that God has done for them this week)
- Scripture and Prayers
- Leader's talk, Discussion, Questions
- Special music
- Business and offering
- Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

IF I GAINED THE WORLD

If I gained the world, but lost the Saviour,
Were my life worth living for today?
Could my yearning heart find rest and comfort
In the things that soon must pass away?

If I gained the world, but lost the Saviour,
Would my gain be worth the life-long strife?
Are all earthly pleasures worth comparing
For a moment with a Christ-filled life?

Had I wealth and love in fullest measure,
And a name revered both far and near,
Yet no hope beyond, no harbor waiting
Where my storm-tossed vessel I could steer;

If I gained the world, but lost the Saviour,
Who endured the cross and died for me,
Could then all the world afford a refuge
Whither, in my anguish, I might flee?
—Anna Olander.

MORE EVALUATION OF A HUMAN SOUL

Scripture: Luke 16:19-31.

Select hymns that denote the great cost of our redemption
(1 Pet. 1:8).

Leader's prayer

Need Thoughts for Discussion:

ONE SOUL is worth more than anything else on this planet or the universe of planets! The subject of the immortality of the human soul is a matter of life and death—eternal life for the saved or eternal separation from God (the second death) for the unsaved.

The value of the soul may be weighed by the torments of Hell. In view of the torments of Hell what is a soul worth? Consider some of the things that Jesus said about Hell (Matt. 5:22; 10:28; 13:40-43; 49, 50; 18:8, 9; 23:33; 25:41, 46). In view of the torments of the damned in Hell how much is a poor lost soul worth? Four times in Luke 16 it says that the deceased rich man is tormented in torments. Read Rev. 14:10, 11. What has happened to church members who rest at "ease in Zion" while souls are dying every day, going to be in Hell forever! What did Paul do in view of the destiny of the damned (Acts 20:31)? What did Stephen do (Acts 6:15; 7:60)? Why do modern Christians not have travail of soul over a dying race of sinners (Psa. 142:4b)? God expects every Christian to try to keep souls out of Hell (Ezek. 3:18, 19), and if they do not He will certainly punish them for being unfaithful. To leave all the saving of souls to the preachers is heartless and excusably wicked. Jude 23 tells the duty of Christians toward sinners.

Now value the human soul in light of the price paid for its redemption. In view of Calvary, how much is a soul worth? The soul is worth as much as God Himself was willing to pay for it (John 3:16). Who in Heaven was worthy to pay such a price to provide a ransom for man's lost soul (Rev. 5:2-13)? THINK of the price God was willing to pay for the souls of men! It was the Son of His might that He gave, the Associate on His throne (Phil. 2:6-8), the Effulgence of His glory, the express image of His Person and the Upholder of His Word of mighty power (Col. 1:13-20). If you do not think it was a MAMMOTH price for God to pay "just ask the veil of the temple that was rent in twain as Christ bowed His head and gave up the ghost; ask the spirits of the dead who rose from their tombs; ask the earth which quaked and trembled at the very thought of Heaven's paying such a price as that; ask the sky that in the darkness of that hour hid its face that it might not behold the paying of that price—" A human soul must be a priceless soul or it would not have commanded such a price from high Heaven! In view of such an awful cost am I going to let my soul go to Hell?

In view of the glories of Heaven evaluate the soul! How does it value in light of ETERNITY? With death so near to every man, woman and child, how precious is the soul (Isa. 38:1)? In view of the probability of the Lord's near return what is a soul worth (Matt. 24:44; 15:13)?

Hymn: "When I Survey the Wondrous Cross"

Prayers by all.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 29, 1947

OUR HERITAGE FROM ANCIENT ISRAEL

Lesson: Psalm 119:105; Isaiah 2:2-4; Micah 6:1-8

STANDING out among the oft-quoted scriptural verses is the first verse of our printed text: "Thy word is a lamp unto my feet and a light unto my path." Here five words stand out in great emphasis—"Word," "lamp," "feet," "light," and "path." We might say that these words sum up very correctly our highway of heritage as we look back upon what ancient Israel has left us for an inheritance. Following the Word which acts as our lamp, we find our feet are firmly placed on the path which it lights up for us. The Word speaks of Guidance; the lamp of preparedness; the feet are the instrument of movement; the light tells of illumination, and the path the direction in which we move.

Too often we are forgetful of the fact that we would be in darkness were it not for the Written Word, which was given to us by those of "Ancient Israel" and their descendants. We owe much to these old patriarchs of God. Note how the Almighty is referred to as "the God of Jacob." How we find reference made to Moses, Aaron and

Miriam. These of old, together with many, many others, left us a heritage so precious that we ought never to lose sight of it.

Just turn again to the eleventh chapter of Hebrews, and read it with the above in mind. It will give you a new revelation of what we owe these old Israelites.

But most of all we have a Saviour, who is the heritage from this same Israel. We far too often forget this. Jesus never proudly spoke of his earthly ancestry, as did Paul, but, nevertheless, He had a perfect right to do so. He descended from a kingly line.

But it is not so much from whom we have received a heritage—it is how well we use it when we have claimed it. The last printed verse of our text is well worth consideration—it is or should be, the guiding purpose of our lives—to “do justly, and to love mercy, and to walk humbly with our God.”

A heritage? Yes, a simple heritage—easy to acquire and simple to follow.

Home interprets heaven. Home is heaven for beginners. —Dr. Parkhurst.

WITH THE LAYMEN

NORTHEASTERN OHIO LAYMEN

THE Northeastern Ohio Laymen's Organization has launched out into a new avenue of expression. “The Northeastern Ohio Brethren Laymen's Bulletin,” an eight page publication, just off the press, has been received by the northeastern laymen within the last few days. It is a newsy little paper, and will be well worth while to the cause of the Laymen's Movement in the district. The edition, Volume I, Number 1, is dated June, 1947, and while the name of J. Garber Drushal does not carry the title of “editor,” yet to all appearances this is the case, for the masthead carries the following: “Items for publication herein should be forwarded to J. Garber Drushal, Kenarden Lodge, College of Wooster, Wooster, Ohio.”

The initial issue carries a large variety of articles and laymen news. Of particular interest is the editorial, the news items under the caption “At Work in the Local Church,” and the National President, Glenn Clayton's message. We feel that this can become of extreme value, not only to the men of the particular district to which it is addressed, but that it might and should be the stepping stone to greater things in the way of a definite Laymen's publication, covering the entire brotherhood. It is a fine forward step.

The officers of the Northeastern Ohio Brethren Laymen's Organization are as follows:

A. E. Schwab, LouisvillePresident
Elton E. Whitted, AshlandVice-President
Harvey Amstutz, SmithvilleSecretary-Treasurer

A NEW LANGUAGE FOR MEXICANS

Another “first” of the still many unpublished languages spoken in the world, has found its way into print. It is the Gospel of St. Mark in Mazateco, a dialect spoken by from 55,000 to 60,000 people in the mountains of the Oaxaca state of Mexico. It was published by the American Bible Society.

The translation is mainly the work of Mrs. George Cowan who, with Eunice Pike, reduced the language to written form. Both have been students at the summer sessions of the Wycliffe School of Bible Translators in Oklahoma since 1936 and are now working among the Mazateco people. With the assistance of Mr. Cowan, the ladies have completed a draft translation of the whole New Testament.

Ashland College News Letter

By Arthur Petit

SINCE commencement and until the summer session opened last week, the campus was relatively at ease. With the leaving of the more than 500 students for a short vacation in the case of those who attend summer school and a longer vacation for those who do not plan to reenter college until fall, only a skeleton staff maintained the offices. However, on June 9, more than 225 students registered for the summer session. This is about 35% larger than last year and probably is an indication of what can be expected in the fall. Already more than 125 freshmen have been accepted for the fall term and more papers arrive every day.

Two honorary degrees were awarded at commencement this year. Ashland has been particularly conservative in the awarding of such degrees so that their value would not suffer from “inflation.” This year Claud Studebaker and Malcolm Hatfield were so honored. Dr. Studebaker was honored with the degree of Doctor of Divinity. He was presented by Dean M. A. Stuckey and was cited for his long and meritorious service to the Brethren Church. Brother Studebaker is pastor of the Brethren Church in South Bend, Indiana and is President of the General Mission Board of the Brethren Church. Dr. Studebaker delivered the Baccalaureate sermon on the Wednesday evening prior to commencement.

The second degree, that of Doctor of Laws, was awarded to Judge Malcolm Hatfield, of the Probate Court of Berrien County, Michigan. St. Joseph is the county seat. Dr. Hatfield attended Ashland College during the presidency of Dr. W. D. Furry. Since that time, he has worked with youth as a teacher, counselor and judge. He amassed an enviable record for his work with delinquent and maladjusted juveniles and their families. He has attained prominence for his writings and lectures on the subject as well as for the judicial way in which he has handed such cases from the bench. The degree was granted to the judge *in absentia* since serious illness prevented him from attending.

A number of Brethren people are in attendance this summer. Lists are not available but a preliminary check

shows that, among others, the following churches are represented: Waterloo, Iowa; Nappanee, Goshen and Elkhart, Indiana; Johnstown, Pennsylvania; St. James, Maryland; Oak Hill, West Virginia; and the following Ohio churches: North Georgetown, Canton, Ashland and Bryan. There are undoubtedly others which will be reported later.

Faculty members who are not scheduled for classes this summer will attend many universities and workshops: Mrs. Wolfgang, Mr. Lindower, Mr. Richcreek and Mr. Fair will be at Ohio State University for part of the summer; Miss Furry, Mrs. Andrews and Miss Levers will be at Columbia University; Mr. Flora will attend classes in Indiana; Mr. Guiley and Mr. Petit will attend the Workshop of the North Central Association of Colleges at the University of Chicago.



News From Our Churches

ST. JAMES, MARYLAND

It has been some months since any report has been made of the work here at St. James, but things have been happening, nevertheless. What was formerly a "one-day-a-week" church is now an "every-day-of-the-week" church. The feeling that "This is OUR church" is now quite prevalent, and all of the Brethren are taking an active interest in her program and growth. If any of the folks in the community or any newcomers in the area do not come to Sunday School or church it is not because they lack invitations from those who are members of the St. James Church.

The various organizations of the church are busy with their activities and projects. Next Friday evening (June 6) the Laymen's Organization will sponsor the Father and Son Banquet with Brother E. M. Riddle as the guest speaker. The men are participating in a visitation program among the unchurched in the community, and are also contemplating the erection of a modern garage for the parsonage to replace the old stable now used for that purpose.

The Woman's Missionary Society has been meeting the various district and national goals, as well as taking an active part in the New Windsor clothing project. The Mother and Daughter Banquet was held in the Sunday School room of the church under the direction of the ladies of the society. A well planned program, and a well prepared meal were enjoyed by a goodly number of mothers and daughters. The most recent project undertaken by the W. M. S. is the papering of several rooms at the parsonage.

The Loyal Ladies' Sunday School Class has raised the money and has given the contract to a firm in York, Pennsylvania, for stained glass windows in the Sanctuary. The ladies will also prepare and serve the Father and Son Banquet—a job for which they are well qualified.

The most recent project in the church is the establishment of a nursery for the youngsters. This project has been undertaken by the Young Married People's Class and is rapidly approaching completion. The kitchen has been completely renovated and painted appropriately; nursery furniture has been promised; the young ladies of this class are preparing to take monthly turns at supervising the work. This class also hopes, within the near future, to provide a scholarship for some young man or woman in our Seminary at Ashland.

A two week Daily Vacation Bible School beginning June 16, with closing exercises in the evening of June 29, is another innovation this year. A staff of qualified teachers are preparing themselves for this work, which will include classes for boys and girls from two to sixteen years of age.

The Young Men's Brotherhood, the Sisterhood, and the Adult Bible Classes are also adding to the activity of the church.

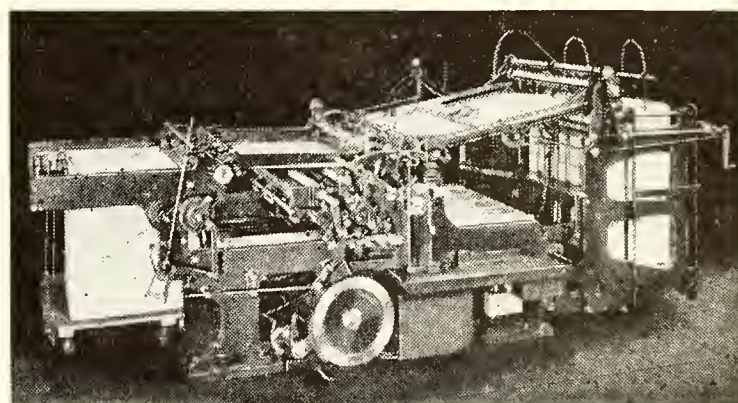
The attendances have been very encouraging; the offerings have increased considerably, and the special offerings for denominational work have increased from 100% to 400% over previous years.

The future of this rural church has never brighter, for it is not two or three men trying to carry on the work, but a congregation awakened to their responsibilities as members of the church of Jesus Christ. Brethren, we covet your prayers.

Henry Bates, pastor.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges \$6,024.16
Yet to be raised, not less than \$8,975.84

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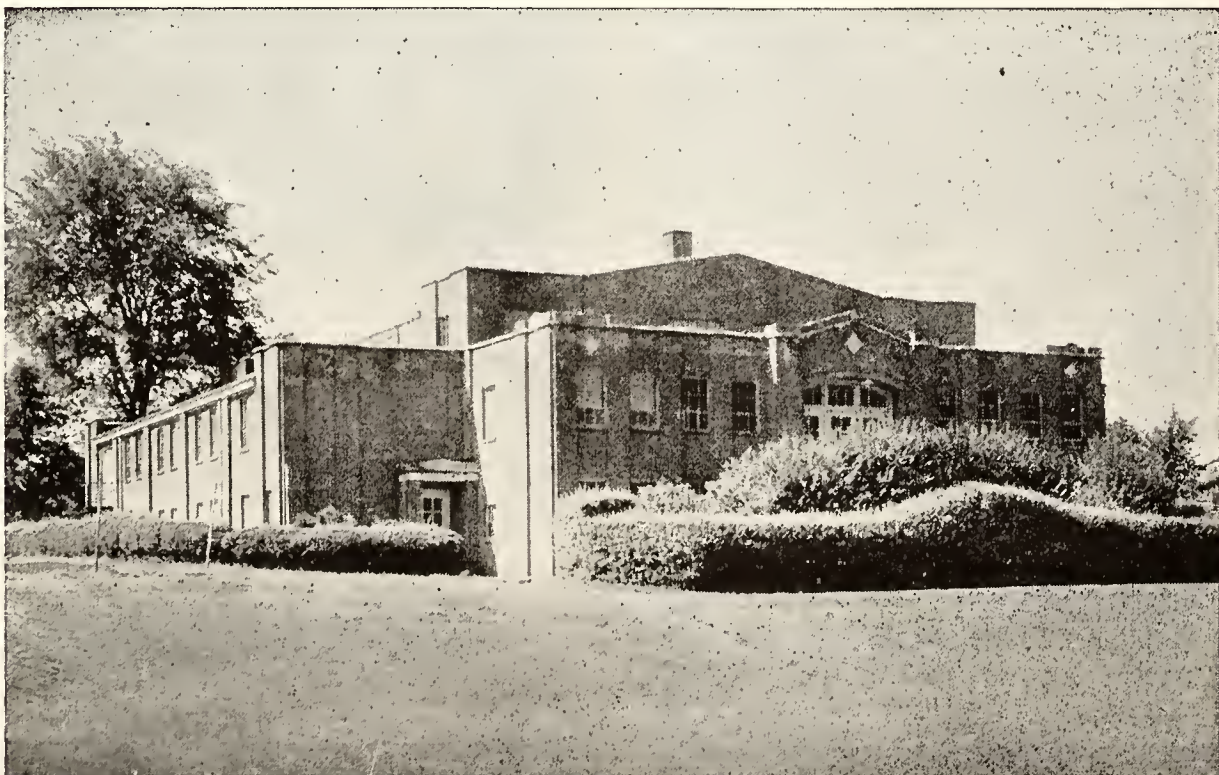
We can have it, if we want it;
If we want it hard enough.

First Call For General Conference



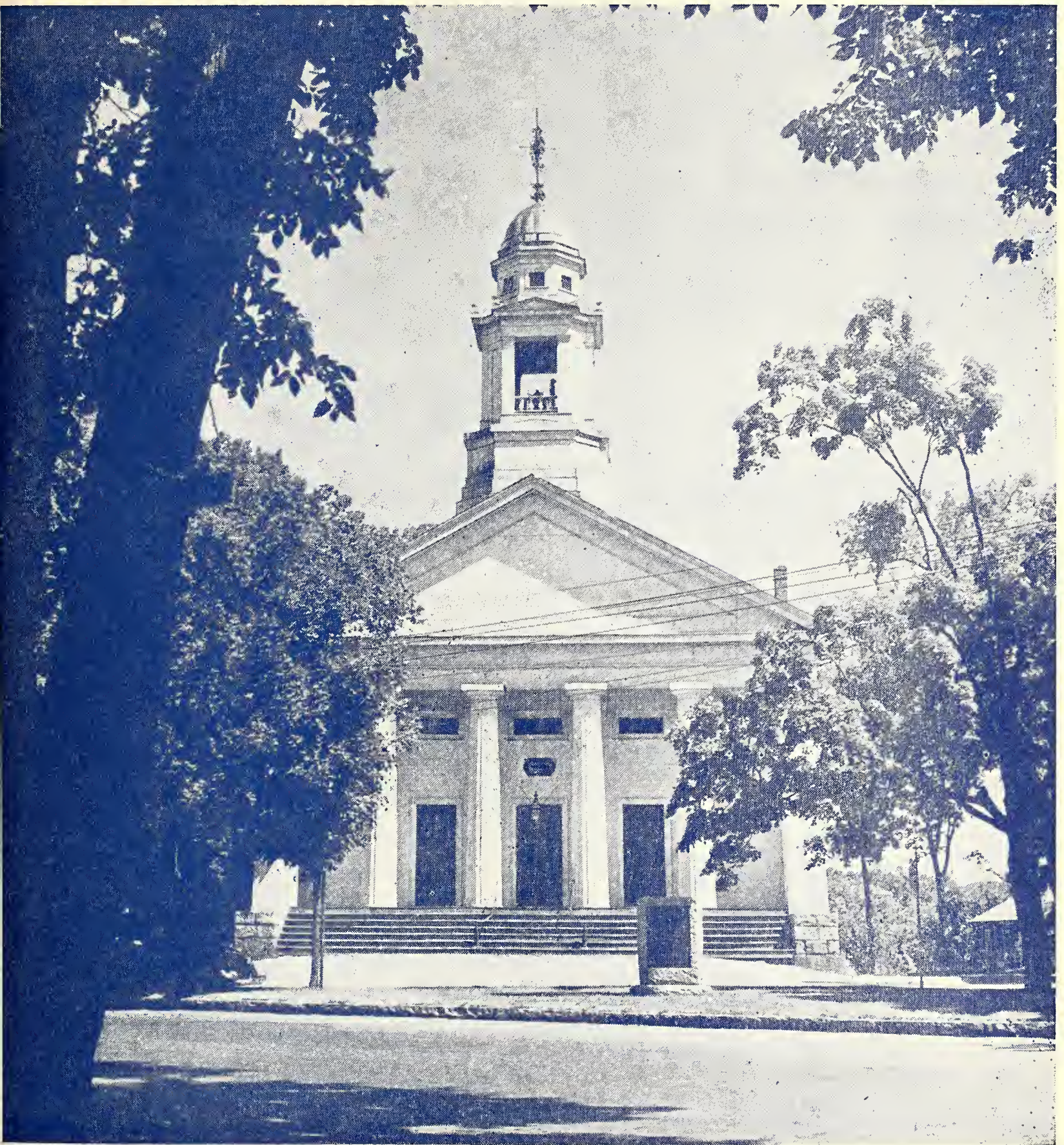
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CHAPLAIN CARRITHERS—

The Rev. and Mrs. Elmer Carrithers and daughter, Dorcas, stopped for a call in Ashland on June 2 and held a brief conference with the folks at the office of the Missionary Board.

Mr. Carrithers has been an Army chaplain for three years and four months. He served in England and France during the war and in the Panama section since the close of the war.

Rev. Carrithers filled the pulpit at Peru, Indiana enroute from Charitan Iowa.

His experiences in the military will most surely help to make him a seasoned veteran for Jesus Christ. We welcome this family back into definite service for some Brethren church.

WITH OUR FIELD SECRETARY

Since my last report, I spent a week-end at Peru, Indiana where I preached, made a number of calls and assisted with a business meeting. This week-end was thoroughly enjoyed. When the parsonage project is finished and a new pastor is called (which may be done before this is read), Peru Brethren should go on to victory. At least one more college student will come out of Peru next Fall.

The following day was spent with a lot of fine friends in the Denver, Indiana church where some good gifts for the college were received.

The last few days of May were spent in Johnstown, Pa. Your Secretary and two fine college girls (both members of our church at Milledgeville, Ill., formerly served by Rev. W. S. Benshoff) helped with the program for the Ashland College Alumni group. This is a fine and loyal group. They are working on a profitable project, which will be announced later.

We were in three different churches on Sunday. These churches are thriving and carrying a good program.

On June 3 a trip to Canton, Ohio was made for both the college and Missionary Board. In consultation with Rev. E. J. Beekley and Attorney Clark, it was learned that the points in question relative to the abstract for the newly purchased church were all cleared. Therefore, the check from the Missionary Board was turned over to this enthusiastic, energetic group.

CONTRIBUTION TO LEPER WORK

A check was recently sent by our Missionary Board to the Church of the Brethren headquarters to be used in purchasing electrical equipment for Dr. H. A. Bosler's leper colony at Garkida, Nigeria. We quote below the letter of appreciation received from the General Brotherhood Board of the Church of the Brethren.

"It is indeed a source of happiness to know the kindly spirit and the generous support which you and your Board have shown for the work of the African Mission. We gratefully acknowledge receipt of the \$5,000 check which you recently sent to us, and we enclose our receipt with this letter.

"If you do not already know it, you will be interested, I am sure, to learn that the three large electric motors and parts left for Africa about ten days ago and the X-ray equipment is to be released currently by the General Electric Corporation. I am sure that these facilities will be of very great value for furthering the work of the Kingdom in carrying out the first great commission of all churches, that of evangelizing souls."

The Atomic Era

Challenges the Church

by Rev. E. D. Burnworth

The above caption was selected by others, so I am doing what I can with a subject much discussed in general, but about which few know little in particular. This would be a long article, indeed, were I to attempt to tell all that I do not know about nuclear fission and chain reaction as related to the deadly and devastating atomic bomb. However, most of us know that at the end of the Japanese War two deadly bombs were used—one dropped on Nagasaki and the other on Hiroshima. Those who made the final decision to use these deadly messengers of indiscriminate slaughter have been making apologies ever since. It is now too late to stay the result of such horrible means as an instrument of war. However, there are a few things that should be learned even at this late date which things can be definitely related to the subject of missions as being the primary interest of the church. Sad, but true, had missions as a church program been tried as effectively as the atomic bomb, there never would have been a need to resort to such means of destruction of life and property.

Soon after the Hermit Nation of Japan had been opened to the rest of the world through commerce and trade relations in general, a higher class of leaders in Japan known as the Samurai sent a commission to the United States to study our civilization and discover the secret of our greatness as a nation. This commission reached the conclusion that religion was the secret of our great prosperity and as a result made an appeal to have missionaries sent to their country so that their nation might be patterned after the United States. Though their decision to have missionaries sent to their country might have been weighted heavily on the side of our material prosperity, nevertheless the opportunity was presented to Christianize Japan. One need not discuss the an-

swer that Christian America made to this appeal. Thus, the church was challenged in that generation and as usual failed to rise in her might to meet the challenge.

In my early school days, that international Christian statesman, John R. Mott, went up and down Christian America ringing the changes on the dire need of missions in Japan stating with the urgency and vision of a prophet that if we did not send our missionaries to Christianize this rising nation, we would later have to send our sons to fight them. History proves that Mott belongs among the prophets for he saw as clearly as those of old who predicted that their nation was moving toward a catastrophe. A few missionaries did go to Japan and the result was gratifying indeed when one considers the greatness of the task contrasted with the few missionaries who responded to the challenge. It would take a vivid imagination, indeed, to contemplate the far-reaching results of having met adequately the challenge of this aggressive nation. The final result would have overflowed the nation's borders and there might not now be an atheistic Russia to challenge the Christian program. The international debacle precipitated by Russian unchristian ideology comes to focus at the point of religion or the lack of the Christian religion. The result of the church failing to meet adequately this challenge has now been written in the blood of our sons across the pages of history and engraved forever upon the hearts of the mothers who gave these sons birth. The final accounting, so far as Christian America is concerned, has not been made. We go on living selfishly in luxurious ease while the challenge to save others and thereby ourselves goes practically unheeded.

Procrastinating and indifferent as the Christian world has been and still is, it appears that

there is another chance for redemption. Theologically, "The Doctrine of a Second Chance" has elicited much interest from a speculative standpoint, but practically we have been more or less indifferent until this Atomic Era challenges the Christian program along practical lines. This thought of another chance for Christianity is highlighted by a statement made by one of the great military leaders and while we are war conscious as a world, the war leaders are the ones who are listened to with greatest seriousness for they are not supposed to be prejudiced in favor of religion. General Douglass MacArthur in 1945 at the final surrender of Japan in Tokyo Bay made this familiar declaration: "We have had our last chance . . . the problem basically is theological . . . the advancement of the future must be of the Spirit if we are to save the flesh." For the first time in history the great of the earth have been scared about the forces of destruction that are now in our hands. The scientists and not the preachers are crying out, "What must we do to be saved?"

This fear of destruction arises out of the fact that we now know what awful havoc can be wrought if men get their hands on such a death dealing instrument who are devoid of a Christian conscience. International relations are all snarled up at this point. We can say with bated breath, but the world is asking the question, "What would happen if atheistic Russia came into possession of the atomic bomb?" So it is—this Atomic Era challenges the church and the world at the sensitive point of material destruction and both the church and the unchurched are more or less conscious of this situation.

A recent writer wrote an article on the general subject. "Must We Be Scared to Death?" implying that we can be scared into being religious and thus this era of the possibility of destruction being turned to good account in the cause of Mis-

sions, which is a world church program at its highest and best. The fear of the atomic age opens the eyes of some hitherto blind to the practical implications of the values inherent in our Christian faith. There are some who cannot see unless a situation is highlighted by some terrible catastrophe that threatens bodily and material harm. If the possibility of destruction in this Atomic Era can be used by a Higher Power to awaken men generally from their indifference and unconcern respecting Christian values, possibly then the price may not be too high.

Consider the fact that after all there is a phase of this Atomic Era in which preachers and church people can speak with more or less authority. Scientists tell us that there are great possibilities industrially in the atomic bomb—that its unknown powers can be used to bless civilization as well as destroy it. So we reach the practical conclusion that after all there isn't anything wrong with the bomb, but it all depends upon the bomber. Here is where the program of the church comes to focus—not on the bomb, but on the bomber. Well, we do know that there is plenty wrong with the bomber and this is the point of attack in the program of the church. So we must reach the very definite conclusion that the program of the church is high-lighted by the Atomic Era, but is at home in every age with its practical idealism.

The practical implications of the program of the church in this practical age is being seen in The World Relief Program in which we have a justifiable pride in stating that this program was conceived by and is now being led by the Church of the Brethren. Then, too, there is the shipment of tractors to undeveloped agricultural areas as a phase of the program of the church along with trained men to man these tractors and teach native people how to use them before returning to their homes. Tractors speak a language that all can understand even though preachers sometimes do not.

It is to be hoped that the Atomic Era may scare some into doing things that by doing they shall come to learn to love to do and thereby become Christian in their activities. We trust that something like this shall be the net result of this scared attitude in this Atomic Era which now challenges the church and the world. Some are now saying that "It is easier to act one's self into right thinking than to think one's self into right acting." Grant that it may be so.

—Muncie, Indiana.



NEWS

From the Christian World



Catholic Layman Aids Church of Three Faiths—Reported from Freehold, N. J.—A Catholic who rose from a farm boy to president of a \$4,000,000 potato business in a nearby English town left bequests of \$6,000 to six churches, representing Catholic, Jewish and Protestant faiths.

Peace Churches Plan Joint Literature Project—Representatives of the three historic "Peace Churches" have held meetings in Elgin, Illinois and Akron, Ohio to complete details for joint production of peace literature it was announced. The Church of the Brethren will be responsible for a pamphlet on Peace Education in the Home; the Mennonites for one on Peace Education in the school; the Quakers for one on Peace Education in the Local Church.

Protestants in Iowa know what they want in their preachers' sermons. A public poll revealed that they want to know "what the Bible means"; they want help in "personal, everyday problems"; and they want to see "Christian teachings applied to big problems."

Amsterdam, Holland, has been selected as the place for the first assembly of the World Council of Churches, which will be held from August 22 to September 5, next year. The council has a membership of 105 church bodies in thirty-three countries.

Protestant churches are "using tiddledywinks" methods to put across a message that "deserves sledgehammer blows," in a time when Christian civilization itself is at stake, declared Canon Merritt F. Williams of the National Cathedral staff. He urged denominations to sponsor nation-wide broadcasts, to go in for newspaper display advertising campaigns and to use billboards.

Church membership is listed in the official biographies of only 154 of the 531 senators and representatives who make up Congress. It is believed, however, that ninety per cent are church members though they do not list that fact.

At least \$15,000,000 will be required to repair and develop the 13 Christian colleges in China, 11 of which were occupied by the Japanese during the war, it is revealed in the report of the Association of Boards for Christian Colleges in China.

In recognition of the essential unity of Christians throughout the world, the millionth copy of the Revised Standard Version of the New Testament was presented to Pastor Martin Niemoller of Germany at a popular mass meeting recently at Grand Rapids, Michigan, which opened the 25th annual meeting of the International Council of Religious Education. Presentation was made by Dr. Luther A. Weigle of Yale University Divinity School.

The Northern Baptist Convention announced its annual meeting in Atlantic City, N. J. in May that it has exceeded its World Mission Crusade goal of \$14,000,000.

The Jewish Missionary Magazine states that the 1946 united Jewish appeal collection for their suffering people in the world, a total of \$102,000,000 was one of the greatest achievements in the history of American humanitarian endeavor. Of the 5,000,000 Jews in the United States over 3 million contributed. Protestants and Catholics had a great share in this achievement also.

Sixty million dollars for overseas relief for 1947 and 1948 is the goal set by representatives of sixteen Protestant denominations. Half of this sum would be channeled through Church World Service.

Dr. Robert Hall Glover, Director Emeritus of the China Inland Mission, was called home to be with Christ on March 23, in the Germantown Hospital, Philadelphia, after an illness of two weeks, following a heart attack. Dr. Glover was 75 years of age.

The average mental age of servicemen, war department records reveal, is fourteen; the median education of all adults in the U. S. falls in junior high school, according to the census bureau. To this mentally low common denominator the mediums of mass culture—radio, movies and magazines—make their appeal.

A fraction of the attention, thought and activity given to the development of the atom bomb would solve the problem of cancer, heart disease, tuberculosis and many other malfunctions contributing to antisocial behavior. Dr. M. L. Crossley was given the gold medal for leadership in research.

We Have An Obligation

by Rev. L. O. McCartneysmith

It is in acquiescence to a recent request from the Secretary of our Mission Board that I present for publication this short composition on the above topic with relation to missions.

What is an obligation? Is it not that which obligates or constrains us to pay a legal, or a moral duty—the state of being bound by the power of a promise, oath, or vow; in a larger sense the acknowledgment of a duty to pay a certain sum, or do a certain thing?

In the realm of Christian missions we have numerous obligations. Individually we are obligated to God to do our utmost to meet the demand made by Jesus Christ as expressed in the Great Commission by presenting to Him both our talents and financial means to support others to enter the work of missions when we cannot go ourselves. Our inability to do the work of a missionary does not relieve us of this obligation. We are obligated to either do a certain thing or pay a certain sum in this great ministry.

Our Boards have a double obligation. In addition to its members having individual obligations to God, they are obligated to the churches, and to the Conference from which their appointment and authority comes. These obligations are not to be considered lightly.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.”

These words constitute the universal obligation we have regarding missions, both home and foreign. Prefacing this obligation our Lord gives as its basis: **“All power is given me in heaven and on earth.”** (Matthew 28:18-19). Much of our failure in missions is due to the fact that we think too much in terms of what we personally are unable to accomplish, and forget that the possessor of all power in heaven and on earth is able to supply our every need if we only trust Him for it. We question His authority and power when we offer as an excuse for our lack of progress that we have neither men to man our mission work, nor materials to build churches for use in mission points. God never obligated angels to carry out the Great Commission. He obligated Christian men and women and assured them of the power they have to accomplish His command. He is always there to do His part. Therefore we should do ours.

We are obligated as a New Testament Church to present the whole Bible to the whole world. We have more to offer the world than any church in the world. We say that we believe **“The Bible, the whole Bible, and nothing but the Bible.”** How can we make this boast unless we

are willing to put into practice its teachings? The soul of every member of the Brethren Church should be thrilled with joy and fired with a holy zeal when he contemplates the fact God has given us the **“Faith once for all delivered unto the Saints”** and made us responsible for its presentation to the whole world! We are His witnesses, and custodians of this great Faith. He expects us to be constantly doing something about it. He wants us to expend our every talent toward the spreading of this Faith. What then, shall we do? Bury our talents and keep our financial means? Or shall we use them and produce an hundred fold? Or shall we compromise these great saving doctrines by merging ourselves with a greater denomination into a great federation of churches and preach their doctrines of **“the social gospel of Jesus?”** God forbid that we should follow such a course. Our Lord has commanded that we preach the Gospel, and not what men believe and say about it. Thinking men and women are searching for the Truth, because Jesus Christ tells us that it frees men and women. Therefore we are obligated to preach it to lost men.

We are obligated to give the whole Bible to the whole world, repeating our efforts with each succeeding generation. Our failure to do this accounts for the great decline in church membership in recent years. We have been resting on the oars far too much. We need Christ in the boat with us, so He can calm the turbulent waters of life still its storms and guide us to victory.

Our greatest obligation is to increase our interest in Home Missions. We cannot prosecute a great foreign program of missions unless we have strong churches in the home land to support such an undertaking. We face the greatest opportunity that has ever been presented in this particular field. Sufficient Brethren are to be found in

Symbols of the Word

A mirror to show ourselves—James 1:23.

A hammer to break the will—Jeremiah 23:29.

A fire to melt the heart—Malachi 3:2.

A sword to pierce the conscience—Hebrews 4:12.

A seed to quicken the soul—I Peter 1:23.

A lover to cleanse the way—Ephesians 5:26.

A light to show the path—Psalms 119:105.

practically every city and town to form a nucleus for starting a mission point. Our larger churches should foster a local mission undertaking in either their own home town, or in one nearby. There is a great opportunity in California for new churches. Well do I recall the weeping of a fine young Filipino Christian when he begged me to have our Church support a missionary among his brethren in Northern California, stating: "Ten thousand of my brethren here are without the gospel." There is great opportunity among our colored brethren. These need the truth and we are obligated to give it to them.

It will be necessary to neglect our foreign work to accomplish these things. A zeal for Home Missions will accelerate interest in foreign missions as well. We can carry on our foreign program and still add new churches annually if we desire.

Too many of us bewail the fact that "we are too small" to accomplish anything, and recommend that we unite with a larger group. It is true that we are just a "vest pocket" group of Christians; but we must not forget that Jesus Christ began His Church with a "vest pocket" group of only one dozen men, and one of them was a devil: yet His followers conquered the Roman Empire! Let us remember that it was a "vest pocket" group that followed Alexander Mack down to the Oder River in Germany to be baptized. Let us remember their zeal and great sacrifices that enabled them to leave homes, loved ones, and friends and come to America that we might have the Faith once for all delivered unto the Saints. Not one of them felt like sacrificing a single doctrine of the New Testament, or giving up a single Christian principle and "joining up" with a greater denomination because they were

small. Doubtless Satan would have rejoiced had they decided to remain in Germany and renounced the Faith, but they did not do so. Let us remember the words of Jesus: "Where two or three are gathered together in my name, I will be in their midst." So we need not feel lonely nor weak if He is with us regardless of our size. We can grow into a larger group if we want to. Should each member of our church determine to lead just one soul to the Lord, we could double our number within one year! He has the power to make us great if we want to be great. May we remember this, and pray and work to that end. Pray for Divine wisdom. Pray for power. Pray for spiritual guidance.

It is our obligation to place some of the best men we have in the field of Home Missions. To succeed in the field of Home Missions these workers must be good pastors as well as evangelists. We are obligated to pay such men a wage commensurate to their abilities. The salaries of practically all ministers are below what they could earn in other fields of endeavor. We must awaken to the fact that because of this we are not finding young men eager to enter the ministry. Our Lord testified that "The laborer is worthy of his hire."

Are we conscious of these obligations? If so, what are we going to do about them? Shall we fulfill them? "To-day is the day of Salvation." There is no time but NOW. Therefore "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our Faith," for we have an obligation.

—Lanark, Illinois.



I Give Myself To The Impossible

Why did Pilate wash his hands? It was not because he was bad, even though he might not have been very good; it was not because he sought to shun his duty; it was not because he was devoid of a sense of what was right; it was not because he was indifferent. This is what the Bible says, "When Pilate saw that he could prevail nothing, he took water and washed his hands." There is the fault. It is the blemish which I see on my own character first, and perhaps on yours. I am not indifferent to what is good. I have fair ability to judge between what is right and wrong. I have no desire to shun duty. I entertain high hopes for justice and mercy. When some evil arises, all these qualities are likely to spring wide awake. But (and here is the fault) when I see that I can prevent nothing, I wash my hands. If the odds are against me, if failure is imminent, if all my effort

gives promise of counting for nothing, then I don't try, I quit, I wash my hands . . . We have set up in our day a goal of life we call Success. No effort is worthwhile that does not succeed. Failure is only wasted energy!

In a preaching mission some time ago Dr. E. Stanley Jones had just finished outlining what he thought must be done to establish the Kingdom of Christ on the earth. When he had finished, a man in the audience asked "Dr. Jones, you really do not expect to succeed in such a program, do you?" And this was his reply, "I have no obligation to success; I have only the obligation to be true to the highest and best I know. If Christ's way of life is impossible, then I shall give myself to the impossible."—A. L. Currie, Minister, Second Church, Richmond, Va.

The Stewardship of Enthusiasm

by Rev. Wm. S. Crick

"... and your zeal has stirred up most of them." (II Cor. 9:2 RSV).

"Pep it up" is the command of the coach to the team; the order of the executive to his sales staff; the bark of the director to the singers and actors on the stage; the howl of the crowd to the fighters in the ring. "Pep songs," sung with raucous voices from the bleachers are designed to inspire the team to greater effort. "Pep songs" are used to "break the ice" at informal social gatherings. Is there a place for "pep"—for enthusiasm, in the work of the church?

Many folk complain that the worship services of the house of God are "dry and uninteresting" and uninspiring. It is possible that such "worshippers" come to the house of God with little anticipation, little enthusiasm, and expect others to "inspire" them. Without a doubt, those who are leading in the service could do a better job if they received a little applause from the pews and less criticism.

While the word "enthusiasm" does not appear in the King James Version of the Bible, the concordance contains columns and columns under such related words as "praise," "joy," "rejoice," "glad," etc. St. Paul commended the churches of Achaia for their readiness to assist him. He wrote to the Corinthians:

"... your zeal (enthusiasm) has stirred up (stimulated) most of them (churches of Macedonia)." II Cor. 9:2 RSV.

It is evident that enthusiasm played a large place in the work and worship of the churches of the early centuries. The gatherings were occasions of inspiration, and their faith and conviction generated enthusiasm for daily upright living. Would that "belonging to church" might come to mean something of the "thrill" it meant in other generations!

Is it not possible that the "pep songs" so popular today are descended from the praise services of the temple and their later adaptation by the church? St. Paul wrote: "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs, with thankfulness in your hearts to the Lord." Col. 3:16. "... addressing one another in psalm and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything, giving thanks in the name of our Lord Jesus Christ to God, the Father." Eph. 5:19, 20.

If some of the enthusiasm shown by its members when they are in the grandstand, on the green, in the theater or lodge hall, were shared with the services of the church, it would soon awake out of its lethargy. A little "applause" from the pews would inspire those in the pulpit choir loft and classroom. And, in turn their enthusiasm would be felt by the congregation.

We hear the excuse of members that they are "too tired" to attend the services of worship on the Lord's Day, and "too busy" to help with church work. A sympathetic call on many families reveals conditions which make it well nigh impossible for the family to attend church. But, in all too many homes, the "too tired and too busy" defenses are only alibis.

Is it right for a church member to spend, so freely of his time, energy and money in his "relaxation" (?) on Saturday, that he has to lie abed on Sunday morning to "rest up?" A little inquiry usually reveals that said "tired" church members arose late, ate a heavy dinner, then "relaxed" the rest of the Lord's day in a movie, on the highway, or in just "loafing" or doing the Sunday paper.

Even earnest Christians will apologize that they "had no time" to prepare that talk, meet with that committee, or make that call on the sick. An honest checkup would disclose that they spent what spare time and energy they had doing less important things.

What a rebirth the church would experience if its "members" would be honest stewards! Honest, as to the use of their time; honest as to the disposition of their substance; honest as to the rationing of their enthusiasm, their strength, their energy. There would be "time" for all necessary tasks; funds enough and to spare, for all needs—and a real uplift, and real thrill in working with the Lord's people. Then would be realized the challenge: "Let us consider one another to provoke (enthuse) unto love and to good works. Not forsaking the assembling of ourselves together—as the manner of some is—but exhorting (encouraging) one another and so much the more as you see the day approaching." Heb. 10:24-25.

Enthusiasm was the secret of perseverance and victory in the life of many a Christian pilgrim. Their courage and sacrifice were tempered by their enthusiasm, as was their Master. We read Jesus "... steadfastly set His face to go up to Jerusalem." Luke 9:51, and the writer to the Hebrews counselled: "Looking unto Jesus, the pioneer and perfecter of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is seated at the right hand of the throne of God." Heb. 12:2 while St. Peter, writing to persecuted Christians, said "But, rejoice in so far as you share Christ's suffering, that you may also rejoice and be glad when His glory is revealed." (4:3).

Let us render unto God the things that belong to Him including a share of our enthusiasm and goodwill. Let us cultivate the attitude of the Psalmist: "I was glad when they said unto me. Let us go into the house of the Lord." Psalms 122:1.

—Pittsburgh, Pennsylvania.



Hills

I never loved your plains!—
Your gentle valleys,
Your drowsy country lanes
And pleached alleys.

I want my hills!—the trail
That scorns the hollow.
Up, up the ragged shale
Where few will follow.

Up, over wooded crest
And mossy bolder
With strong thigh, heaving chest.
And swinging shoulder.

So let me hold my way,
By nothing halted,
Until, at close of day,
I stand, exalted.

High on my hills of dream—
Dear hills that know me!
And then, how fair will seem
The lands below me.

How pure, at vesper-time,
The far bells chiming!
God, give me hills to climb,
And strength for climbing!

—Arthur Guiterman.

Verse

Song of the Mystic

I walk down the Valley of Silence
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As havens where angels have flown.

Long ago was I weary of voices
Whose music my heart could not win,
Long ago was I weary of noises
That fretted my soul with their din,
Long ago was I weary of places
Where I met but the human—and sin.

And I toiled on, heart-tired of the Human,
And I moaned midst the mazes of men
Till I knelt, long ago, at an altar
And I heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond human ken.

Do you ask what I found in the Valley?
'Tis my trysting place with the Divine,
And I fell at the feet of the Holy
And above me, a voice said: "Be mine."
And there rose from the depths of my spirit
An echo: "My heart shall be thine."

Do you ask me the place of the Valley,
Ye hearts that are harrowed by Care?
It lieth afar between mountains,
And God and His angels are there:
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

—Father J. Ryan.

Let's Go Forward With Missions

by Rev. C. A. Stewart

In reading and studying the great commission given to the church by our Lord and Master we find that He has confined us to a certain area of activity and to keep ourselves in anything less than the maximum of this territory which He has consigned to us would be a violation of our trust and disobedience to our Lord. Jesus told us that our field of activity is the world. Sin is not confined to any territory less than the entire world of men. Therefore, the church's activity is to cover this territory and preach the gospel. It is right that we should do all within our power to reach the people in our communities. It is also right and imperative that we reach the uttermost places of the world with this same gospel of Christ. There is one way to do it and that is through our missions.

The great missionary program of the church is the arms of the church by which it gathers in the many souls into the Kingdom. It also becomes a witness for Christ to all the world. The church speaks for Christ through its missions and becomes the mouthpiece proclaiming the oracles of God. We cannot all go to the mission fields and preach, but we can make it possible for some one else to go and preach in our stead. Every soul in every part of the earth is precious in the sight of God, and His saving grace made manifest through the giving of His Son was to save those precious souls.

The question now is—Are we making as great strides in the forward march of missions as we ought to make? From every moment out, activity lies ahead of us; therefore, there is only one way we can go and that is forward if we are going to make progress. The past lies behind us and we cannot return, and if we have failed to make as great progress as we should, we cannot change the past, but we should move more rapidly forward.

First, because of the many thousands of lost souls who have not heard of the story of salvation and for whom Christ died. So many times we are prone to think that salvation is for us and ours and that the souls on the other side of the earth are not covered by God's grace. It is the business of the church to reach as many souls as possible and one soul is as precious in the sight of God as another. The church can broaden her scope of activity through missions more than any other way and the greater number of souls are brought to the Lord. When we lag in our mission work, souls perish because of our negligence. The church is the arm of God to gather in the precious grain regardless of where it is. Jesus was much concerned about the harvest and said to the disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into the harvest." Jesus was looking at the harvest and was anxious that it be gathered regardless of who or where they were. We are to gather that harvest at the opportune time. We are not to say, "There are yet four months, and then cometh the harvest. Behold, I say unto you, Lift up your eyes and

look on the fields; for they are white already to harvest." John 4:35. The harvest must be gathered because it is precious.

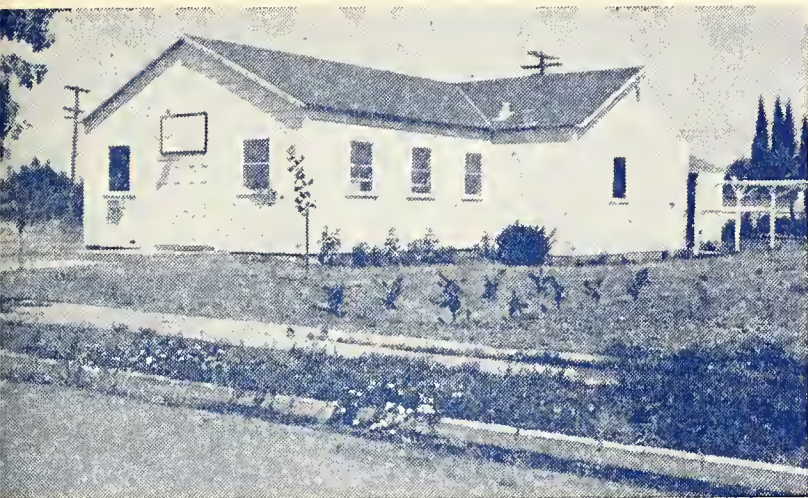
Second, we must go forward in our mission work because it is ours to do. The assignment was given to the followers of the Lord Jesus Christ. Therefore, it is our work and we dare not omit it in our service. To do so would be disobedience and sin. It would mean the loss of eternal wages. "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that he that soweth and he that reapeth may rejoice together." And let us not be weary in well doing: for in due season we shall reap, if we faint not." John 4:36, and Galatians 6:9. The wages mentioned here are spiritual rewards. These rewards are offered only to the Christian and will be awarded to us at the judgment seat of Christ. These awards will be according to our works. I Cor. 3:8. "And every man shall receive his own reward according to his own labour." The writer was not talking to the unsaved here but to the child of God. If we want the greatest reward, we will have to do our utmost as individuals in the extension of the church and the salvation of souls. It certainly will be a great joy to the children of God to see the many souls in glory that we have been instrumental in bringing in.

Third, we should go forward in missions as fast as possible that we may bring honor and glory to our Lord. We can hardly be called representatives of the Lord and not bring honor and glory to His name. "For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." I Cor. 6:20. If we belong to God we are a part of the body of Christ, and will seek to bring glory to Him. There is no better way to glorify Him than by winning souls for Him. It is a duty of Christians to glorify God. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16. It is well and good to pray for lost souls, but prayer is not enough. If we are going to glorify God, we must do it in works as well. Our work certainly can be extended beyond the borders of our own local church. There is no limit to the work we can do.

To glorify God in the greatest measure we must seek the field in which we can do it. "Herein is my Father glorified that ye bear much fruit; so shall we be my disciples." John 15:8.

Beyond the confines of our local congregation, in both home and foreign fields, is the opportunity for a greater service of fruit bearing and thus glorifying God. It is, therefore, our duty and privilege to go forward in our mission work. First, because of the many lost souls we can reach for the Lord; and second, because it is our work to do; and third, that we can bring honor and glory to our Lord in so doing.

New Paris, Indiana.



Our Church At Stockton, California

It is my happy privilege to give a report concerning Northern California's only Brethren mission church.

The Brethren church in Stockton, California is a monument to the faith and work of the people of this Northern California District. It would take too long for me to tell of all the work and sacrifice that has gone into the building of this church from its beginning until now, but I can give you a brief history of it from the time that I came to California.

I arrived at Lathrop to assume my duties as pastor there on March 1, 1946. At that time the Stockton church seemed on the verge of closing its doors. Its average attendance in Sunday School was running about 20; sometimes there was no evening service and sometimes no prayer meeting. The people were rather disheartened, to put it mildly.

Just when things seemed at their lowest, the Lord took a hand. Dr. C. F. Yoder volunteered to serve as pastor until the church got on its feet and a fine consecrated young man, Virgil Ingraham, just out of the Navy, volunteered to help. These men refused to accept any pay and Dr. Yoder has been living by himself in a trailer house, just outside the church.

The arrangement that the two above mentioned men

have been working under has seen Dr. Yoder doing the visiting and Brother Ingraham doing the preaching. Under this arrangement, the average attendance has increased from the low mentioned above to 54 and on Mother's Day it reached a high of 90. The offerings likewise have doubled. The church building has been doubled in size. The church has been building up through the Sunday School and now many parents are beginning to attend.

This little District in Northern California, whose total membership is around three hundred has spent much time and money in Stockton and is being rewarded. Can members of other districts say that they've done as well?

The addition to the old church building was done at a cost of \$1,000 in money and a like amount in donated labor. Brother Yoder, Henry Ronk, Harry Ernst and Harold Wolfe have been very faithful in seeing that this and other work has been carried out.

Doubtless the Stockton church will continue to grow for it is in a community of 90,000 and ministers to a neighborhood of about 10,000 with only one other church offering any competition. We solicit very much your prayers for this work that it might continue to grow as in the past.

—Milton M. Robinson, Stockton, California.

Search The Scriptures

(John 5:39)

SERIOUSLY . . . Acts 17:11 and II Timothy 2:15.

EARNESTLY . . . Joshua 1:8 and Psalms 119:12.

ANXIOUSLY . . . John 20:31 and Psalms 119:9.

REGULARLY . . . Acts 17:11 and Psalms 1:2.

CAREFULLY . . . Luke 24:27 and II Timothy 3:16-17.

HUMBLY . . . Luke 24:45 and James 1:22.

A Missionary Story

I want to tell you the story of an elderly lady, Mrs. Shoshana Lupinsky, a Polish Jewess, who managed with the help of Christian friends to survive the long years of persecution and war in her native Poland to come at last to Palestine—the land of her fondest dreams.

We had known something of her life before this evening when Mrs. Lupinsky and her sons visited our Mission home, but we had purposely avoided prying into the previous past years, knowing full well that she was trying to forget and live only for these glorious days with her sons.

This night we sat visiting in our hall, Mrs. Lupinsky, her sons, Jacob and Dov, their wives and our family. They have become our friends and come often to share the long evenings when it is not safe to be any other place than in your own home or at the home of a friend. Mrs. Lupinsky did not seem to be taking much part in the conversation and suddenly we were startled to see her crying. Minutes passed before she finally looked up and began to apologize for the outburst—and then she began to speak.

She took us back to her native Krackow in the days of her girlhood and told us of her happy life, her marriage to a local merchant and the birth of their three children before the first World War. Then came the days of persecution when they were forced to leave their home and fled into the country to become farmers until the danger had passed. Then followed long years of hardship, the parents slaving to keep the family together and give the children an education.

The satanic forces of anti-Semitism could not be chained and the Lupinsky's small shop was looted repeatedly. Jacob, Dov and Sara were waylaid on their way home from the Hebrew school and spit at and sometimes beaten. Conditions gradually improved and by 1932 when Dov, the eldest, was 20 years of age the family was once again fairly prosperous. But the father was looking into the future and he foresaw that good times would not last for always. Rumors coming from Germany sounded like old lies with a sugar coating. He saw his sons now grown and ready to start out on their own. What would be their future in an anti-Semitic Poland?

The Rabbi was consulted and after much discussion it was decided that Jacob and Dov should immigrate to Palestine, leaving Sara with her parents in Krachow to finish her schooling.

Minutes flew into hours as we sat listening to the life story of this Jewish family. The sons frequently spoke of some experience to make this story more complete. We sat astounded as she told of the bombs falling in the night—of their ruined home, and of the morning they went to their shop to see the windows shattered and not a piece of merchandise left. As the situation became worse and the Jews were hunted as animals, Mr. Lupinsky was caught

and taken away to a German labor camp. Sara and the mother escaped and went to the home of a Christian friend where they posed as Christian relatives.

Sara was fatally injured in a bombing raid early in the war and Mrs. Lupinsky came to depend more and more on her friends. She accompanied them on Sundays to church and learned the fundamentals of Christianity in order to be able to answer correctly if she were quizzed by the Germans.

It was difficult for her to speak of these days. No one knows the suffering that she and countless thousands of others went through. Not one letter did she receive from her sons in Palestine during all the long years, and only one message from her husband. Late one night just a week before the Allied victory in Europe an old Jewish neighbor slipped furtively through the back door and sat weakly in the nearest chair. He had escaped from the labor camp where he and Mr. Lupinsky slaved together. His sad news was this. Mr. Lupinsky had been sent to the furnaces three days before. And his last message was to send a blessing to his sons.

Mrs. Lupinsky's life in Poland had come to an end with the news of the death of her husband. She was finally able to get in touch with her sons who sent her money and obtained a certificate so that she could legally enter the country. She bade goodbye to her Christian benefactors who had given her food and shelter for years and saved her many times from being caught by the Nazis and made her way to a southern port.

The journey to Palestine was long and arduous as she had to travel on a small steamer jammed with hundreds of other refugees. But now the journey is ended and here she is learning to live again. She adores her small grandchild and is managing her eldest son's house while he and his wife both work. We visit them quite often and have talked with Mrs. Lupinsky many times about Christ since the evening she told us of her stay in a Christian home in Poland.

We have told her it was by the grace of God that she was miraculously sustained through these terrible years. She is eternally grateful to the Christian friends who insured her safety in Poland, and to the Christ whom she learned to worship in her friends' church. The last time our friend visited us she accepted Christ as her Savior and Messiah. Her sons are tolerant of her new-found belief, and when they realize how much happiness the love of Christ is bringing into their mother's life, we believe they, too, will seek to know Him.

Shoshana Lupinsky, Jewish refugee from Poland is beginning a New Life in the land of her fathers, but with a New Hope for the future. Praise God for His redeeming Love and His Grace which is sufficient for all.—From Palestine Pictorial News.

Think On These - - - -

OUR LORD has written the promise of the resurrection, not in books alone, but in every leaf in springtime. —Martin Luther.

I DO NOT KNOW HOW the great loving Father will bring out light at last, but He knows, and He will do it. —David Livingstone.

SPECIAL PROVIDENCES—People talk about special providences. I believe in the providences, but not in the speciality. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment.—George Macdonald.

LOVE YOUR NEIGHBOR for God's sake, and God for our own sake, who created all things for your sake, and redeemed you for His mercy's sake. If your love hath any other motive, it is false love; if your motive hath any other end, it is self-love. If you neglect your love to your neighbor, in vain you profess your love of God;

for by your love of God, your love to your neighbor is acquired; and by your love to your neighbor, your love of God is nourished.—The Beauties of Thought.

THE KINGDOM OF GOD is a society of the best men, working for the best ends, according to the best methods. Its law is one word—loyalty; its gospel one message—love. If you know anything better, live for it; if not, in the name of God and of humanity carry out Christ's plan. —Professor Drummond.

WE CAN'T PLAY ALONE in the game of life. We're dependent, my friend, on others; we cannot "get by" in the struggle and strife, except for the help of our brothers! Whatever we plan, or whatever we do, whatever we give of our best, is meant to include all our fellow men, too, and add to the joy of the rest.

SERVICE TO A JUST CAUSE rewards the worker with more real happiness and satisfaction than any other venture of life.—Carrie Chapman Catt.

(Continued from Back Page)

A second fact of equal importance is *the accelerating tempo of change* resulting mainly from scientific discoveries. Within little more than a generation, the age of steam has been outmoded by electricity and the eternal combustion engine. No one knows how soon atomic energy will outstrip both.

Man can speak and hear around the earth. He can already see unbelievable distances out into space. To the average man it seems only a comparatively short time until he can see what is happening anywhere on the globe.

Through all these media there is taking place a mass transformation of living and thinking. People in many countries see the same motion pictures, hear the same broadcasts, dress alike and read world news as it happens. The names of Roosevelt and Churchill, Lenin and Stalin are household words in almost as many major languages as is the name of Jesus Christ. People of every race and culture may soon be traveling faster than sound. Ideas already travel with the speed of light.

For better or worse, the world has become one physically and is tending to become one intellectually and socially; but the spiritual unity of all men in Christ which is the goal of Christian faith lags far behind.

The Church has long proclaimed that if Christianity is honestly believed and fully practiced, it will solve all problems of human maladjustment. It brings all men into right relationship with the one God and Father of all. In Him, they ground their faith in the moral order of the universe. As disciples of Jesus, they learned to live together as God's children, using their intelligence and ability in loving cooperation.

It is the task of the Church not only to make these teachings more effective in the daily life of every Christian and within the Church itself, but also to increase the number of Christians, linked in a steadily growing world-wide Christian fellowship. Through foreign missions, the churches of North America carry on this twofold task overseas. In the name of Christ they minister to the whole range of human need, from hunger and disease to man's restlessness until he finds God.

The critical needs of mankind, the fact that Christians believe that in Christ they have the Way to meet those needs and the new techniques making possible speedy change demand that the Christians of the world work harder, faster, and more effectively than ever before. They must embody the love of God in lives of Christian action as well as proclaim Him with all the newest techniques for conveying ideas.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 6, 1947

PROTESTANT ROOTS OF DEMOCRACY

Scripture: Micah 4:3-7

For The Leader

AT THIS anniversary of the signing of the Declaration of Independence, we want to think of the basic principles contained therein. It is evident beyond any doubt, that the foundation statements of the Declaration are taken directly from Christian principles of conduct. Outside of the Word of God itself, the Declaration portrays the best way of governmental and social regulation that the world has ever seen. If we today are in any difficulty in the regulation of our nation, it is because we have departed from these basic truths. We should be proud of the fact that the founders of our nation looked to the Divine way of life when they came to set up our form of rule. We should be disgusted with the efforts of some people today as they are trying to destroy our democracy. America prospered in the past because it adhered to the basic principles of Christian rule. We cannot survive if we ignore them today.

DISCUSSION

1. LIFE. We well know that the highest value is placed on a human life in the courts and laws of our land. If a person is murdered, then the state or district attorney does not rest until the murderer is brought to justice and sentenced. This principle of life is drawn from the holy scriptures of an "eye for an eye, and a tooth for a tooth, etc." We can be thankful today that our government recognizes our right to live. It is only when we want to live in a way that is harmful to society that we are restricted and put in jail. In some countries, life has little value. The individual belongs to the government and must serve the government. He has no property rights or freedom. He is a slave of the state from birth. In America, we use the government to keep us in good order while we live our own life. We can thank Christianity for this wonderful state of affairs.

2. LIBERTY. What soul has not thrilled at the word? Liberty to come and go as we please. Liberty to buy and sell as we want to. Liberty to attend church as we want to. And if the liberty of any person or group of persons is hindered by any other person or group, the afflicted party has a right to take his case to a court of justice. Dictatorship cannot exist in a true democracy. This did not just happen. Very few places in the world today possess this liberty. If not enslaved by the government, the people are enslaved by poverty so that they cannot go or do as they please. The American democracy provides liberty to go and do; and removes the poverty which might hinder. There are many ways in which we should be grateful today for the liberty which we enjoy in America.

3. PURSUIT OF HAPPINESS. If a man wants to start up in business, he can buy a plot of ground, borrowing the money on his credit, if needs be. Thereon he can build a building from materials which he was free to go and buy. He can stock his store with merchandise costing thousands of dollars, put a \$10.00 lock on the door, go to his home and sleep peacefully all night long. If it should chance that a misfit in society should break the lock and rob the man, he can engage the police to recover the loss and punish the criminal. He can sell his product to the best advantage to himself and his customer. He can become rich, and it is his. That is American democracy. There is danger though, that we are losing this freedom. We must return to a study and obedience of the laws of God in His word, that we shall not lose it.

4. DEMOCRACY AND CHRISTIANITY. Democracy works when the people are loyal to the regulations of Christianity. Love of God, love of fellowmen, restraint of wicked impulses, and deeds of mercy, all combine to make a nation which benefits its people. Honesty, decency and high morals also result, and help the nation. It is not surprising to discover that America has given to its greatness on the principles of the Christian religion as found in its democratic form of government. But there is a great danger that we may be trying to take the freedoms and privileges of Democracy without giving obedience to the God Who made it possible. This cannot go on for long. History bears out that when God's people endeavor to take the blessings of God, without worshipping Him, He takes His blessing away from them. Under the stars and the stripes let us go on in the worship and fear of God, that what we have might not be taken away from us.

QUESTIONS

1. List several items in the Declaration of Independence which you believe can be traced directly to principles of the Christian faith as expressed in the Bible.
2. Name some dangers threatening our democracy today
3. Suggest ways whereby we young people can help preserve our democracy.

SUGGESTED PROGRAM FOR TONIGHT

Singing of the "Star Spangled Banner."

Singing of "Faith of Our Fathers."

Sentence prayers, for our country, for the saving of our democracy.

Scripture reading.

Leader's talk, topics

Questions, Discussion.

Special Music.

Offering.

Business.

Singing of "My Country, 'Tis of Thee."

C. E. Benediction.

GENERAL CONFERENCE DATE:

August 18 to 24, 1947

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Missions)

THE HEATHEN'S PLEA

If you had been born in a country dark,
And I in a Christian land,
And you did not know of a Saviour dear
Reaching out a nail-pierced hand,
Inviting to come "whosoever will,"
What do you think that I should do
If you were I and I were you?
If I could read the precious Word
Which teaches of the Way;
If I could hear the church bells ring,
And I knew of a Sabbath day,
And of a dear Father Who answers prayer;
Would I be loyal to Him and true
If the message were not carried to all,
If you were I and I were you?
Two thousand years have now passed by,
Still the story to us is untold;
Men, women, and children dying each day,
Are we not to be sheep of His fold?
Oh, hasten with the message so precious;
Is His mercy for only the few?
Do unto us, heathen in darkness,
As you would have us do unto you.

—Gertrude Geneaux.

PAYING OUR DEBT TO THE WORLD

Scripture: Romans 1:1-16.

Suggested Hymns: "A Little Bit of Love," "Somebody Did a Golden Deed," "Throw Out the Life Line."

Leader's Petition

Seed Thought Provokers:

"If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That is foreign missions. People talk complacently about the 'poor heathen'—but why 'poor?' Simply because the heathen have not received their share of the inheritance which the Father left us to give them."

Paul said, "I am debtor . . . As much as in me is, I am ready to preach the Gospel." Paul was debtor because he had the knowledge of salvation in the midst of a lost world. He was debtor because One loved him and gave Himself for him. Every individual of the Christian Church has a world obligation (Rom. 12:1). How can one face the burden-bearing God and the cross-bearing Christ without willingness to sacrifice, toil and suffer that others may have the Word of life? Every believer is sent as a missionary to a lost world (Matt. 28:18-20; John 17:18; Mark 6:15, 19-20). Christ was a foreign missionary (Luke 4:18,

19). We are foreign missionaries because Heaven is our home (Phil. 3:20). Missionaries are not needed in Heaven. "The field is the world," Jesus said.

The paramount duty of the Church to the heathen is expressed in Rom. 10:14, 15. The Antioch Church, a product of missions, sent out missionaries (Acts 13:1-3). Has your church sent out any missionaries? any Christian workers? If not, WHY not? Isn't that what the churches are for? The Moravians have one missionary for every 92 members. Over 100 years ago they started a prayer meeting in which people prayed in relays day and night. Today the Moravians have three times as many members in their foreign fields as in their home churches. No alibi can justify us. "The world is not to be carried by apathy. Souls are not to be saved by good wishes. Christ is not to be enthroned by cowards or deserters. Heaven is not to be gained by walking backward toward it. We shall not achieve sainthood by consorting with sinners." (Heb. 6:12).

We are glad for the forgiveness of sins, the indwelling of the Holy Spirit, the precious promises for time and eternity. But we are glad to be Christ's representatives, missionaries? As Christians we do not need a special call to be missionaries, for we ARE missionaries. Let us repay our debt. If missionaries had not Christianized our ancestors we, too, would be out with a club after food and a wife as our ancestors did. The Lord says, "Go!" Who are we to say, "No!"

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 6, 1947

MORAL INTEGRITY

Lesson: Job 1:1 ;27:1-5; 31:19-28

WHILE in the first four lessons of the new quarter we turn to a study of the Book of Job, yet we are not primarily interested in the story as such, fascinating though it may be, but rather upon the bearing of the teachings found therein upon our own lives. Job merely becomes an illustration of what our attitudes should be.

When we touch the theme of "moral integrity" we are touching a tender spot in most of our lives. Temptation and faith play a prominent part in this drama we call life. It should be noted that the main thing in the story that stands out is God's faith in Job and Job's faith in God. It takes just that to make a life that is exemplary. Note that in Job 27:6 (our Golden Text) Job makes this statement, "My righteousness I hold fast, and I will not let it go: my heart shall not reproach me as long as I live."

It is this attitude that should be exemplified in each follower of the Master. Holding "fast" is an important phase of any life—if the holding be linked with God.

In the temptation with which Satan beset Job (with God's permission) Job found no sin. Had he yielded to the impulses set forth, he would have done just what Satan told God he would do—forsake Him. But his integrity was not shaken, even though he may have thought that God sent the trials and troubles. What a man to emulate!

Help - -

For A World In Chaos

This message was sent to the Missionary Board Office by the Foreign Missions Conference of North America calling the Christians of Canada and the United States to share in the world-wide mission of the church.



The one fact on which intelligent people everywhere are agreed is that *the world is chaotic and insecure.*

ASIA is in a ferment of revolt against the Western imperialisms, of internal tensions and of civil war.

AFRICA has not yet reached the state of explosive action, but beneath the surface there is seething unrest, stimulated by the return of black men who served in other lands and thus discovered how precarious is the civilization of their European masters.

EUROPE is bled white of wealth, inherited ethical convictions and its religious faith. Solving the problem of mere subsistence is the all-absorbing interest of the individual and of the nations.

LATIN AMERICA lacks political stability. Its traditional form of Christianity no longer appeals to intellectuals and condones low ethical standards for the uneducated masses.

In NORTH AMERICA racial segregation and injustice is the accepted pattern of human relationship, against which church and state alike are just beginning to struggle. Management and labor are forming country-wide battle lines. Crime vies with juvenile delinquency for public attention.

All over the world, uncounted millions of people lack food, shelter, clothing and medical care, yet increasing populations press ever harder on available supplies. Multitudes have lost faith in the potentialities of the common man and are turning either to pessimism, cynicism and despair, or to a reliance upon some form of totalitarian control of society for its own good. There is no commonly accepted ethical code for the world. Many people no longer believe that religion is concerned with these conditions or has the power to remedy them.

The interdependence of all mankind is freely recognized but almost all plans for carrying the ideal of universal brotherhood into practice are stymied by the human factor. The best-laid plans of high-minded men and women are wrecked on the rock of human selfishness and sin.

(Concluded on Page 13)

The Brethren Evangelist

Official Organ of the Brethren Church



"Give me Liberty or give me Death!"

Liberty

These Men Fought for It



And Perserved It Physically

What Are We Doing About It Spiritually?



The Brethren Evangelist

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INTERESTING ITEMS

Calvary, New Jersey. On May 17 Mrs. Mary Ella Race, oldest member of the Calvary Church, went to be with her Lord, passing away at the age of eighty-four years and seven months.

The Spring Communion of the Calvary Church was observed on Sunday evening, May 18.

Twenty-six were in attendance at the Christian Endeavor Consecration Service which was held on Sunday evening, June 1, all of whom took an active part.

On June 8, at a service of dedication of children, three babies were presented to the Lord: Linda Lee Spencer, Wanda Lee Zdepski and Sherll Lynn Carter. In spite of a heavy rain there were nearly sixty in attendance at this service.

Sergeantsville, New Jersey. On Father's Day, June 15, the service was conducted by the fathers of the church. There were sixty in attendance.

On June 22 the Junior Church was in charge of the Children's Day service.

Daily Vacation Bible School began on June 23.

Masontown, Pennsylvania. We note from Brother Freeman Ankrum's bulletin of June 22, that one was added to the membership of the church as of that date.

The two-week period of Daily Vacation Bible School ended on Friday, June 13 with a public program in the evening. The attendance during the two-week school averaged seventy-three.

Berlin, Pennsylvania. We glean the information from Brother S. M. Whetstone's bulletin that Brother E. M. Riddle, Field Secretary for Ashland College and Secretary of the General Mission Board, was the guest speaker at the Berlin Church on Sunday morning, June 15.

We note also that there were sixty enrolled in the Berlin Daily Vacation Bible School.

Vinco, Pennsylvania. The Ladies' Aid came to the rescue at the Vinco Church recently and had a real day of "house cleaning," making, as Brother W. S. Benshoff reports, the place "look like new."

The ladies of the Vinco Church report a fine Mother and Daughter Banquet on Tuesday evening, June 3.

Waterloo, Iowa. On Sunday evening, June 15, the Waterloo Choir presented a program of sacred music, built around the theme of God's love for His children. A very beautiful thought.

Muncie, Indiana. The ladies of the Muncie Woman's Missionary Society recently used the Sunday evening service to present their review of the Mission Study book on India. They thus went beyond the bounds of the ladies of the church and sought to inform the men also concerning the field of missions.

We note that Brother E. D. Burnworth is justly proud of his Sisterhood girls who had the highest per capita offering at the recent Indiana District Conference which was held at Shipshewana.

Milledgeville, Illinois. We note that the Milledgeville church properly observed Father's Day on June 15, with a fine program. Brother D. C. White spoke on the subject, "I Write Unto You, Fathers."

Canton, Ohio. In the Canton bulletin of June 15 we find the following: "There is a new Laymen's Organization in the Canton Church as a result of the fine food and program at the home of Norman Clark. The meeting was held on Tuesday night, June 10. The new officers of the organization are: President, Arthur King; Vice President, Tom Noland; Secretary-Treasurer, Donald Guittar; chef, Norman Clark." We understand that Brother Clark had enough to eat to actually fill these men up.

Ashland, Ohio. On Sunday, June 22, the day was turned over to special interests of the Young People. At the morning hour Dean M. A. Stuckey, Treasurer of the National

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

DO YOU "JUST BELONG?"

OUR attention has been called time and again to the really outstanding Goal in our "Goals Program" that of "Every member an active member." It is one of the most important Goals in the entire list. Activity is the basis of any forward movement in any church. It seemed to me, as I sat through the sessions of the late Ohio District Conference, that every word, every action, every motive, was "forward in the work."

This set me to thinking!

What makes an active member? Is it putting the hand down in the pocket and contributing to the church financially? Is it attending the services of the church rather consistently? Is it helping with the various functions of the church, whether they be social or otherwise? Or is it taking part in every phase of the program which has been laid out for the advancement of the entire church, locally and nationally? I ran across a little poem which speaks rather pungently about that which we have just been thinking. It is entitled, "Just Belong." Think about it as you read it. Here it is:

Are you an active member, the kind that would be missed,
Or, are you just contented that your name is on the list?
Do you attend the meetings and mingle with the flock,
Or, do you stay at home and criticize and knock?
Do you take an active part to help the work along,
Or are you satisfied to be the kind who just belong?
Do you ever go to visit a member who is sick,
Or, leave the work to just a few, then talk about the clique?

There is quite a program scheduled, I'm sure you've heard about,

And we'll sure appreciate it if you'll come and help us out.
So come to meetings often and help with hand and heart,
Don't be just a member (but take an active part.)

Think this over, brother, sister, you know right from wrong,

Are you an active member, or do you (just belong)?

If we are truly following the Christ, then we are to follow His plans and His purposes in every way and manner. Remember He said, "I came not to be ministered unto, but to minister." A part of His program for us is to be those who will be willing to "minister" in every avenue of the church's work.

We talk of children being "active." This means that they are never still, always on the move. That's the kind of activity that the Lord expects of His followers. Not the tread-mill activity, which shows constant movement, but no advancement; but rather the race activity, which shows a continuad advance toward the "goal that is set before us," always "looking unto Jesus" as the journey's end.

Think it over!

Business Manager's Corner

George S. Baer

No. We Haven't Placed the Order For the New Press

THE question has been asked in my contacts with the brethren recently whether we had placed the order for the new press. The answer is No. We hope by Conference time the new equipment fund will be large enough to warrant us placing the order. But neither the Board nor the Business Manager are disposed to involve the Publishing House in a debt that might jeopardize its safety. We are more than anxious to get the new press and the new folder that we so much need, but we can go no faster than the shareholders make possible.

Will You Help to Make It Possible?

This is the time when many Brethren people and some brethren churches agreed to make a special offering for the Press Fund, and this is the time we referred to when we proposed the matter last January. You will recall we asked you to give to the regular Publication Day Offering at that time and make your offering to the press fund later in the year, when other offerings would be out of the way. From now to Conference time your tithes will have an opportunity to accumulate, and this will offer you an opportunity to put the Lord's money to work. We ought to have \$12,000 in cash by Conference time, if we are to be in shape to place the order then for the new equipment we need. Printing equipment has gone up 70% in price since we launched the campaign. That calls for increased giving on the part of all and especially on the part of those who have not yet made a gift. Your Publishing House is facing an emergency. If all churches and individuals will get back of this undertaking, we can put this basic institution on a solid footing. And once that is done,

You Will Never Have Cause to Regret It

We are doing this not to achieve a temporary project, but to have a worthwhile printing plant that will be of permanent service to the Brethren Church. Don't become confused on this point—it will always be essential to our denominational life. We are building for the years.

Additional Press Offerings

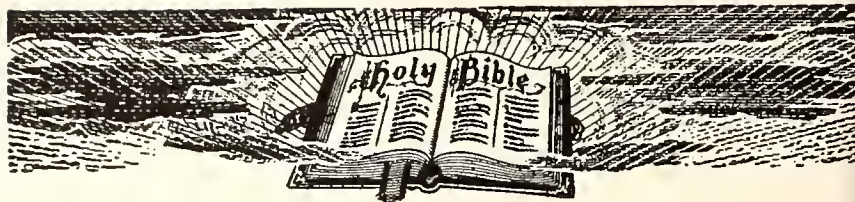
Rev. Arthur H. Tinkel, Bunker Hill, Ind.	\$25.00
F. S. Beeghley, Ventura, California	20.00
Mr. and Mrs. John E. Baer, Jr., Goshen, Ind.	10.00
Mrs. Rosa Richey, Muncie, Ind.	25.00
Harry J. Riner, Gratis, Ohio	10.00
Dorcas Class, Louisville, Ohio	5.00
W. M. S. Glenford, Ohio (reported by Mrs. Dotty Kendal)	10.00
For the total of Press Fund, see block on page 16.	

When You Don't Get Your Paper

Write us about it and we will give prompt attention.

(Continued on page 11)

The Bible Speaks



"The Bible Speaks About Forgiveness"

Rev. Frank W. Garber

WE READ in Daniel 9:9, "To the Lord our God belongeth mercies and forgiveness, though we have rebelled against him." If, then, to God belongeth mercy, to Him also belongeth pardon and forgiveness. Pardon produces filial fear and love. Psalms 130:3 and 4 says, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

Judgment without hope of pardon creates fear and dislike. The sense of forgiveness, so far from producing licentiousness, produces holiness. Pardon and forgiveness, in definition, are not identical, but are often used to convey the same meaning. However, if we, as born-again Christians, will separate the meaning of the two words, as I see them taught in the Old and New Testaments, they will glow with new beauty, bringing us added assurance of Christ's saving power.

Webster gives as a meaning of pardon, "Pardon means strictly to remit the punishment or retaliation we were entitled to inflict." In comparison he gives us as a meaning for forgiveness, "Forgiveness implies that the party who has suffered injury entirely overlooks the offense and cherishes no ill-feeling whatever against the offender."

Therefore we must assume that pardon applies only where law is in effect and that to receive pardon there must have been a disobedience to law, and that in order to remit the punishment there must be a setting aside of that law. This was accomplished under the law of Moses by the offering of a young bullock and the sprinkling of the blood. See Leviticus 4:20 and 4:32.

But by that law one could not offer for sins not yet committed, and if one sin were not offered for they were guilty of the whole law, inasmuch as they were yet transgressors of the law. But, praise God, through the shedding of the blood of Christ as our Paschal Lamb, our pardon was purchased, the ceremonial law set aside and our punishment remitted in Him. Our sins have been set-

tled for long before they were committed, and the animal sacrifice done away. Hence, no need of a further sacrifice.

Therefore there is no reason for mentioning pardon in the New Testament, and, to my knowledge the term is not used there. However, we do need something else and that something is forgiveness—forgiveness for the sin of unbelief; lack of faith in God and His dear Son, by whom God has given power to forgive. Paul says of Christ, in Acts 5:31, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Note: "sins" not sin). "Prince" means royalty. All Israel had looked for the Prince—Messiah. The other, "Saviour" the saving character, they had lost sight of entirely—to note repentance and give forgiveness for sins, as a Saviour; repentance embracing all the changes that issue in faith, which secure forgiveness. How glorious a Christ is here exhibited, not as in other places as the medium through which reception is made, but as a dispenser of spiritual blessings. Forgiveness of sins is the first necessity of the sinner, so it becomes the first blessing of the Gospel.

In Acts 13:38 we read, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." In Ephesians 1:7 we find, "In whom we have redemption through his blood, even the the forgiveness of sins." Then we hear Christ's own words, as He says to Paul in Acts 26:17 and 18, "Delivering thee from the people and from the Gentiles unto whom I send thee. (*purpose*) to open their eyes, and to turn them from darkness to light and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

We find here that through the preached Word we have been turned from darkness to light—that is, from the darkness of the law to the blessed

light of Christ; from satan to God; or from the curse to the glorious faith. James 5:15 says, "And the prayer of faith shall save the sick and the Lord shall raise him up, and *if he have committed sins they shall be forgiven him.*" (A positive statement that does not even mention "maybe.")

In conclusion. Under the law we are (all) dead in trespasses and sins, without hope; for under the law they could only offer sacrifices for sins already committed. But, praise God, through the offering of Christ, as our Paschal Lamb, for our past and future sins (which He knew we would commit) our pardon is purchased, and our forgiveness is a reality IF we have faith to believe

that He is our Redeemer, and we will repent of those sins and accept the forgiveness so freely given. Then, being free, we will be "free indeed." But, as men who have been freed from the punishment for sins, *how should we live?* As those having no hope? No, for we are "a new creature in Christ Jesus." We are dead to trespasses and sin, *and should not walk any more therein.* Paul sums it up in 1 Corinthians 10:31 and 32, "Whether, therefore, ye eat or drink or whatsoever ye do—do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

Cheyenne, Wyoming.

The Southeastern District Conference Moderator's Address

"The Field, Doctrine and Polity of The Brethren Church"

Rev. N. V. Leatherman, Moderator

TO THE members and friends of the Sixtieth Annual Conference of the Southeastern District of the Brethren Church, Greeting in the name of our Lord and Saviour, Jesus Christ:

Custom, precedent, and the program formulated by your Executive Committee, has placed the responsibility upon your moderator to bring his message or address for this hour and session. In a world of turmoil like ours of today, when new political, new philosophical, and new religious movements of men are vying with each other to create a new world order, with the current resulting disorder, it is expedient that we examine ourselves, and that we inquire into the place and position of a church like ours, in a day like our day.

Briefly in this address we shall therefore, inquire into our field, our doctrine, and our polity. Always in an address of this nature, and this occasion, there is a tremendous responsibility, lest we say too much, or too little, or both. We plead for a spiritual understanding, that whatever profit the address may have may be received. We plead for your patience that whatever disagreement there may be, it might be borne. And we plead our love for Christ, that whatever Christian activity there is suggested, it might bear fruit for eternity.

OUR FIELD

In interpreting the parable of the Tares, or the parable of the Two Sowers, where our Lord presented Himself as the one sower, and the devil as the other, He said, "The Field is the World." There is no more likely picture anywhere else. Our field, the field of the Brethren Church, along with all the other professing bodies, is the world. By the same picture we must also know it is the devil's field. At least he usurps it enough to sow his seed, the Tares.

One of the first propositions any Christian, or any church, or any group of churches must consider is the relationship with this field of business. But prior to that we should know who and what we are. So we propose first of all, God's idea of the church. It is the Ecclesia—the called-out body of Christ—a group of people, called to be a separate people in the world, His Field—the good children of the kingdom—the seed sown in the world, to bring forth fruit worthy of the great Master Sower, and the Husbandman, His Father and ours. The church is the bride of Christ awaiting the marriage supper of the Lamb. The church is a Temple in building with Christ as the foundation Rock and Chief Corner-stone, and with each follower adding to the structure, gold, silver, precious stones, wood, hay, stubble, of which the latter materials, tested by fire, shall be burned.

The business of the church is not just a matter of human relationships. There are all kinds of human organizations, for better or for worse, for human relationships. The church is not merely an hospital to care for our physical ills. Yet some of the very best by-products and way-side ministries of our Lord were the healings of the body. The church is not merely an educational institution. Yet to countless thousands of people it is the best mental stimulator with which they come in contact. The church is not merely a welfare association. Yet there are many who come to appreciate the goodness expressed by her Samaritan members. The church is an institution of heaven, where the redeemed of the Lord live together for His glory. The Christian's calling is a calling to live together in heavenly places in Christ Jesus. It is more than an organization. It is a living organism, vitalized by the very Giver of Life, the Triune God—Father, Son and Holy Spirit.

What are the objectives of the church in this world? This world which is the field? It would seem that much

weakness of the church today is due to the fact of dissipated objectives. We have all heard the story of the farmer lad, who saw the initials P. C. written in the sky, which he interpreted to mean Preach Christ. After the father sent him through a school in preparation for the ministry, the boy failed to make good, the father said, doubtless, P. C. meant plough corn. We declare to you that ancient story, where Constantine was supposed to see the sign of the cross in the sky with these words "In hoc signo vincis," by this sign conquer, illustrates very definitely how the purpose and objective of the church has been misconstrued and misapplied.

Constantine did not see the glorified Lord in that sign; but his own glorified state and empire. True, no longer did he persecute the church; but by using it as a tool for his state and empire he did far more damage to the church than all the years of persecution prior. The church was diverted from giving its major attention to Christ, her first love, to the building of a great organization, the Roman church, in conformity to the dictates of empirical demigogs, which was never broken until the days of the Reformation, and then only partially. Since then one of the great victories of the church was the separation of church and state. What difference whether that objective be dictated by a Constantine, or a pope, or assumed through poor vision, or mere human machinations? Any objective, however created, that draws the attention from Christ, is manifest by a weakened church.

True it is, that everywhere our Christ is known the world around, the by-products of the church result in better human conditions. But there can never be a good by-product when the by-product itself is assumed as the first or primary objective. Our present world disorder demonstrates this truth beyond all controversy. If the church had kept her mind and heart centered on Christ's expected objective, instead of joining hands with mere humanity in building a new world order, we have no doubt we would be enjoying a real and better world order today.

The objective of the church can be summed up in the words of our great commission as recorded in Matthew 28:19-20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." Here the stated objective in service is to go and teach. And the stated objective in results is, to baptize. And the stated objective in destiny is the very presence of Christ Himself, "Lo, I am with you alway, even unto the end of the world."

Is it surprising to us that Christ nowhere speaks about the development of a new world order? Have we not all been too guilty of interpreting His parables of the kingdom of heaven teachings with our professed world knowledge and wisdom, instead of interpreting the world by His kingdom teachings? It makes a tremendous difference through which end of the telescope we look. We have just been learning through our Sunday School lessons how Israel fell because she interpreted God to suit her idolatrous human desires, and lost her glory because she failed to interpret Him by the revelation which He gave her. The same consequences will happen to any people, and we Brethren can be no exception to it at all.

The Brethren Church as one continuing expression of

the Tunker or Dunker fraternity, has always been a church separate from the state. It was formed from those pietistic peoples who left the state churches as individuals in resistance to the very idea of the church of the living God being bound by state control. This, in the beginning, was a group of people who suffered many hardships and were finally driven completely from Germany, largely because of their consistent adherence to the principle of living separate from the state. Therein is discovered the fundamental of their slogan, "No exercise of force in religion." Dr. Martin Grove Brumbaugh, the great educator and historian, and former governor of Pennsylvania, in the text, "Two Centuries of the Church of the Brethren," speaking of this slogan, draws five conclusions from it, typical of those early Brethren. They are: "1. The church is at the outset logically arrayed against infant baptism. 2. It is logically opposed to taking the oath. 3. It is logically opposed to war. 4. It is opposed to state religions and favors sustained freedom of conscience, and exalted allegiance to God above allegiance to rulers. 5. They resisted all persecution and themselves never persecuted a single soul."

The Brethren Church has always been a peace loving people. It was founded upon peace and the pursuits of peace, as much as the teachings and practices of the ordinances. By the very nature of the circumstances the church was not fostering political pacifism. No more than was the early apostolic church after which the Brethren were patterning themselves. The Brethren were Christian Pacifists. They were not Political Pacifists. They, like the early church, assumed no responsibility in controlling the affairs of state. They were not promoting a new world order. They were intensely interested in developing a complete Christian order. For them it was wrong to kill. Therefore they refrained from bearing arms.

The story of Christopher Sauer, Jr., at Germantown, Pennsylvania, at the time of the American Revolution, the abuse he suffered to both property, body and mind, is no mute evidence to the faith of our fathers regarding war. Whether that heritage has been violated is quite another issue. But let me quote from Elder J. H. Moore's book, "The New Testament Doctrines," on the subject, "War Not Christianity." "Jesus one time made a declaration, while facing Pilate at the judgment hall, that ought to settle the question of the relation of Christianity to war. He said, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.' (John 18:36). Just a few hours before, when He was arrested in the garden of Gethsemane, Peter drew his sword to defend his Master. But Jesus said unto him: 'Put up again thy sword into his place: for all they that take the sword shall perish by the sword.' (Matthew 26:52.)

"Jesus, the head and founder of Christianity, is called 'The Prince of Peace.' His is a kingdom of peace, and all His subjects are the children of peace. The weapons of their warfare are not carnal. In their work of conquest they employ the sword of the Spirit, the Word of God. Their Master instructed Peter to return his sword to its place, thus forbidding him the use of a carnal weapon. Not only so, but He gave His disciples to understand that those

who use the sword, should with this weapon perish together."

This lengthy quotation from one of the fine saintly scholars of our sister church, shows the continuing attitude opposed to Christians entering into carnal warfare. The greatest testimony of that continued attitude today is that accepted appeal from peace loving peoples, by the government of the United States of America, in providing for the conscientious objector. Since our government then acknowledges a place for a higher power in the direction of conscience, why should not the professed Christian acknowledge that higher power to give direction to their conscience? This may well be considered a proposition of individual liberty among men, as man with man, or man in relation with the state. It is never, and never has been, a proposition of individual liberty, or a do as you please affair, with God, and where God has so plainly spoken.

We have suggested the church is in the world; yet not of the world. It is an heavenly, and not an earthly institution. It is in the state; yet not of the state. The hymn of William Croft reveals much to us:

O where are kings and empires now
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

For not like kingdoms of the world,
Thy holy church, O God,
Tho' earthquake shocks are threatening her,
And tempests are abroad.

DOCTRINE

This is the day when undiscerning men ridicule theology. And yet the same men will pose long profession of faith in the Word of God. Have we not become a bit silly in such thought? I believe the Bible as I know it and think it. And that is my theology. My theology is right or wrong according to my belief and thought of the Bible and its teachings. While it is not true in all instances, it is true in many, that those who ridicule theology do so to disturb faith in the Word of God, and thus lay the ground-work for exaltation of their own human opinions, which in itself is a revelation of their own kind of theology.

There is nothing so necessary to the development of a unified body of Christian believers as a common theology. And let those people beware of their deeds, intentional or ignorant, who minimize or destroy common beliefs in the things which God has so clearly and powerfully revealed. It is true this same emphasis upon a common theology during and following the Reformation and until recent years, was the cause and occasion for denominationalism with all its varied forms. There are those today who would magnify the abuses of denominationalism, and lead you to think the movement was and is all wrong. This is being done to magnify the current effort to make of all denominations, one large denomination. What the protestant church might be today, had all the theology of all the church been constantly and consistently in accord with the Word of God, and with one organization, we shall never know. That is another of history's unwritten pages. That condition never prevailed. It is very evident, however, the present tendency is to build even larger and

larger an organization without regard to theology, beliefs, or the Word of God. Any Christian with eyes half open knows the emphasis is upon union and not unity; upon organization and not teaching; upon human power and not the power of the Holy Spirit. Without attempting to exalt denominationalism as such or to present a brief for its continuance, history does reveal that denominationalism is our heritage as protestantism. The Roman Catholic church is the best illustration of emphasis upon organization and all its human machinations. The tares certainly are seen in both forms. And let the church go to seed with its major emphasis upon forms, methods and organizations, to the neglect of teaching its teachings, and the Word of God, the result will always be TARES.

Therefore, we need to develop a common understanding of our teachings whether by written creed or otherwise. May we therefore, frankly discuss in this brief way the matter of a creed. We have heard so often the position taken at the first General Conference of the Brethren Church, held at Dayton, Ohio, in 1883, how every effort and report of a creedal committee was rejected, until at last a copy of the New Testament was dramatically held up before the conference and presented to be adopted as our only creedal statement. This report was adopted unanimously. Thus we declare from our historic position, The New Testament as our creed. And thus, too, each individual forms his own creed or theology as he reads, studies, knows, believes and practices the New Testament.

We ask then, has the Brethren Church no creedal understanding, no creedal statements, that are binding? Our reply may surprise you. We positively do have. There is probably no denomination today, with or without a written creed, that is more definite in its understanding of and practice of the ordinances of the church than the Brethren Church. We have only two congregations today where any members have full fellowship in the church without complete triune immersion. And these two churches have long since discontinued the practice. So that we can say there are no admissions in the Brethren Church without first being baptized by triune immersion. Triune immersion, therefore, is not a matter of mere private interpretation when it comes to seeking admission into the Brethren Church. It is a part of our creedal system, not written by law or order of the church, but commonly believed and practiced by the Brethren. This we believe is also true of such other great doctrines as the deity, the pre-existence, the virgin-born, the crucified, resurrected and ascended Son of God. The Brethren are literalists, being made so logically by their interpretation of the ordinances.

Yet so far as any conference ever adopting any creed, that has never been done. Your retiring moderator is not only willing to resign to this historical position of the church, but would most heatedly oppose any attempt to change this procedure.

At the same time we must know and heed as a church, all the great teachings of the New Testament beside the ordinances. Our common understanding, adherence to, appreciation and practice of the ordinances, should serve to persuade us of the possibilities of enlarging our field of common understanding, to embrace all the great fundamental teachings and principles of the New Testament.

We believe this emphasis upon teaching, not by legal adoption of creed, but by clarity of statement, promotion by teaching, and understanding by practice, will develop a common fellowship with both our Lord and His saints. It should foster a unity, a body, that is ready and able to do and to grow.

"The Message of the Brethren Ministry" is just as much our heritage today as are all the statements regarding the ordinances in any of our literature. Is this statement of New Testament beliefs consistent with our historic position and present interest and future welfare? We have reason to think that it is. It is not a code or written creed by which Brethren are fellowshipped or disfellowshipped. It is a compilation of stated beliefs upon which we may focus our attention, develop a common interest, and collect our common enthusiasm and spiritual expression and experiences. We emphasize this because we believe it is true even yet, that we have only this one interest which holds us Brethren together, and this is a deep seated conviction regarding the teachings of the New Testament.

POLITY

What is the polity of the Brethren Church? The word polity itself may have a variant meaning in the minds of some of our people. Polity has reference to our government, our methods, our policy of accomplishing the tasks we understand are ours to do and to accomplish. So in a certain sense we have too much polity. And in another sense we have too little polity. There is no doubt that what common understanding of polity we did have has been greatly disturbed in recent years to meet certain expediences, wisely or unwisely.

Our government has always been congregational in practice. The only tendency otherwise was created to meet the circumstances of extremes suffered by this practice. We came face to face with the results of these extremes long about 1915 when the Brethren Manual of Procedure was formulated to help curb these extremes. But this Manual and actions of our conferences in no manner were intended to discontinue our form of congregational government. They were intended to modify or qualify this type of government. Very carefully was the word "Advisory" used in the preamble of our Manual of Procedure. It was only to meet certain expediences that action was taken in our 1940 General Conference to strike out the word "Advisory" and insert in its stead the word "Mandatory." This action if permitted to stand threw us back to where we started, or from whence we came before the 1882-83 division. Very fortunately time has cured in some mysterious manner past finding out, this tremendous error. For not even the acting secretary recalls the action which was taken in the midst of excitement. Neither has it ever been recorded in the minutes, and therefore it is our understanding has become null and void, and the word "Advisory" still stands, which is also consistent with our continued practice.

There is no perfect polity. Or looking at it from another angle, polity is not sufficient in itself, even if it was perfect, to do the business of our Lord. We direct your attention to the New Testament church, and ask you to note again how meager was the organization of that early church. There were deacons and elders or bishops,

and that seemed to be all the offices that are named except, of course, the apostles.

Is it not peculiarly worthy of note that in the very beginning of the Brethren Church in 1708, that sought to pattern itself after the apostolic church, there was very little organization? You recall the instance between Christoff Hochman and Alexander Mack. Hochman argued against any of the pietistic peoples organizing themselves on the ground that all the trouble that ever came to the church, came because of their organization. I wonder what Mack would have thought could he have envisioned the organizations resulting from that initial movement!

In conclusion, let us remember that it takes a great deal more than a perfect polity to do the work of the Lord. Yet a good polity does help to accomplish His work. And the Brethren have great need right now to pursue His assigned tasks more expeditiously, which can be done, in part at least, by looking to an improved polity. It takes a great deal more than a statement of doctrine and teachings to do the work of the Lord. It takes a people who are responsive to those teachings and to the Lord as well who is our Master Teacher. It takes a great deal more than a statement of objectives for the church, to do the work of the Lord. Yet unless we know what we are doing and what we are about, and where we are going, we will accomplish little for Him.

We have sought in this address to present a few things to cause us to consider anew, just who we are, what we are about, and where we are headed.

—Hagerstown, Maryland.

Pennsylvania District Conference Berlin Brethren Church July 21 - 24

Conference Theme: "Building the Church"

Conference Text: I will build My Church, and the Gate of Hell shall not prevail against it.—Matthew 16:18.

Music Director, Floyd Benshoff
Pianist, Miss Thelma Saylor

CONFERENCE PROGRAM

Monday evening, July 21

- | | | |
|------|------------------------------|--------------------------------------|
| 7:30 | Song Service | Floyd Benshoff, Leader |
| | Scripture and prayer | Fred Brantner |
| | Special Music | Berlin Junior Choir |
| 8:00 | Flannelgraph | Mrs. Walter Werner |
| 8:15 | Sermon, "The Working Church" | |
| | | Rev. S. M. Whetstone, Vice Moderator |

Tuesday morning, July 22

- 8:30 Simultaneous Meetings (See program in back)
 Ministerium
 Woman's Missionary Society
 Laymen's Association
 Boys' Brotherhood
 Sisterhood of Mary and Martha
- 9:30 Conference DevotionsRev. Ralph M. Singer
- 9:45 Address of WelcomeA. B. Cober
 Response for Ministerial Delegates
 Rev. W. S. Crick
- Response for Lay DelegatesWalter Wertz
- 10:00 Moderator's AddressRev. Percy C. Miller
- 10:30 Music
 Report of Credential Committee
 Election of Committee on Committees
 Adoption of New Constitution
- 11:15 Bible LectureRev. John F. Locke
- 12:00 AdjournmentDinner

Tuesday afternoon

- 1:30 Song Service
- 1:40 Pennsylvania District Missions Session
 H. L. Berkshire, Pres., Presiding
- 2:25 Song
- 2:30 Fraternal Relations Address
 Rev. Loren S. Bowman, Pastor Myersdale Church
 of the Brethren
- 3:00 General Mission Board Report ..Rev. E. M. Riddle
- 3:30 Adjournment
- 3:45 District Mission Board Meeting
- 5:30 SupperS. M. M. Banquet

Tuesday evening

- 7:30 Song Service
 Scripture and PrayerHarold E. Parks
- 7:50 Inspirational Talk, "Christian Zeal,"
 Rev. A. R. Baer
- 8:10 Special Music
 Announcements and Offering
- 8:20 Sermon, "The Church—A Separated Vessel,"
 Rev. W. S. Benshoff
- 8:50 Adjournment

Wednesday morning, July 23

- 8:30 Simultaneous Meetings
 Ministerium
 Woman's Missionary Society
 Laymen's Association
 Boys' Brotherhood
 Sisterhood of Mary and Martha
- 9:30 Conference DevotionsMr. D. F. Benshoff
 Business Session
 Minutes of the Secretary
 Reports of Committees:
 Credential Committee
 Committee on Committees
 Ministerial Examining Board
 Ashland College Trustees

Sunday School Board

- Election of 1947-1948 Conference Officers
- 11:15 Bible LectureRev. John F. Locke
- 12:00 AdjournmentDinner

Wednesday afternoon

- 1:30 Song Service
- 1:40 Ministerial Association Session
 Rev. Percy C. Miller, Presiding
 Address, "Seven Foolish Questions"
 Rev. E. J. Black
- 2:15 Ashland College ReportRev. E. M. Riddle
- 2:45 Woman's Missionary Society Public Service
 Installation of W. M. S. and S. M. M. officers

Wednesday evening

- 5:30 SupperW. M. S. Banquet
- 7:30 Song Service
 Scripture and PrayerRev. Dyoll Belote
- 7:50 Chalk TalkRev. Freeman Ankrum
- 8:10 Favorite Hymn Sing
- 8:25 Announcements and Offering
- 8:30 Missionary AddressRev. John F. Locke
- 9:00 Adjournment

Thursday morning, July 24

- 8:30 Simultaneous Meetings
 Ministerium
 Woman's Missionary Society
 Laymen's Association
 Boys' Brotherhood
 Sisterhood of Mary and Martha
- 9:30 Conference DevotionsRev. H. R. Garland
 Business Session
- 11:15 Bible LectureRev. John F. Locke
- 12:00 AdjournmentDinner

Thursday afternoon

- 1:30 Publication Board SessionRev. F. C. Vanator
- 2:00 Christian Endeavor Board Session
 Walter Wertz, Presiding
- 2:15 Sunday School Board Session
 Walter Wertz, Presiding
- 2:45 Penna. Laymen's Session Floyd E. Hibbs, Presiding
- 3:00 Penna. Boys' Brotherhood Session
 Joseph Shultz, Presiding
- 3:15 Installation of Laymen's and Boys' Brotherhood
 OfficersRev. George H. Jones
- 5:30 Supper

Thursday evening

- 7:30 Song Service
 Devotions; Subject—"Success"
 Rev. C. F. Zimmerman
- 7:50 Installation Conference Officers
 Rev. Percy C. Miller
- 8:00 Offering
- 8:10 Sermon—"May Pentecost be repeated"
 Rev. S. E. Christiansen
- 8:35 Adjournment

MINISTERIUM PROGRAM

Tuesday morning, 8:30

DevotionsLeader to be supplied
 Subject: "Daily Things in the First Century Church,"
 Rev. Dyoll Belote

Wednesday morning, 8:30

DevotionsLeader to be supplied
 Subject: "Ought We To Expect "Pentecosts—Today?"
 Rev. S. E. Christiansen

Thursday morning, 8:30

DevotionsLeader to be supplied
 Subject: "Is Soul-Winning Possible Today?"
 Rev. A. R. Baer

WOMAN'S MISSIONARY SOCIETY PROGRAM

Tuesday morning, 8:30

DevotionsMrs. Irvin Kelly
 President's Report
 Secretary-Treasurer's Report
 Business

Wednesday morning, 8:30

DevotionsMrs. Charles Kesler
 Election of Officers
 Business
 TalkMrs. U. J. Shively

Wednesday afternoon, 2:45

Memorial ServicesMeyersdale W. M. S.

Wednesday afternoon, 5:30

Woman's Missionary Society Banquet
 TalkMrs. U. J. Shively
 TalkMrs. Florence Rowland, Missionary to India

Thursday Morning, 8:30

DevotionsJohnstown 2nd W. M. S.
 Committee Reports
 Installation of Officers
 TalkMrs. U. J. Shively

SISTERHOOD OF MARY AND MARTHA PROGRAM

Theme: "WORK TO WIN"

Tuesday morning, 8:30

Call to Worship
 Song Service
 Scripture and Prayer
 Special Music
 Talk: "Work to Win in the Church," Speaker to be supplied
 Song
 Business
 Benediction

Wednesday morning, 8:30

Call to Worship
 Song Service
 Scripture and Prayer
 Special Music
 Talk—"Work to Win in the Home." Speaker to be supplied
 Song
 Business
 S. M. M. Benediction

Thursday morning, 8:30

Call to Worship
 Song Service
 Scripture and Prayer
 Special Music
 Talk—"Work to Win in Business." Speaker to be supplied
 Song
 Business
 S. M. M. Benediction

LAYMEN'S ORGANIZATION PROGRAM

Tuesday morning, 8:30

Devotions
 Business
 Round Table Discussion—"What Makes for a Successful
 Layman"—H. H. Smitley, Leader

Wednesday morning, 8:30

Devotions
 Business
 Round Table Discussion—"What Makes for a Successful
 Church"—D. F. Benshoff, Leader

Thursday morning, 8:30

Devotions
 Business
 Round Table Discussion—"What the Laymen's Organiza-
 tion Needs Most."—Fred Brant, Leader

Interesting Items

(Continued from Page 2)

Sunday School Association, gave a splendid address, in which he recounted the rise of the work of the Camps from a very small beginning at Camp Shipshewana to the present greatly enlarged program of Camp activity. At the evening hour former young people's campers had charge of the program and gave us a little picture of a Camp "Campfire Service." It brought memories back to those of us who have been associated with camp life in years past. The Youth offering was lifted in the Ashland Church during the day.

The road to success is dotted with many parking places. Some folks are as straight as a gunbarrel and as cold and empty.

Ashland College News Letter

By Arthur Petit

GOOD news always spreads fast and perhaps the Evangelist readers already have heard of the progress being made on the campus this summer. In the first place, the summer enrollment is the largest since 1935. There are over 250 students registered for the nine week term. This is several times the wartime enrollment of the summer session and even above expectations on the campus.

Already about 150 freshmen have been accepted for the full term and the Allen Hall and all of the supplementary dormitories for girls are filling fast. A few more weeks will make the housing situation particularly tight. To date, the New Lebanon Church is leading in freshmen with four. New applications arrive every day.

But not all the good news is in the field of the number of freshmen or the number in summer school. The radio studio on the third floor of Founders Hall is rapidly progressing and all indications are that when the fall term opens in September, Ashland College will be broadcasting daily from its own studio on the campus. The studio is the gift of Miss Florence Cleaver, Falls City, Nebraska. Miss Cleaver, a year ago gave generously toward such an addition to the campus. At that time, it was intended to announce the gift at the time of the dedication of the studio. However, the equipment has been so hard to get and therefore the dedication date is so indefinite that we are announcing the gift previous to that date. Miss Cleaver has always been a loyal supporter of Ashland College and it is with deep gratitude that the college acknowledges this gift. It is one of the greatest additions to the college that it has had in many years.

The people attending General Conference this year will have reason to rejoice with the college in its improvements. The "black top" has now been laid and the parking space has been provided for perhaps several hundred cars on the campus. The drives, from one side of the campus to the other have been completed. No more dust to eat, while enjoying a chat under the trees and no more "chuck holes" to test the springs of the car and the patience of the drivers. Through the efforts of a number of men, members of the faculty and of the board of trustees, the money has been pledged for this improvement characterized by President Bixler as one of the major improvements made in recent years. Friends of the college will have to visit the campus to realize how much this has added to the beauty of the college. Conference time would be as good as any time to see and enjoy it.

But that is not all. The cafeteria has now been installed and students are using its facilities this summer. A dishwasher, new sinks and other improvements in the kitchen will add to the efficiency of the kitchen. In the dining room, a steam table and a refrigerated table for salads and desserts has been placed at the north end. The meal hours will be extended this year and all meals will be on a "take what you like" basis for conference. The equipment has been particularly costly but already one large

gift, over \$700, has been pledged. Mr. A. G. Carpenter, his wife, and daughter, Dorothy have offered that sum to make the improvement. All who visit Conference will appreciate this new way of serving meals and those who made it possible.

In addition, the college has been the recipient of an unusual windfall this spring. Mr. Carpenter, after bargaining with the Surplus Army authorities, secured a large truck (moving van) load of equipment for a very nominal sum, not even 10% of its value to the college. This included office, classroom and kitchen equipment. The college authorities figure the value at several thousand dollars.

At a meeting recently, the Educational Day Offering date was tentatively set for October 5 this year. This date is subject to action of General Conference. Staff members will again be available to speak in a number of churches.

Business Manager's Corner

(Continued from page 3)

If your paper is coming late, inquire of your local post office. The Evangelist is put in the mail on Wednesday or Thursday of each week. And the president of the Board, Brother J. E. Stookey, is superintendent of mails in the Ashland post office and makes sure that it is given proper attention at this end of the line.

Thanks for Rags

Several of the sisters have sent in rags for the print shop, and we appreciate receiving them. They save us money.

PLEASE NOTE

Next weeks EVANGELIST will be late because vacation time in the shop. We crave your indulgence.

FAILURE IS SUCCESS

A Moravian missionary named George Smith went to Africa. He had been there only a short time and had only one convert, a poor woman, when he was driven from the country. He died shortly after, on his knees, praying for Africa. He was considered a failure.

But a company of men stumbled onto the place where he had prayed and found a copy of the Scriptures he had left. Presently they met the one poor woman who was his convert.

A hundred years later his mission counted more than 13,000 living converts who had sprung from the ministry of George Smith.—Selected.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for July 13, 1947

PROBLEMS SELF-GOVERNMENT FACES TODAY

Scripture: Exodus 32:1-6; 1 Cor. 1:10-15

For The Leader

IN THE world today, there are several forms of government, with many variations. First, there is dictatorial government, in which one person's word is rule. This is broken up into various types such as kings, and dictators. The other form of government is that in which the people themselves express their views. Among these are republics, and democracies. These accomplish their aim through elected representatives from among them. We might think that any form of government would be all right, but do you really think so? Tonight we want to consider several forms of government, and determine the best possible form, and then some of the problems of self government.

DISCUSSION

1. UNDER DICTATORSHIP. The world has heard much of dictatorships in recent years. Looking inside of this form, we find one man, with a powerful form of "police" working with him. They are pledged to carry out their leader's will, even at the cost of their lives. The people have no rights of their own. What they own is at the mercy of their government. They, themselves, do not possess any rights of their own. They can be called to serve the state at any time, under any circumstances, whether it suits, or not. The main defect of this form of government is that it subjects a whole nation of people to the desires and ambitions of one person. It is our personal belief that no one human has the right to exercise complete power over a large group of his fellowmen.

2. UNDER DEMOCRACY. The other form of government is that of self-government. This is the form in which we are most interested right now. It is the form of government which has made the United States the best place in which to live. The desire to remain free from political convictions will necessarily limit our expressions of thought along some lines in these notes. Where a democracy can remain a true democracy, there is no better form of government. In this form, the people have the right to elect their own rulers. Through the ballot box, they make the laws of their land. They can approve or disapprove the action of their government. They can even speak with disapproval about the action of their rulers, but never against them. This form is that of which we spoke a week ago as being born of the teachings of the holy scriptures on government. The basic principles of self-government are based on the teachings which God has written in His Word.

3. PROBLEMS. No well running machine continues to run forever without adjustment or repairs. It may go for a life time without trouble, but wherever you have ma-

chinery, there is always the possibility of repairs and adjustments. So it is with self-government. Ideally, it is a well running machine. But from time to time, customs change, and laws which once fitted are no good. We get quite a kick out of reading some of the old laws of the states which now are out of date. A well run government should clean their laws books of these. That is progress, or adjustment. New conditions arise which necessitate new laws. We have just recently come through a national crisis on the making of new laws to meet new conditions on our land. The meeting of new conditions is one of the problems which we face. Another is that of "the enemy within." There are people who are never satisfied to see something run well. Fanatics, radicals, etc., are ever ready to overthrow our government. They would replace it with dictatorship, or possible no organized form of government at all. Another problem is that of the carelessness or the American people. We are content to sit back and enjoy our advantages without taking any thought of the trend of government. This is the worst problem we face today. Every red blooded American should be up on his toes against legislation which, if passed, would throttle our precious freedom.

4. SOLVING THE PROBLEMS. A lot of the problems could be solved, if we Americans would strengthen our ties of cooperation through Christain love. If we would learn more of Christ, we would know more how to live together. These are grave dangers facing the nation today. We dare not neglect the One who can preserve us and cause us to dwell together in unity. We shall never get all of the people to be agreed on issues facing us. Nor would we want that. In our self-government we have checks and balances to prevent one group or person from getting too much power. That is good. Then, too, when Christ, the One who shall rule with justice, enters our hearts, we too can learn the secret of self-government with justice. Let us face our dangers squarely, and seek the help of the One who can help us solve them. For this country in which we live is of all nations most blessed. But we dare not forget that blessings are dependent on loyalty to the One who grants the blessings.

QUESTIONS

1. Discuss some of the particular problems we face in America right now.
2. Can we all be of the same mind in the matter of government?
3. Why do you believe America to be the best place in which to live?

PROGRAM

Song service
Silent prayer of thanks to God for America
Scripture readings
Leader's talk, and discussions, and questions
Special music
Offering
Business
Benediction

Happiness is a perfume that you can pour on other without getting a few drops on yourself.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

OUT OF THIS LIFE

Out of this life I shall never take
Things of silver and gold I make.
All that I cherish and hoard away,
After I leave, on earth must stay.
Though I have toiled for a painting rare
To hang on my wall, I must leave it there.

Though I call it mine and I boast its worth,
I must give it up when I quit the earth.
All that I gather and all that I keep
I must leave behind when I fall asleep.

And I wonder often, just what shall I own,
In that other life when I pass alone,
What shall He find and what shall He see,
In the soul that answers the call for me.

Shall the great Judge learn when my task is through
That my soul had gathered some riches too?
Or shall at the last, it be mine to find,
That all I had worked for, I had left behind?

—Log of the Good Ship Grace.

A RESERVATION IMPERATIVE FOR THE SOUL

Scripture: 1 Peter 1:3-5; 2 Peter 2:4, 9.

Suggested Hymns: "I Know Whom I Have Believed," "Ye Must Be Born Again," "Anywhere With Jesus," "He Hideth My Soul."

Leader's Prayer.

Seed Thoughts for Discussion:

HAVE YOU made your reservation in Heaven? Are you a baptized believer? These questions are more effective for the desired result than the question commonly used—"Are you saved?" There is an inheritance, incorruptible, and undefiled, reserved in Heaven for those "preserved in Jesus Christ" (Jude 1). On the other hand there is judgment and punishment in reservation for the unsaved and the ungodly.

God's mercy is "abundant" in that it reaches us guilty and enemies of God (Rom. 5:8, 10; 8:7). Through the new birth we become "heirs of God, and joint heirs with Christ" (Rom. 8:15-17; 1 Peter 1:23; Titus 3:5; Col. 1:13). We are begotten again unto a lively hope through the resurrection of Christ (Rom. 8:11). Our sonship is connected with the resurrection (Luke 20:36). Christ's resurrection is the Cause and Pattern of our resurrection (1 Cor. 15:22; 1 John 3:2).

Reservations are necessary in earthly affairs, But above all in importance is a reservation for the life to come—"a title clear to the mansions in the skies." So we as Chris-

tians are to remember our "inheritance" which is the object of our "hope" and which alone can satisfy the longing of the soul (2 Cor. 5:1-9). It is an inheritance incorruptible, not having the germs of death (Mt. 6:19, 20). It is "undefiled," not stained as earthly goods by sin. Israel's inheritance was defiled by the people's sins. It "fadeth not away"—in contrast to 1 Peter 1:24. It is "reserved" (Col. 1:5). The inheritance is secure, but we ourselves are not out of danger (Heb. 10:35-39). We must be "kept" (vs. 5; Heb. 6:11, 12, 18b, 19; Phil. 1:6; 4:7). We are not to be as those which have no root, which for a while believe and in time of temptation fall away (Luke 8:13).

The sinner needs to make his reservation NOW (2 Cor. 6:2). Tomorrow is the devil's excuse and he will see that the "more convenient season" will never come. Nine out of ten persons die unexpectedly. Nine out of ten die unprepared (Amos 4:12; Prov. 27:1). A tomb stone inscription says, "I expected this, but not so soon." A sun dial's inscription is, "It is later than you think." The question of salvation must be settled here. The inheritance is reserved only for the heirs (1 Cor. 3:21-23). You may be a church member, but are you an heir (Matt. 7:21-23)? You should have your reservation confirmed by the assurance of salvation (Rom. 8:14-16).

Suggested Hymns: "Nothing Between," "Blessed Assurance."

Directed prayers.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 13, 1947

SEEING GOD IN OUR WORLD

Lesson: Job 38:1-7, 16-18, 22, 28, 31, 41

TOO many people these days claim to believe in God, but act just as if He never existed. They assume, all too often, that while God was the creator of the universe, that He is not now that same creator. They presume to know as much about the universe as God knows, and aspire to explain every happening of the universe in terms of scientific conclusion, which very often proved to be nothing more than assumption.

We would not in any way depreciate scientific investigation, but to vaunt human knowledge in the face of divine knowledge is mere foolishness. It is true that for every result there must be an adequate cause. But we dare not go beyond the Great First Cause—Almighty God, the Creator of the Universe.

In our lesson today we are brought forcefully against just such an attempt. Job, though he is a righteous and upright man in the eyes of God, assumes to know too much about God and His workings. Therefore we find God asking him some questions which confound him, and, indeed,

have confounded the most thoughtful and intelligent men of every age continually.

We believe that God was not trying to humble Job half as much as He was seeking to turn Job's thoughts to a more definite faith in the power of God. That we cannot answer all the problems of nature; that we are not privileged to explain all of God's wonders, should not and must not in any way cause us to doubt the mighty power of our Father, God.

We may not be able to see God face to face in this world, but we can establish a firmer relationship with Him by observing His constant workings in the lives of men and in the realm of nature. He did not create our world and then withdraw His presence from it. Rather He was so interested in it and in us that He gave His dearest possession that we might live a fuller, sweeter life. The word of our Lord, "Lo, I am with you always," is a positive assertion that gives us hope and carries us through adversity and the complexity of life.

We need only to look about us to see God in our world, and to take advantage of His love and care.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

SMITHVILLE, OHIO, C. E. NEWS

THE Wayne County, Ohio, Spring Christian Endeavor Convention was a big event for the Junior C. E. Society at Smithville. It was held in Burbank, Ohio, at the Methodist Church. There were eighty-seven present out of which there were twenty-six from the Smithville Brethren Church. Seven churches from the county were represented in this convention. There was a fine program planned for the afternoon with each society taking part. The Smithville Juniors gave a play entitled, "Making Right Choices." The Smithville Juniors also received the award for having the largest representation from any one society.

The society continues in regular weekly meetings. The attendance has been above that of last year and the spirit is fine.

Plans are being made for summer camp at Shipshewana. A large percentage of the society plans to attend.

Mrs. Dwight Miller.

A MORNING PRAYER

Dear God . . .
May I be kind and courteous
To everyone I meet,
Whether in bus or shop
Or walking on the street.
May I not deem them strangers,
But friends of mine unknown,
Whose lives are just like mine,
With burdens of their own.

Young Men and Boys' Brotherhood

PROGRAM FOR JULY

Provided by Rev. W. L. Thomas

OPEN your meeting by using a number of good hymns or choruses. Follow this by the scripture reading—Romans 6:12-23. Then, with all standing, let two or three pray aloud as they feel led by the Spirit, closing with the Lord's Prayer in unison.

Now we are ready for our topic.

Last month we studied the topic: "God is Love." This month our subject is: "Our Love for God." The text is John 14:15. It would be well if all would memorize this verse, as it helps us to stay closer to our Lord.

First, let's have a short Bible drill. All Bibles closed. See who will be the first to find these verses as they are called. The one finding the verse first must stand and read it. Remember, Bible closed after each verse is found.

Matthew 5:14; 5:34; 5:39; 5:44; 7:1; 16:24; 28:19-20
John 13:14; 13:20; 13:34; 14:1.

After reading these verses I am sure we can all see the need of being obedient, but just what will it profit us?

Now find these verses:

John 15:10; 14:23; 14:21; 13:17; 1 John 2:5; 1 Corinthians 2:9; 8:3; Hebrews 5:9.

If it is at all possible, have two or three talks by members or others on these subjects:

"How Can We Demonstrate Our Love For God in the Church?"

"How Can We Demonstrate Our Love for God in the Home?"

"How Can We Demonstrate Our Love for God in School at Work or Play?"

Follow this, if time permits, by a brief discussion of the subject by the group.

For your business session, conduct it as usual, but don't forget that General Conference is in August—August 18-24. You should find out who is going or appoint your delegates. Then, too, don't forget your goals.

Close your service by singing the Brotherhood Hymn. Follow this with the closing prayer.

Service

If we are to develop an economy which conforms to religious principles, it must be an economy primarily devoted to production to supply human needs, rather than one primarily based on production for the profit of any individuals or any class of individuals.

When saving for old age be sure to lay up a few pleasant thoughts.

The same hand that shut Noah safely in the ark shut the whole world into a merciless flood.

When through suffering the soul is made meet for God Himself, then the fruit will be found.

Man in his depraved and sinful state is a misfit.



News From Our Churches

MUNCIE, INDIANA

It is about time you hear from Muncie, but in our silence we have not been idle.

We sold our old parsonage and bought the property on the east side of the church on Kirby Avenue, which makes a lovely home for our pastor. It is a very nice six-room bungalow. The yard is attractive with flowers and shrubbery. We take great pride in our purchase.

March 23 to 30 inclusive, we had Rev. E. M. Riddle, the General Missionary Secretary and College Field Secretary, with us for special services which were very helpful to those who were able to attend, for during that time there was sickness in nearly every home of the congregation. Although the attendance could not be what we had hoped for, the messages were uplifting and challenging. I am hoping we can have him again some time when the conditions will be more favorable.

On February 2 our Woman's Missionary Society had their Public Service, with Mrs. Russell Rodkey, our District President, as guest speaker. It thrills one to listen to her speak. Then we were privileged to meet Mr. Rodkey, as he accompanied her on the trip.

The W. M. S. decided to paint the church kitchen. The men came in and helped, so it made the work go much faster. Now we have a lovely painted kitchen in which to work. The women cooked for five precincts on election day. The money goes on our building fund for the new church we hope to have some day. We also have a new roof on our building. Our church building needs paint outside and before very long I think that will be done.

Rev. and Mrs. A. R. Baer from Cameron, West Virginia, were called to Muncie to attend the funeral of a very dear friend. They were prevailed upon to remain over Sunday. Rev. Baer gave a very inspiring message on the evening of May 11. It is always a joy to welcome them back home. The Berean Class, of which they were former members, sponsored a reception for them at the new parsonage after the evening service.

Our pastor, Rev. E. D. Burnworth, drove his car to Shippshewana Lake for the District Conference June 10-12, accompanied by two of our S. M. M. girls, Charlotte Purk and Joanna Maitlen, Mrs. Fred Kennedy and myself. We had a very fine conference. We who live in the cities seldom get out in the country, so the drive was enjoyed very much by all of us.

We have our problems, just as each of you have, but we are striving to be loyal to our Lord and Master and are praying for grace and the guidance of the Holy Spirit to ever go forward in His Blessed Name. We crave an interest in your prayers.

Yours in the Service of the King,

Mrs. Rosa Richey, Cor. Sec.

PITTSBURGH, PENNSYLVANIA

Since our report from here, written January 20th, the Lord's work in this great city, as shared by the Brethren Church, has been progressing. Three juniors from the Church School and two adults accepted Christ and were received into fellowship over the Easter Season. The spring Communion attendance, April 27th, was eighty-six, which was the average for our reported membership of one hundred ninety-two. The Children's Day Service, held June 1, saw an attendance of ninety-six. Currently, the church is promoting an interior redecorating project.

While ours is the only Brethren congregation in this populous area, we enjoy fellowship with the Beechwood Blvd., Church of the Brethren, their only congregation here. They have just installed a new pastor, and invited our members to attend their reception for him. Also, we cooperate with the Council of Churches of Christ, which represents about two hundred twenty-five churches and pastors. The Council is setting up a city-county-wide Christian Teaching Mission for ten days next February, when it is hoped that every inactive church member and every unwon resident will be contacted and definitely cultivated with a view to becoming identified with and active in the service of the Master.

Nappanee, Indiana, Meeting

The Pittsburgh First Brethren Church graciously grants its pastor two weeks absence during each year, for an evangelistic campaign. This year, this leave was used in a very enjoyable fortnight with the Nappanee, Indiana, Brethren Church, and its aggressive pastor and family, the Rev. J. Milton Bowmans, February 24 to March 9.

The Nappanee Church's reported membership, 540, made it the largest congregation in which this pastor has even been asked to preach, so, he went with some trepidation. However, from the first, he was accorded a cordial welcome. The two weeks passed speedily, in witnessing along with the fellowship of the fine folk of the community, and of visiting ministers. Among the neighboring Brethren Ministers who visited frequently were Rev. and Mrs. Claud Studebaker and Rev. and Mrs. A. E. Whitted of South Bend; Rev. and Mrs. L. V. King and Rev. and Mrs. George Pontius, of Elkhart, Rev. and Mrs. C. A. Stewart, of New Paris, and Rev. and Mrs. I. D. Bowman, of Howe, Indiana. The latter, parents of Pastor Milton Bowman, celebrated Dr Bowman's eighty-fifth birthday (I believe it was) by driving down the sixty-five miles from their home. The average attendance for the sixteen services, including Saturday evenings, was 136.

By now, the walls of their new artistic church building are probably completed. But, last February, the foundation was covered with snow. The special services were held in the Evangelical-United Brethren Church, which is a

splendid edifice on a main street. This church's pastor, Rev. J. P. Slaughter, and his congregation, were congenial and very cooperative.

Every service was enlivened by special musical numbers, provided by the large number of members and friends with musical talent. Nappanee Brethren are noted in their section of the state for their numerous and diversified talent. We were sumptuously entertained in the homes of the members, the cooks of my native state living up to their enviable reputation. We had our home with Church Moderator and Mrs. Harry B. Richmond. They were most gracious hosts and congenial friends. We note from the Church Bulletin, that Rev. Bowman baptized on Easter Sunday six of the eight children who made public acceptance of Christ during the meeting, along with others who went forward in the regular services following the campaign.

In addition to Rev. Bowman's capable leadership, Mrs. Bowman is teacher of the Bible in the Nappanee School. She has built up a young married peoples' Sunday School Class with some thirty-six couples as members. This group forms a nucleus which will not only see the Church through its present building program, but will help it achieve its place of leadership in the town of Nappanee, with its 3,000 population and thirteen churches, and in that section of Northern Indiana.

Brush Valley, Pa., Meeting

Upon the invitation of the Brush Valley Brethren Church and pastor, Rev. P. C. Miller, this pastor devoted his two weeks vacation to a revival and evangelistic campaign, June 2 to 15. This Church is located in the open country about ten miles north of Kittanning, in Armstrong County. It was our privilege to work with this group in a similar campaign in July, 1945, so it was a pleasure to renew old friendships and make new ones.

Five forenoons of each week were devoted to a Daily Vacation Bible School. There were sixty enrollees and local helpers. Rev. Miller served as "dean" and taught a class of intermediates and the pastor taught (?) a class of eighteen juniors. Miss Bessie Hooks was in charge of the primaries, four of the young women took care of the beginners. A "commencement" program was given the second Friday evening in connection with the special services.

The Brush Valley folk are exceptional in the way they attend evangelistic services. Whole families, with from one to six children, attend—night after night. The fact that little folk "get tired and wiggly" is not taken as an excuse for whole families to "stay home," and absent themselves from the Lord's House. An attendance record was carefully kept by Miss Lois Bowser, daughter of the Sunday School Superintendent, Wilbert J. Bowser. This disclosed that forty-nine persons had not missed more than one of the fifteen services.

The first Monday evening saw seventy-one present; on Sunday evening the attendance was two hundred thirteen. The average for the fourteen services, including the Communion, was one hundred twenty-four. Seventy, out of a reported membership of one hundred twenty-two, attended the Communion Services on the closing Sunday evening, along with eleven who were received into membership and four visitors, making eighty-five present. Besides seventeen onlookers were present. Of the thirty-six who went

forward during the meetings, twenty were for reconsecration.

Again we enjoyed the hospitality of the families, and the fellowship with Rev. Miller and his family. He also serves as pastor of the North Vandergrift Brethren Church, is full time science teacher in the Vandergrift High School, and this spring received a Master's Degree in Education from the University of Pittsburgh. The Sunday following the close of the meetings, he went to the Young People's Camp Juniata for two weeks, serving as Dean and Teacher there. In his "spare time" he is Moderator of the District Conference and President of the Pa. District Ministerium. However, he does not neglect his preaching and pastor duties, as he receives confessions in both his churches from time to time throughout the year.

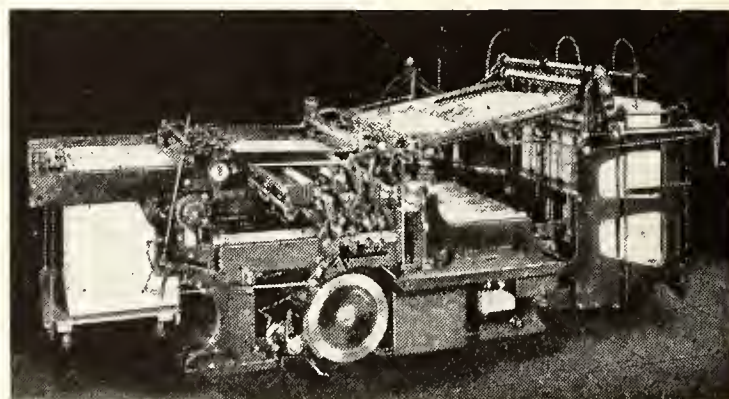
You will understand this pastor is pardonably proud of Brother Miller, since he received him into the membership of Johnstown Third Brethren Church from the Presbyterian Church. During our co-laborers at Brush Valley, Brother Miller and I were entertained in the home of Brother and Sister J. H. Crissman, living near the church. "Aunt Cass" surely did everything in her power to make us preachers comfortable and well-nourished. Those two weeks will remain long in our memory.

Refreshed by our "vacation" with its change of scenery and personnel, we are happy to return to our Pittsburgh pastorate. We earnestly ask that you uphold us in prayer that we may be equal, in the Lord, to the opportunities and situations which challenge us in this vast metropolis.

William S. Crick.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges \$6,119.16
Yet to be raised, not less than \$8,880.84

A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.



The Preacher's Wife

*There is one person in your church
Who knows your preacher's life;
Who's wept and smiled and prayed with him,
And that's the preacher's wife.*

*The crowd has seen him in his strength,
When wielding God's sharp sword,
As underneath God's banner folds
He faced the devil's horde.*

*But deep within her heart she knows
That scarce an hour before,
She helped him pray the glory down—
Behind the closet door.*

*She's heard him groaning in his soul,
When bitter raged the strife,
As, hand in his, she knelt with him—
For she's the preacher's wife.*

*You tell your tales of prophets brave
Who marched across the world
And changed the course of history
By the burning words they hurled.*

*And I will tell how back of each
Some woman lived her life,
Who wept with him and smiled with him—
She was the preacher's wife.*

—Author Unknown.

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INTERESTING ITEMS

Washington, D. C. Brother C. S. Fairbanks' bulletin of June 22, informs us that in their goal for \$3,000.00 a year for their Building Fund, (taken three times a year) that the period just ended brought an offering so near to the anticipated \$1,000.00 that they feel sure of reaching the amount. We trust we will soon be hearing of the beginning of the actual building of the church.

The Christian Endeavor held its first Sunday evening fellowship for the entire family on Sunday, June 22. Refreshments were served.

Pittsburgh, Pennsylvania. Plans for the annual Sunday School picnic were completed, and, we judge, carried out by the Pittsburgh Sunday School on Saturday, July 12, the date of this issue. The outing was scheduled for North Park.

Chimes for the Shipshewana Tabernacle. We quote the following from Brother Claud Studebaker's South Bend Bulletin of June 15: "The William Meinke family has again manifested a very generous spirit to this center of Christian work and worship in the Brethren Church (Shipshewana) by giving those lovely chimes." The Meinke's are members of the South Bend Church.

Gratis, Ohio. Prof. Robert Lucas, Assistant Superintendent, elect, of the Preble County Schools, was the guest speaker at the Gratis Church on Sunday, July 12, and the local Laymen's Organization had charge of the Services on Sunday, July 6, while Brother J. Edgar Berkshire, the pastor, is taking a well-earned vacation.

Brother Berkshire reports an enrollment of 72 pupils 15 teachers and helpers, with 30 having perfect attendance at the Vacation Bible School at Gratis, and an offering of \$20.50 which will be given to missions. A brief demonstration program and a display of work done was presented on the closing Friday evening.

Vinco, Pennsylvania. Brother W. S. Benshoff, Vinco pastor, announces that Rev. J. L. Bowman and Rev. "Bud" Hamel, Ashland seminary student, were guest speakers at the Vinco Church on June 22 and 29 respectively, while Brother Benshoff did duty at the Pennsylvania Young People's Camp.

On Sunday, July 6, the Local Laymen's Organization presented their Public Service.

Brother Benshoff reports an average attendance of fifty four and an offering of \$31.33 at the two week Vacation Bible School. A "last day" picnic was prepared for the students and held on the Fellowship Lawn at the noon hour.

The Vinco Men's Chorus, a fine, well organized group made four recordings at Radio Station WARD on Sunday afternoon, June 15, which recordings are to be used for broadcast later. Maybe you will hear them.

Canton, Ohio. The date of the Annual Sunday School Picnic for the Canton folk has been set as of Saturday July 26. (If the editor knew just where they were going he might drop in on them as he returns from the Pennsylvania District Conference.)

Louisville, Ohio. The Louisville brethren are preparing and by this time have possibly sent, a box of cookies, candy and other sweets, to the children at Lost Creek Kentucky. Now there is a thought for more of us, since sugar is again plentiful.

Elkhart, Indiana. Brother L. V. King reports that the had an enrollment of 139 in their Vacation Bible School and an offering of \$192.00. But best of all, he reports four confessions of Christ.

Father's Day in Elkhart revealed the oldest "Dad" present was Harvey Shrock at eighty-five; with Raymon Minegar (24) the youngest; and Lee Deuel with the most sons present, three in number.

Cerro Gordo, Illinois. We congratulate Grandpa and Grandma Johnson on the "bouncing baby grandson" that made them grandparents for the third time since the first of the year. "Michael Ray" was born to Mr. and Mrs. Harold Johnson at Turlock, California, on June 23. Brother Charlie says, "No wonder I feel so old."

(Continued on Page 11)

The Editor Thinks Aloud

Fred C. Vanator

SOWN SEEDS

SEVERAL days ago I read the following little story. A rather noted judge had died and at the time of the funeral the flowers were so banked about the casket that one could scarce see more than a great arbor of beautiful blossoms. Standing by the bier was a faithful colored servant, great tears coursing down his cheeks. Thinking to comfort him, a dignified neighbor, touching him on the shoulder, said in low tone, "The Judge must have been a great man to have such a wonderful remembrance shown in such beautiful flowers." To which the old servant made this significant reply, "Yes, massa, he sure war a fine man, but he bin plantin' de seeds ob dese flowers all tru his whole life. Dat's why dey bloom so sweet now."

That story set me to thinking.

Just what kind of seed is the average man or woman sowing in this chaotic world today? Are they seeds of discontent; seeds of discord; seeds of misunderstanding; seeds of hatred—all of which grow up into weeds that seek to choke the good seed that is cast about in all too small a quantity? or are they seeds that will bloom into wonderfully beautiful, sweet-scented flowers, the fragrance of which spreads out over the whole community?

We never know just what value a kind word or a simple little deed done to others may have in years to come, either in the life of the one assisted or in our own life, or in both. Strangely, too, we may not know that we have even done it. What may have seemed to us as just an ordinary courtesy or an everyday act, may seem to some one as the most gracious thing that has entered their life. It may even be the turning point in the activity of that one so unsuspectingly touched, and we may find the seed thus shown bursting forth in full bloom, to shed a welcome fragrance on our own life years after.

But it takes effort to make flowers bloom. They cannot be neglected, for, if they are, the weeds are sure to grow the faster and choke them out. In our back yard we have a beautiful rose arbor in full bloom. It did not come to its full beauty all of itself. It had to be helped. The bushes had to be tended, pruned, sprayed and fed plant food. It was work, but the result was well worth the effort. Yes, and it takes effort to plant seeds of kindness and love—seeds that will bloom with an everlasting fragrance when germinated, tended, and cultivated. But it is worth it. It may not pay so much in dollars and cents, but it will pay far greater dividends in good will and love. What kind of seeds are we planting as we go about in our own sphere of activity?

At the intersection of three streets here in Ashland is a monument which was erected to the memory of the man known over these United States as "Johnny Appleseed." As he went about he carried with him pocketfulls of apple seeds which he planted as he went. Just how many people have profited by his act will never be known. But he

planted, not for himself, for he probably never was able to eat many of the apples from the seeds he planted, but he, by his thoughtfulness, planted seeds that grew into memorials to his name.

Think it over!

Business Manager's Corner

George S. Baer

Comments from Contributors

VERY often comments from contributors are as interesting as their gifts and bring much encouragement. This has been especially true with regard to press contributors. One person, who made a three year pledge, and made his first payment with the pledge, recently sent us his second and third years' payments, and added, I am sending you \$10.00 extra because I have that much of the Lord's money on hand and I want to put it to work for the Lord. Another person who teaches one of the largest Bible classes in her state, said she was anxious to see this project be put across in a hurry, for she was sure the need was great and the Lord's work should not be delayed. Her words were re-enforced by a generous contribution. One pastor during a recent visit, said, This is the great need of our church right now, and every congregation should "pitch in and help put it across." Then he asked us the embarrassing question, "How many of the churches have taken offerings for this purpose?" We had to say, "Not many, but some individuals have made wonderful gifts." How about it, churches?

Bryan Starts Something

We had our "Corner" all written and one half the paper on the press when we received a \$200.00 check from Bryan, Ohio for the Press and Equipment Fund. We cannot say that we were surprised, for we had heard of their intentions, but we were greatly encouraged and enthused by the possession of so large a contribution and could not wait long to share the joy with you. This church made a good offering to the regular Publication Fund and now they have come across with a splendid gift to the Press Fund. Some one of their number said they were going to set an example for other churches. We hope there will be many followers. Let's put this project across, for the Lord's sake, and for the sake of the large service to the church will be made possible.

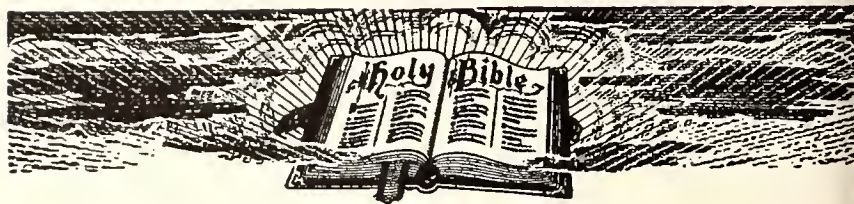
More Press and Equipment Gifts

Mrs. Laura Rager Manges, Crawfordsville, Ind. . .	\$50.00
Missionary Society, Glenford, Ohio	10.00
Mrs. Emma Wolfe, Stockton, California	5.00
Mr. and Mrs. W. E. Tritch, Hartford City, Ind. . . .	50.00
Fred E. Humbarger, Delphi, Indiana	5.00

For total of Press Fund see block on page 16.

(Continued on Page 10)

The Bible Speaks



"The Bible Speaks About Missionary Endeavor"

IN THINKING of missionary endeavor we usually confine ourselves to the New Testament thought of going forth to spread the Gospel through witnessing to the message of Jesus Christ, and we place the emphasis, where it usually belongs, upon the words of Jesus, given in what we know as the Great Commission, "Go ye into all the world, discipling all nations . . ." To us, this is the true beginning of missionary activity.

But let us go back to the Old Testament times and find that there was also missionary work done there. We find this idea bound up with the term "proselyte." In the Greek the word "*prose-lytos*" signifies a stranger, one that comes from abroad, or from another place. The Hebrew word "*Ger*" or "*Necher*," has the same signification. In the language of the Jews, they go by that name, who come to dwell in their country, or who embrace their religion, though they are not Jews by birth.

These proselytes, known by that name, are of two kinds. There were the "Proselytes of the Gate," those who dwelt in other lands, but still embraced Jewish forms of worship of God, observing certain rules. The other type were known as the "Proselytes of Justice," those who received the rite of circumcision and observed the whole law of Moses. In other words, these latter were those who became "*converted*" to the Jewish faith, by contact and by hearing the law read, and seeing the ordinances of God observed. In reality these came to Jewish faith by the simple missionary endeavor of the Jewish people.

Having been "*converted*" they were required to do three things to complete their entrance into fellowship as Jewish proselytes: 1. Washing or plunging his body in a cistern of water (baptism in reality); 2. circumcision; and 3. observing the sacrifices. For women only washing and sacrifice.

We get the missionary idea when we turn to Matthew 23:15 and hear Jesus say, as he spoke scathingly to the scribes and Pharisees, "Woe un-

to you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." The phrase, "compass sea and land to make one proselyte," shows us the missionary endeavor of these people.

In Acts 13:43 we find the words, "many Jews and religious proselytes followed Paul." It was from these that Paul made many of the first converts on his missionary journeys.

So we find that the Bible speaks of Missionary Endeavor in process long before Jesus commanded missionary activity as a part of His plan of action for the spread of the Gospel—the Good News.

We note that the first New Testament missionary effort was in no way an organized effort. We find it was something that came as a result of the scattering of the Jewish Christians, following the stoning of Stephen and the consequent dispersion of the "Followers of the Way." We read in Acts 8:4, "Therefore they that were scattered abroad went *everywhere* preaching the gospel." Such a constant preaching and witnessing can not be called anything else than missionary endeavor. The next verse (8:5) tells of an individual in the person of Philip, who went out on a preaching mission to the Samaritans, "preaching Christ" unto them. The results of this preaching became more wide-spread when Philip, being called of the Holy Spirit, came to the Ethiopian eunuch from Africa, who having embraced the Christian faith through Philip's personal preaching, surely returned home and became a missionary himself in the land of his nativity.

But it is not until we come to the setting apart of Saul and Barnabas by the Holy Spirit, for "the work whereunto I have called them," (Acts 13:2) that we find any concerted missionary endeavor under the guidance of both the church and the Spirit. For it was by the unction of the Spirit and the call of the Church that this was done. "And when they (the church members at Antioch) had fasted and prayed and laid their hands on them

they sent them away. So, they being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus . . . ”

The result of this missionary effort is told in the Acts and relates how the churches of Asia Minor were established and how they were cared for. It was the impulse that radiated from these churches that set in motion the Christian zeal of many men and women, who, as they were persecuted and martyred, became the foundation stones upon which has been built the entire structure of modern missionary endeavor.

Yes, the Bible speaks of Missionary Endeavor. Indeed it is impossible to read it, to follow its commands, to study its precepts, without feeling the urge to spread the Gospel to the “whole world.” It is the greatest missionary text book that was ever written. To follow its plans and purposes can but lead to greater and greater missionary endeavor and result in wonderful missionary zeal.

To follow the command of the Master to “Go ye” can only issue in one thing—Missionary Endeavor in its fullest sense.

—F. C. V.

“You Can't See The Sun When You're Crying”

Rev. Charles Munson

(Delivered at the Late Ohio District Conference at New Lebanon)

KNOW that most of you will never get beyond this first paragraph, so I'm giving you the whole sermon in one sentence—then you can go on to something better. We Brethren will never see a better day as long as we continue to cry about what we do not have. Now the rest of this is merely an elaboration of that idea, so you can turn the page if you like—go ahead I don't mind.

Now to get down to business may I say that this is given, somewhat, as a challenge to the church from the standpoint of the young people. So they would say, “You can't see the sun as long as you are crying.” In other words we will never have any progress as long as we cry about our present situation. It is understood, of course, that criticism is good, but it dare not stand alone.

In a recently printed sermon the minister told of a cowboy who rode up to a board fence pulled out his gun and wrote, with bullets, these words “Life ain't in holdin' the best hand, but in playin' a poor hand well.” We will have to admit that that cow puncher really had something here. Assuming we have a problem, it seems to me that this idea strikes right at the very heart of it. We have been crying, a lot of us, but don't you see it's not in what we do not have, but in the way we use what we do have. I have heard a lot of folks saying, “Just look at this church or that—they have so much and we have so little.” Or, “Just look at that college—they have so much more to offer than Ashland has to give.” Weeping like that will never help us to see the sun. All of this is important because we must be careful of the attitudes which we manifest around our young people. If they can't see and hear us acting optimistically about our church and college then they will not have much incentive to work for our church.

In applying all of this to our youth the same idea holds—we can't help merely saying what's wrong and not offering any help. We all realize that a lot has been started in our church, but we dare not wait for these larger movements to do all the work. We need individual youth movements. By that I mean that we must give our young peo-

ple more chance to take part in services in church. How often do we give them a chance to display their talents before larger crowds than just C. E. meetings and Brotherhood meetings, etc. Even if it is just a simple prayer or reading a few verses of scripture before the congregation it will help to bring out and develop individual talents. We must start with our young children and use them more than just on Children's Day, or some similar occasion once a year.

Another thing we can do instead of crying is to pick up some loose threads that we have neglected. It seems to me that most of us have been delinquent in the matter of the training of our people. We should have definite courses of training so that our people would know what we believe and why we believe it. We have lost a lot of people because we have not instilled in their hearts the feeling for the Brethren church. This could be accomplished by proper training. Perhaps, then, we shall see the sun tomorrow through an enlightened Brethren church.

Now to take just a little different turn of thought, it has been said of youth that it is a thrill seeker. Of course it is. What else do we expect of youth? The point is, however, are we taking advantage of this knowledge and is the church filling the bill? Christianity must do just that. Young people are going to get adventure. Who is going to provide this adventure—there's the point. It's up to us as leaders, teachers, and parents to give them the adventure and the thrills they are seeking. The dictionary says a thrill is: “To permeate as by something that runs or vibrates through, producing a sense of quivering or tingling; cause to experience a keen emotion; have a stirring emotion.” Can your church and mine give them that which they are seeking? Can your life and mine give them that? My what a thrilling Christian life some of us have been living! Not much of an attraction to many of our lives, as far as Christianity is concerned. Don't you know youth is practical? It wants to know, as someone has suggested: “Not what is your creed, but show us what Christ has

done in your life. Not what do you believe, but in whom have you believed and what has He done for you?

So it's up to us to show youth the real thrill of knowing this Jesus of Nazareth, this one greater than man. The excitement that comes from knowing Him, from talking with Him. Laurence Howe in one of his sermons tells the story of Francis, son of Bernardone, of the city of Assisi. This young man desired to excel in whatever he did. He wore the finest clothes, had the best horses, sponsored the best parties. He was engaged in all the sins of youth. During a time of convalescence the young man found his way to the neglected little chapel of St. Damien. It was there he prayed: "Great and Glorious God art thou. Lord Jesus, I pray ye, shed abroad your light in the darkness of my life . . . be found of me Lord; so that in all things I may act only in accordance with thy will." As he prayed he gazed at the crucified One before him. Suddenly He seemed to become alive and stepping down from the cross seemed to speak to Francis. He brought peace and comfort to the young man. It was as though Jesus had accepted the sacrifice of his heart. Later the words of Matthew came to him, "As ye go preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils. Freely ye have received, freely give. Provide neither gold, nor silver nor brass in your purses, nor script for your journey, neither two coats neither shoes or yet stave; for a workman is worthy of his hire."

So these words came to this young man who came to be known as St. Francis of Assisi—a young man who caught the thrill of living for Jesus. He caught the spirit of adventure and before many years had passed this, once, wicked, sinful youth had become a symbol of goodness throughout Europe. That same thrill and adventure must permeate our lives and be passed on to our youth. That's not out of this world. Haven't you ever felt all warm inside as you have heard the strains of a beautiful hymn or listened to a devoted man of God? That feeling of the nearness of God must be given to our young people. How? Not by crying, but by using what we have in our own church.

Perhaps you are asking, "What do we have?" Well we haven't a large number of people in our denomination, that's true. Nor do we have a lot of money. However, there is still no need for crying as some do. Now then to speak positively we can say that we do have a church that is proclaiming a belief which is admittedly close to scripture. We have a church that follows as nearly as possible the literalness of the teachings of Jesus, without trying to hedge because of pride. The challenge from the Brethren young people begin to ring in our ears now, for they are asking us to show them what the Brethren Church and its teachings mean to us. We can't help them to catch the thrill of living for Jesus by crying about what we do not have.

Now concerning our church and its youth movements such as, Brotherhood, Sisterhood, Sunday School, Brethren Youth and others, our young people are saying that we must show them that these things will work. There, Brethren, is our challenge—"Show me!" We must show them through these movements and through our lives, that these organizations will give the spirit of adventure. We must show them that our church offers them a deep spiritual relationship with God. Therefore, we must stop crying

about what we do not have and begin using what we do have.

There can be a bright future for our church, but it depends on our attitudes now. We can't inspire courage, hope and faith in our youth by crying; for we will never see the sun. Our future depends on our attitudes now concerning our denomination, our Sunday school, our mission board, our college, and our own immediate feelings concerning Jesus Christ. Brethren youth challenges us to manifest a hope and a courage and a faith in our own church. Don't misunderstand me, I'm not saying that our's is the only church, but I am saying if we believe the teachings of our church, then it is our duty to hold to them with more vigor than ever before—our future depends on this firmness. With this faith in the Brethren church we shall see the sun tomorrow.

I have now come to the text for this sermon: "I have learned that in whatsoever state I am, therewith to be content." Those words of Paul do not indicate a complacent contentment, but rather a contentment with its sleeves rolled up. We, too, must be about our Father's business, contentedly working. So let us wipe away our tears and we shall see the sun.

—Student in Ashland Seminary and pastor of the Williamstown-Gretna Circuit.

The Church Victorious In a Day of Doubt "By The Holy Spirit"

Rev. Chester F. Zimmerman

IN HIS will Elbert Gary, steel magnate, gave this piece of advice to his family regarding making investments: "When in doubt, reject." The advice is good and sound. And it can be applied to more than investment in money.

Many a man (and woman, too) has wished that he had heeded, in the days of his courtship, the warning voice of doubt. There is probably no infallible rule for finding a life partner, and we should hesitate to apply Mr. Gary's advice to every case and call upon the doubter to reject. Nevertheless, we can say, "When in doubt, go slowly."

When you are driving an automobile and come to a railroad crossing almost at the same moment as a train is approaching the same crossing, don't try to beat the train to it. When in doubt, reject the idea of outracing the train.

When you are not sure that the story you think of telling is fit for the company you are in, do not tell it. When you wonder whether or not a piece of gossip, repeated, would hurt the feelings of some one, reject the chance of telling it.

Many of our hesitations are echoes of the voice of wisdom within us, a voice we hear only too rarely. As a rule, when in doubt, don't.

Christ speaks in John 14 in this way, "Even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth in you, and shall be in you." The whole speaks of the Holy Spirit as a person indwelling the believer. In Romans 8:9 the apostle Paul says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Again in amazement he asks the church at Corinth, as recorded in I Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The Holy Spirit guides and directs in the entire life of all those who let God have his way in their lives. This way of life is always a way of victory.

Do you ask, "Why not do away with the church, if its members make so many mistakes?" Would you take away the lighthouse because careless mariners, through wrong observations, run their ships high and dry upon the shore? Would you put out the lamp in your house because moths and millers burn their wings in it? What would the children do? The Christian Church—the living members of the body of Christ—guided by the indwelling Holy Spirit are the greatest lighthouses the world has ever seen. Victory comes through guidance from on high by the Holy Spirit. He guides, he directs, he comforts, he strengthens and keeps all believers in the way.

Be a Booster

If you think your church the best,
Tell 'em so!
If you'd have it lead the rest,
Help it grow!
When there's anything to do,
Let them always count on you,
You'll feel good when it is through
Don't you know?

If you're used to giving knocks,
Change your style;
Throw bouquets instead of rocks
For awhile.
Let the other fellow roast,
Shun him as you would a ghost;
Meet his banter with a boast
And a smile.

When a stranger from afar
Comes along,
Tell him who and what you are—
Make it strong.
Never flatter, never bluff,
Tell the truth, for that's enough,
Be a booster, that's the stuff,
Don't just belong.

When a Christain is spirit-led he doesn't just belong. He is an active force for good and God. When he hammers he builds something instead of tearing down. There are so many things to boast about and to be proud of in the Christian church that the defects are insignificant in comparison. Relatively few things on this earth are perfect. But the church is continuously victorious in a day of doubt, for over the whole world there are always those who are joining the ranks of those who follow Christ.

Jonathan Edwards' resolutions were these:
"Resolved, to live with all my might while I do live;
"Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can;
"Resolved, never to do anything which I should despise, or think meanly of in another;
"Resolved, never to do anything out of revenge;
"Resolved, never to do anything which I should be afraid to do if it were the last hour of my life."

He was spirit led. To the best of his ability the Holy Spirit led him into paths of service and he was outstandingly successful.

Men have different ideas of religion. With some, it is mainly feeling, with others, it is largely form; with some, it is mostly faith, with others, it is generally talk!

A converted cowboy gives this as his idea of what religion is: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' His name. Now, I'll tell you how I look at that. I'm working for Jim here. Now, if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him an' gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do—but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my chaps and hustle among the hills and see that Jim's herd is all right an' not sufferin' for water and feed, or bein' off the range and branded by cowthieves, then I'm serving Jim as he wants to be served."

This was the converted cowboy's idea. Does it not sound a little like the voice of Him, who, when His disciple said, "Lord, thou knowest all things, thou knowest that I love thee," only answered, "Tend my sheep, Tend my lambs?"

Summary of the Recent Ohio District Conference Held at New Lebanon

THE Sixty-Fourth District Conference of Brethren Churches in Ohio was held at New Lebanon, Ohio, June 16-19. A total of 104 credentials represented 85 lay and 19 ministerial delegates. The Conference Theme was "Christian Stewardship." The burden of all the inspirational sermons and addresses could be summarized in the song title, "Saved to Serve."

The Camp Site Committee reported that the Ohio Conference is now on two parallel roads which are, first, the helping to support and to cooperate with the Shipshewana Brethren Retreat while using that camp, and second, looking for a suitable Ohio site. Meanwhile the Ohio Churches are urged to show a financial appreciation for the use of the Shipshewana buildings and grounds.

The four leading churches on the Ohio Goals Program for the fifth year are Ashland, New Lebanon, Canton, and Pleasant Hill. The District had 208 additions to membership and a net loss of 6. The total membership of the District is 3,262.

There were no delinquent churches on the payment of District Mission Apportionments for the past year. Rev. E. M. Riddle was made president of the District Mission Board for two years. For the most part the Board's distribution of funds goes to the four mission churches, Akron, Columbus, Canton, and Fremont. The Conference approved an increased apportionment for the ensuing year to meet increased mission needs. A letter of explanation will be sent to the churches.

The Project Committee recommended two Sunday School Rallies for the purpose of helping to attain goals listed in *The Standard of Excellence for Brethren Sunday Schools* and *The National Goals Program*. For convenience, one rally is to be held in the northeast, and the other in the southwest sections of the state.

The Firestone Park Brethren Church, Akron, was officially received into the Ohio Conference.

The Resolutions Committee urged every pastor, official, and teacher of our individual church organizations to stress the importance of Christian Stewardship as it relates to Brethren Doctrines, Brethren Missions, and other distinctive Brethren programs.

The Conference elected for its officary the following: Moderator, J. G. Dodds; Vice Moderator, John T. Byler, Secretary-Treasurer, C. Y. Gilmer; Ass't Secretary-Treasurer, F. C. Vanator; Statistician, E. J. Beekley.

C. Y. Gilmer, Secretary.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

"First Emigrants to America"

PETER BECKER. The first minister of the German Baptist Church in America was born at Dillsheim, Germany, in 1687. He was brought up and educated in the Presbyterian faith, but embraced the principles of the Brethren at Krafield in 1714. He emigrated to America at the head of the first company of Brethren that crossed the ocean, which was in 1719. He settled near Germantown, Pennsylvania, on a little farm of twenty-four acres, farming and weaving being his occupation, which he followed until October 14, 1746, when infirmities of age prevailed and he sold his property, both real and personal, and went to live with his son-in-law, Rudolph Harley, at Indian Creek, Pennsylvania, where he died March 19, 1785.

Brother Becker was said to be a man of sterling quality, of considerable talent and great zeal for the Master, and he was a happy instrument in organizing most of the churches in America.

"Other Testimonies"

Brother Daniel P. Saylor says, "I, being governed or guided in the field of my research of History, discovered the first appearance of the Brethren in America was in the fall of the year 1719, when about twenty families

landed in Philadelphia, Pennsylvania, and dispersed themselves, some to Olev, some to Conestoga, some to Skippech, and some to Germantown, and elsewhere."

Brother Abraham H. Cassel says, "It is a well known fact that all the Brethren that came across the ocean first stopped a while at Germantown, and the first and only organized church of the Brethren then in America, was the one at Germantown, which church was organized December 25, 1723 at the home of Brother John Gomey.

"Cassel's Successor"

Elder Cassel's successor, who was a colleague, was Alexander Mack, Sr. Born in 1679, at Schreishheim, Germany, he was educated a Calvinist and by occupation was a miller. He was one of the founders of the Brethren Church in 1708, and he came to this country with a number of his congregation in 1709. That year he was chosen a minister of the Beggertown Church. On January 8, 1735, he passed to his reward, and was buried in the public cemetery at Germantown, Pennsylvania. It is said he was a man of extensive education, deep piety, and he had formed a firm, unchangeable resolution to serve God faithfully in whatever he might be called upon to lose or suffer. He had a handsome patrimony at Schreishheim, Germany; also a very profitable mill and several vineyards. However, he suffered the loss of all in building up and maintaining the church amidst persecutions at Schwartzenau.

"Early Settlers"

Michael Frantz was born in Canton of St. Joseph, nigh to Basel, Switzerland, (date not given). He came to this country in September, 1727, and settled in Lancaster County, Pennsylvania, within the limits of the Cocalico Church about seven years before its organization. He was here but a short time until he was convinced of the correctness of the doctrine of the Tunkers, and became a member of the small body. He was baptized by old Peter Becker September 29, 1734, on the same day in which the little flock was organized into a regular church. As this church was in need of a minister, Brother Frantz was commissioned to serve as an exhorter. He served so satisfactorily that by the laying on of hands he was ordained to the Eldership, and the next year, 1735, he accepted the entire care of the church.

"Unusual Events"

Jacob Sontag was born in Geneva, Switzerland, in the year 1700. He came to America in 1733, and settled in Lancaster County, Pennsylvania. Here he became acquainted with the Tunkers and accepted their religion, was baptized by Elder Michael Frantz, and entered into fellowship with the Conestoga Church in the year 1743. He led an exemplary life, and was chosen to the ministry September 25, 1748. He was ordained to the eldership after fifteen years of faithful service, in May 1763. The very next day, on coming to church, he resigned his office and ministry before the whole congregation, and never thereafter did he exercise in either calling. This is said to be the most remarkable circumstance in church history, and one which was not repeated since, and may never be repeated. It is said he remained in the church, but never satisfactory answer did he give for resigning.

(To be continued)

» » » » *Our Poet's Corner* « « « «

INNER GLOW

Mrs. Elmer Ebbinghouse

You say you aren't pretty?
Why not have that "inner glow"
That comes from helping others,
As down life's path you go?

Your features may not suit you—
But love can light your face;
And, serving for His glory,
You'll find in life a place.

For kind thoughts give you beauty,
As nothing else can do;
And a face that beams with kindness
May help some life renew.

You cannot measure influence—
It travels on and on;
And that kind smile you started,
May help to save someone.

You may not have much money,
But you can give and give
Of smiles that aren't rationed,
As long as you may live.

—North Manchester, Indiana.

DO OTHERS KNOW?

You say that you know Jesus,
He dwells within your heart.
But has it made you different,
From worldly things apart.

You say you've found salvation,
That God has promised so,
And that you've the assurance—
But do the others know?

Do others see when looking
At you each passing day,
A love for Christ who saved you
And keeps you in His way?

Have you the gentle kindness,
That Jesus did portray,
Have you the lowly spirit
For humble tasks each day.

Are you so like the Master
That those who doubt it's so
That He alone can save them—
Can see through you and know?

Or has your lamp been hidden,
The wick turned down so low,
That they have crossed your pathway
But never came to know?

That you professed in Jesus,
That He had ransomed you,
Yet they had failed to see Him,
Has this, my friend, been true?

Be sure of your salvation,
Through Christ alone 'tis so,
And live more like the Master,
That others too might know.

Leila Elliott.

THE MODEL CHURCH

Well, wife, I've found the model church
And worshipped there today;
It made me think of good old times,
Before my hair was gray.
The meeting house was finer built,
Than they were years ago,
But then I found when I went in,
It was not built for show.

The sexton did not set me down
Away back by the door;
He knew that I was old and deaf,
And he saw that I was poor;
He must have been a Christian man,
He led me boldly through
The long aisle of that crowded church
To find a pleasant pew.

I wish you'd heard the singing, wife,
It had the old-time ring;
The preacher said, with trumpet voice,
"Let all the people sing."
Old Coronation "was the tune,"
The music upward roll'd,
Till I tho't I heard the angels choir
Strike up the harps of gold.

My deafness seemed to melt away,
My spirit caught the fire;
I joined my feeble, trembling voice
With that melodious choir:
"All hail the power of Jesus' Name,
Let Angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of All."

I tell you, wife, it did me good
To sing that hymn once more;
I felt like some wrecked mariner
Who gets a glimpse of shore.
It made me want to lay aside
This weather-beaten form,
And anchor in the blessed port,
Forever safe from storm.

'Twas not a flowery sermon, wife,
But simple gospel truth;
It fitted humble men like me;
It suited hopeful youth.
To win immortal souls to Christ,
The earnest preacher tried;
He talked not of himself, or creed,
But Jesus crucified.

A Tribute to Charles Colip

By Rev. Claud Studebaker

IN THE passing of Charles Colip the church loses one of those fine laymen who was a successful business man and gave of that fine quality in loyal service to the church in spiritual things. Without such men it is difficult indeed to carry on the great business of the church.

More religion than sense may become a detriment to the work of the church, and good sense in the things of life without spiritual understanding may be equally detrimental.

The First Brethren Church of South Bend owes a great debt of gratitude to Charles Colip for his long years of service in various official capacities, his generous support and his loyalty to the work of the Lord and his good counsel through these years. His family, too has been a source of strength to the church. His beloved wife (Maude Whisler) was his boyhood sweetheart and after 7 years of courtship, they married and enjoyed a lovely family life in a beautiful home, made beautiful by painstaking labor and economy, and the fine spirit of love and loyalty that prevailed in the home.

Strong laymen are as essential to the success of the church as are preachers. They who stand by year after year, and in sympathetic and wise counsel and sacrifice, hold steady many times in the face of much discouragement, sometimes caused by the foolishness of workers in the church.

The family consists of two boys and two girls and now five grandchildren. Mr. and Mrs. (Dorothy) Reed Thompson, Eddie and Nancy, known to many of our people through his position as Professor in music at Ashland college. They now live in this city and he helps in carrying on the business of Colip Bros. Charles, Jr., and family also in the city, serves in the family business of Colip Bros. Dr. William Colip is soon to locate in South Bend and serve in his chosen profession. Such families add strength to every wholesome interest in the community. Geraldine is at home and works in this city.

While we shall greatly miss Charles Colip, yet it is a source of great satisfaction to know that he has left a fine family to carry on the work and the fine traditions of the family. We sorrow not as those that have no hope. He lived a life abounding in the things of life and in the eternal things of the Spirit. Though it seems his life was entirely too short, yet for some months he carried a burden of an afflicted body, which he bore with grace and Christian fortitude. May that peace which passeth all understanding keep our hearts and minds until we come to the crowning day.

Our greatest tribute of love and respect for this fine life of a stalwart Christian gentleman is tendered to the family and friends. May our dear Lord bind up the broken hearts and send us each forth to do His will, taking up what is left of life and serve Him faithfully until He calls us, and may His call be that welcome, "Well, done, good and faithful servant, enter thou into the joy of thy Lord."

—South Bend, Indiana.

Ashland College News Letter

By Arthur Petit

CONTINUING the good news regarding the rapid strides forward by Ashland College this year, it has just been announced that the curriculum in the department of music has been revised for next fall. This new curriculum will allow the student to work toward the degree of Bachelor of Music. The granting of this degree is subject to the action of the Board of Trustees at their meeting in August. When this permission is granted, students may specialize in music with only two-fifths of their work being in the Liberal Arts department. This will fill a long felt need for higher specialization. This does not cancel the arrangement by which a student may be awarded the degree of Bachelor of Arts with a major in Music. At the end of the freshman year, the student will have to choose between the degrees for which he shall work.

With thirteen teachers in the department of music next fall, it was felt that this new degree will be of great value. Brethren young people of talent should be especially interested. The new degree has the sanction of the music supervisor in the Ohio State Department of Education. A student may major in piano, voice, or public school music. The first of these degrees will probably be granted in 1950.

At the same meeting in which they approved the music curriculum, twelve candidates for graduation at the August Commencement were approved by the faculty. They include: Robert Kurtz, Elkhart, Ind., Bachelor of Arts; Dorothy Lam, McGaheysville, Va., Bachelor of Arts; Charles Munson, Johnstown, Pa., Bachelor of Arts; Ruth Lewis Petit, Ashland, Ohio, Bachelor of Science in Education; Esther Loomis, Elkhart, Ind., Bachelor of Science in Education, and Donald Richard Wolfe, Master of Religious Education.

Business Manager's Corner

(Continued from page 3)

Additional Publication Day Offerings

Mary E. Hildebrand, Johnstown, Pa. (1st Ch.) ..\$	1.00
Linwood Church, Linwood, Maryland	20.05
Church Offering, Roann, Indiana (Additional) ..	43.20
Brethren Church, Washington, D. C. (Additional)	24.00
Publication Day Offering for 2nd Quarter, Goshen, Indiana	55.00

Total Publication Day Offering to date\$5,663.00

White Bibles for the Wedding

Beautiful, White, Padded covers, Red under gold edges, size 4" x 6", King James Version, contains Gift page and wedding certificate in front, sells for \$6.25 postpaid. Much in demand by pastors and prospective brides.

Interesting Items

(Continued from Page 2)

Linwood, Maryland. Brother Elmer Keck announces that the Vacation Bible School is in session at Linwood, July 7 to 18.

We note that twenty-four "Secret Sisters" met at the church on Thursday evening, June 19, and had a "gift exchange." The residue of the offering received was given to the Sunday School treasury.

Firestone Park, Akron, Ohio. Brother J. G. Dodds, pastor of the Firestone Park Brethren Church, who has been conducting a Thursday afternoon Bible School, reports as follows: "Sixty-four children from the Thursday Bible School have attended our Sunday School one or more Sundays. Thirty-eight of them have enrolled in the Sunday School; four of them have been received into Church membership." The opportunity was there and the Akron group took full advantage of it.

The men of the Akron Church met for the organization of a Laymen's Organization on Monday evening, May 26. Though the group was as yet quite small, nevertheless officers were elected and plans made to enlarge the membership. The following were elected:

President H. S. Bower
Vice-President A. Black
Secretary-Treasurer H. L. Glaze

All members received before the opening of General Conference in August will be recorded as Charter Members of the Organization. Meetings will be held on the last Monday of each month.

St. James, Maryland. The first week of Vacation Bible School at St. James began with sixty-seven enrolled, but till the end of the first week on Friday, ninety-three were present. We wait to see what the second week brought forth. The invitation to accept Christ was issued on Friday morning and four young people came forward to give their lives to the Master. Brother Henry Bates says, "This is the first such school ever held in this area."

Dr. J. Raymond Schmidt, Secretary of the National Civic League, was guest speaker on Sunday evening, June 15, at the St. James Church.

Hillcrest Brethren Church, Dayton, Ohio. Rev. Vernon D. Grisso writes from the Hillcrest Brethren Church of Dayton, that whereas of July 6, 1947, he has announced his resignation as pastor, to take effect as of September 1, 1947. He has served that church for six years. In that time they have built a new church building, doubled the church and Sunday School attendance, and shared in innumerable blessings, both congregational and pastoral. At the time of writing plans for the future are undetermined.

No earthly surgeon's knife can separate between you and our sins. The Word of the Heavenly Physication is enough.

The Grand Old Book and the Dear Old Faith are the bulwark of our land.

Spiritual Meditations

Rev. Dyoll Belote

SIMPLICITY IN PRAYER

"Whosoever therefore, shall humble himself as this little child, the same shall be greatest in the kingdom of heaven." Matthew 18:4.

* * *

SOMEWHERE I read the story of a little shepherd lad, who was tending his sheep on Sunday morning, and when the bells began ringing to call the people to worship, the little fellow began to have a longing to engage in a service of some kind. He thought he would like to pray to God, but he never had done so and did not know how to begin. The only thing he could think of was to repeat the alphabet, which he had learned somewhere. So he knelt down, closed his eyes and folded his hands, and began to repeat the alphabet—"A, B, C, D, E, F, G,—"

A stranger passing near, heard the lad's voice and hearing what he was saying, stopped to enquire, "What are you doing, lad?"

The boy looked up, and replied, "Please sir, I was praying."

"But why were you saying the alphabet?" queried the stranger.

"Why, sir, you see, I don't know any prayer. So I figured if I told God all I knew, He would know that I love Him and want to do what's right, and would help me."

We may remark that it is not always necessary to do like the lad thought he needed to do—"Tell God all we know" when we pray. We are assured in the Word that He knows of what we have need before we ask Him. It is not our "much speaking" that is going to win the ear of the Almighty, but the sincerity and earnestness of our desire. The prayers of the Pharisee and the Publican are good examples of right and wrong praying.

Genuine simplicity in all our relations with God and man is a mark of life at its best. We may stammer and falter for words to express our needs and desires, but He sees back of the words and understands. And remember that God knows more and bigger words than we, but He also understands simple, fervent speech, and can answer those who come with childlike simplicity of speech as well as those who may use more pompous expressions. Be simple and direct and He will give thee thy heart's desire.

As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature." The occasions of which prayer had dramatically done this have been termed "miracles." But a constant quieter miracle takes place hourly in the hearts of men and women who had discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.—Dr. Alexis Carrel.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 20, 1947

PAGAN AREAS IN AMERICA

Scripture: Matt. 5:19-22; 38-48

For The Leader

CAN you imagine in America any place where people do not have a chance to go to church? It is hard, but it is true. It is even worse to know that many people who have the chance to go to church do not. The most dreadful mark on America today is its people who do not go to church on Sunday. So when we speak of pagan areas in America perhaps we do not have to go so far from home to find one. Pagans are those whose god is not the true Jehovah of heaven. A man who puts his business and his pleasure above going to church is as bad as the African or Chinese who bows down before his idol. In fact, such a man is worse, because in America, he has had the gospel light, and knows better. We will do well to look around us and observe the pagan areas in our neighborhood, and do something about them.

DISCUSSION

1. CAN ALL AMERICANS GO TO CHURCH? There are only two classes of people who can be justified in being absent from church on Sunday. Those who are afflicted in their body, along with those who must care for them. The second group covers those whose work of necessity and public welfare demands that they must be on the job. Otherwise, there is no excuse. But do you think all the rest of the Americans can go to church? Do you think all of the members of your church can attend church? By this we mean, do you think your church would hold your entire membership at one time, with visitors and children who would be present? Size up, then, your Sunday audiences, and see just how many members of your church are present. Don't the visitors and children count a real large percentage? Does this excuse the rest? It does not, for if your church would not hold them, you could hold two different worship services, as some churches now do.

2. HOW GOD FEELS ABOUT IT. Right away, when a preacher starts talking about church attendance we think he's trying to get a large audience. Maybe some are, but not the sincere minister of God's word. He wants the people there to receive food for their souls. It grieves the minister when his people are willfully absent from church. For he knows they have missed a blessing for their souls. But note how God feels about it, too. God knows they are without excuse. He knows that He has called them to the services, for His word speaks of it. He knows that these people have promised at the altar that they would attend and support the services of the church to the best of their ability. So God feels that someone has failed. God is very much hurt when His children aren't at the feasting board when services are held. He knows that soon those people will be spiritually starved, and soon will join the group

of pagans in the country. If you feel you can't go to church in a certain church, then pick out another one. If you can't find one that suits you, then there is something wrong with you.

3. REACHING PAGAN AREAS. There is a field which could receive much help from us if we were willing to do it. Many rural and poorer sections do not have the wealth to support a church and pastor. Mission boards could invest thousands of dollars in these areas, reaching the souls of lost men. These works would never be "self-supporting," and always would be a "drain" on the mission treasury, but then who can judge the salvation of souls in dollars and cents? We need to rise above the expectation of two dollars return for every dime invested. A wide-awake mission-minded church will place its best and ablest men in these mission points, give them a living wage, plus hours and hours of prayer back of them. Watch that church thrive. We can't draw a picture of that growth, but, somehow, God blesses the church that is reaching out the loving hand with the gospel in it. God's word testifies that His Word will not return unto Him without results. So give forth into the pagan areas of America, and the Lord will bless.

4. WORKING RIGHT AROUND HOME. To us, one of the greatest problems is getting the pagans of America, under the shadows of the church, to attend church. Countless thousands hear the church bells, but never enter the church. We wonder what thoughts must be coursing through their minds as they hear them ring. One man once expressed his mind in saying that he thought the church bells should be prohibited because they disturbed his sleep. We wonder what the judgment of God will do to his sleep some day. God will bring judgment some day on Americans who continue to ignore His church when they live near to it all the time. Anything we can do to influence our neighbors to attend services will be to their good and to the good of the nation.

QUESTIONS

1. About what percentage of your members attend church?
2. What percentage of the people in America actually attend church?
3. What can we do in helping to reach the pagans in America with the gospel?

PROGRAM

(Time for another outdoor meeting. Have lots of them this summer. Plan to continue your C. E. meetings through the month of August.)

Gospel choruses
Scripture reading
Prayer
Leader's talk, topics and questions
Business
Offering
Special music
Benediction

God rules the world by spiritual forces, and we are to be conquerors in the spirit.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

"I MUST"

"I must work the works of Him that sent Me."—Jesus.

"Necessity is laid upon me."—Paul.

To every life, it seems to me,
There should be found a single key;
One central purpose there should be,
One all-controlling aim.

Of Jesus this was surely true;
One passionate delight He knew,
And that, His Father's will to do,
And glorify His name.

"I must! I must!" we hear Him say;
For Him there was no other way
But swiftly, wholly to obey,
And do the work assigned.

"I must!" He counted not the cost,
The raging rivers to be crossed;
He must go seek and save the lost,
His "other sheep" must find.

"I must!" And on and on He went,
Upon His mighty mission bent—
That whereunto He had been sent—
They crucified Him, as He said,
A cruel crown upon His head,
Accursed, forsaken—in our stead!
At last His work was done.

"I must!" Oh, may that fervent word
Upon our lips as well be heard,
By nothing may we be deterred
From following "in His train!"
Our meat and drink, to do His will,
Though steep the climb, to follow still
Till death o'ertake us, or until
His coming back again.

—T. O. Chisholm.

WHAT LOVE WILL DO TO WIN A SOUL

Scripture: Romans 9:1-3

Suggested Hymns: "Will There Be Any Stars?" "Will the Circle Be Unbroken?" (2 Kings 4:26), "I Dreamed I Searched Heaven for You."

Leader's Petition

Seed Thought Provokers:

PAUL had an unceasing heartache, a continual passion for souls (Acts 20:31). There needs to be a heart longing for souls that our Saviour had (Matt. 10:36-38). When Jesus wept over Jerusalem He was weeping over lost sinners (Luke 19:41, 42). When dying He took time to save the

penitent thief (Luke 23:42, 43). Recall the **MUST** of love in His ministry (Luke 4:43; 19:5; John 4:4). He saw people lost, perishing, and going to Hell. The good Samaritan had compassion on the man who fell among thieves. Jesus is the good Samaritan for man half dead by nature. He drank the cup of sorrow and woe because His love for the lost impelled Him. How can any one be a follower of Jesus and not have a passion for souls?

Who cares if a sinner goes to Hell? God cares (John 3:16; Ezek. 33:11). Jesus cares (Luke 19:10). The Holy Spirit and the Bride which is the Church of God care (Rev. 22:17). The lost in Hell care (Luke 16:27, 28)! The saved in glory care (Luke 15:10; Heb. 12:1, 2). The angels care (Heb. 1:14). **DOES ANYBODY ELSE CARE** (Psa. 142:4b; Lam. 1:12)? We do not actually want anybody to go to Hell, but we just don't care! What a shame! We ought to love souls.

There is one being who wants souls to go to Hell, and he is the devil. He seeks to ruin souls in order to injure the God who loves them. God has told us who are saved to speak to lost souls, but we ungratefully forget that like Paul we are indebted to all men (Rom. 1:14). Suppose all we who are saved could look upon the record of Heaven and see how many people prayed for us before we were saved. Think of that when you cease to have somebody on your heart! "Love never faileth." Let the love of Christ constrain you! Multitudes will never be saved unless somebody who loves souls will lead them to Jesus (Jas. 5:20). The kind of Christianity that has to be begged to attend its own Prayer Meeting and its own revival meetings has lost its heart for souls! Do you love Jesus? Then you love souls!

What are our prayer burdens tonight?

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 20, 1947

WHEN GOOD PEOPLE SUFFER

Lesson: Job 1:8; 2:7-10; 19:7-10; 42:1-5; James 5:11

FORTUNATE indeed is the one about whom God may say to Satan, "Hast thou considered my servant . . . a perfect and upright man?" But when such a person comes within the eye of both God and Satan, something is sure to happen. Satan is sure to seek to make the man suffer and sometimes God permits it (as in the case of Job), and other times He does not. Sin and Suffering are never sent by God. He only permits the acts. Note that God simply permitted Satan to afflict Job—He had no hand in the act. He will never permit us to be tempted to a greater extent than we are able to bear.

One of the most comforting statements of the Word is found in Paul's first letter to the Corinthians, chapter ten, verse thirteen, where he says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye

are able; but will with the temptation also make a way to escape, that ye may be able to bear it." But it might be well to go back and read verse twelve which says, "Let him that thinketh he standeth, take heed lest he fall."

The whole problem of suffering is one that is constantly before the Christian for interpretation. The great "why" on the lips of the sufferer is a continual burden on the interpreter. Some of the most wonderful Christian characters it has been our privilege to meet have been constant sufferers, not being relieved of pain for one moment of their lives. The answer to that is that they have found in their Saviour and Lord a sufficient balm to ease the pain and to make it bearable. In most cases they have been able to do for others what they could not do for themselves.

I have in mind in particular one wonderful old lady who never knew what it was to be free from pain. Yet a visit to her was like going out of a darkened cave into the marvelous sunshine of God's great out-of-doors. She had learned the recipe of Paul, "I have learned in whatsoever state I find myself, therewith to be content," which scripture I have often heard her quote. She had caught the meaning of the words expressed by James in the last verse of our lesson, "Behold, we count them happy which endure."

Job is the outstanding example to all men in the attitude of suffering. No man on this earth has ever had to endure more than he. Yet the record of the Word is, "In all this did not Job sin with his lips."

In our own lives, God has no desire that we suffer. Much of our suffering is brought on ourselves or is the effect of generations of sin before us. The suffering should not be central in our thinking, but rather the ability which we may have to bear that suffering, through the help of our Lord.

Travel Flashes

Moving Day

"Believe it or not," we have moved. Maybe we are settled for a short time and "Travel Flashes" may take on a different slant, but whatever happens, we'll be traveling on toward a final goal, how far distant no one knows. Moving Day once was quite a troublesome affair; but now that we take only enough clothes for a few occasions, it is less a task even though too much travel becomes as irksome and boresome as too little. Often people say to me, "How nice," and I reply: "Maybe not as nice as one might think." If "variety is the spice of life," monotony is the bane. And there are and have been people who actually have wearied and puzzled themselves for a satisfactory place to take the next vacation. Of course the kind of place they wished had so many requirements that the great areas of gorgeous display of the might of the Almighty did not and does not appeal to such as think of vacations only in terms of the "most modern" amusements and plenty of room for the display of their lavish expenditures, and silly ideas of a good time. What an example folks make of themselves trying to be smart!

Home at Fremont, Ohio

Here's where we have moved. We are in a nice home with gracious Presbyterians who for a small sum have agreed to share their domicile with us for some weeks while we try to help this small group of Brethren to remain active and organized until they have located a permanent pastor. It is no fault of our Brethren here that they could not share their own small homes with us or give us their rented parsonage; but it is to their credit that they found a place so nice, for us. This city home is well located and generously, they have invited us to share their country "cabin" if we wish. Now, isn't that gracious? But Presbyterians believe much in "the grace of God": yet, I hope not more than Brethren do. "We are saved by grace." Rom. 3:23, 24. We are forgiven "by grace." Rom. 4:7, 8. We'll be at home in heaven "by grace" or not arrive. Rom. 8:14-17, 37-39.

Play

Here we hope too, to have some time to play. We are not disclosing what we shall play at else there might be small chance for summer "flashes." But since we have been so often warned and advised to play more and work less, it may be that in this place and small church, we shall have time to go easy. And we ask every friend to say "thank you" to God that He has so far restored me as to dare to undertake this work this summer and trust Him for any larger thing He has for me in the days to come. I am sure you will and I thank you!

Birchard

One name that a newcomer notes as soon as one gets around to see this city is Birchard. I wondered if it might be because the middle name of a President who lived here was that; but it is older than he. It was because an uncle of Rutherford Birchard Hayes was so surnamed, perhaps the brother of the President's mother. Like his famous nephew, he was a lawyer, a man of sufficient wealth to be able to donate a park named for him and to command other honors. Whatever else there is to it, Hayes gave it further fame as he also did to Fremont. And, whatever we may think of the unique manner of his election, he was an exceptionally careful, sagacious, courageous, conscientious man if we are to believe his Diary and Biographers. Even the Democrats seem to think that the outcome was destined thus to be and that the decision of the joint High Commission was the only one fair-minded man could give. Hayes won fame as a soldier and General in the Civil War; was the first man to be thrice elected governor of this great Ohio political battleground; defeated for governor such great statesmen as Allen G. Thurman and Geo. H. Pendleton and in the nominating convention several of the most famous and popular of all Republicans for the Presidency. Forever, temperance people should remember that liquor was banished from the White House during the incumbency of Rutherford B. Hayes and his devoted Christian wife, Lucy Webb Hayes.

A fine study can be made of Civil War times, customs and costumes at the very elaborate Memorial Building in the southern edge of our city.

Any Travel?

Yes, we do and did travel. Now for the eighth Sunday

I have preached here while my temporary home was at Carey. Each Sunday for several of them, we came here (35) miles and back to preach in the evening for a Carey pastor, for a time seriously ill, and then, losing his beloved companion in death. His is one of the liveliest churches I have helped recently, having a mid-week prayer meeting of 40 to 50 each week regardless of weather. One Sunday evening there was a terrific downpour of rain but it did not lessen the crowd. I believe that there were more that evening to hear my sermon than at some nicer times.

But why not? People do the things that need to be done any day of their lives regardless of weather: Why not this? Or is it less important? Well, it may be to some, but the day will come when they will know better if they do not now. I'm glad to know of one church that can not be sidetracked from necessary things to keep it alive and a going concern for our Lord and Master. Some things will become more important when "death comes knocking at the door." Then, it will be too late Luke 16:25.

250 Miles

That was one trip. It was to go to New Lebanon to our state conference. I, member of the Indiana Conference (I hope), was delegated by this church and given the courtesies of the Ohio gatherings. It was a nice conference with the usual reports, planning, goals and inspirations of such meetings. Maybe it was too peaceable! Such a thing could happen, you know. Listlessly to agree to every report and sanction it even to the silent surrender of principle and conviction is not a good conference. The first one (Acts 15) was because of differences of convictions and teachings and assures us that they are for the good of the advancing work of the churches. But to allow differences to divide the church and to destroy friendships and fellowships in the work of the Lord—that is too much like a certain government in the United Nations. We have had our full share of such experiences and now, let us get a good share of "better things." Heb. 11:40.

Some of the good things that result from conferences are these:

- 1—**Resolve differences.** That was the big thing resultant from the one at Jerusalem. Strange enough they did not at all, stress the main question. They did render a constructive decision. Acts 15:28, 29. I like the sound of it.
 - 2—**Harmonize Activities.** The Antioch church knew what gross sins were after that. We need more of that in all Christendom, even among ourselves.
 - 3—**Temper the Radicals.** I Corinthians 13, is all the comment we need on that. But when in the name of our forgiving Lord will we ever try to like up to it?
 - 4—**Sympathize with the Weak.** "If ye do these things, ye do well!" Let us get the fashion of that rather than: "unless ye do these things" . . . well!
- "Brethren pray for us." Our work here will be trying because our total number is so small that inspiration will be hard to get out of certain empty benches no one can hope to fill this summer time. I do have some ideas I hope will help to regain hope, effort and confidence. But not without prayer and sympathy Brethren elsewhere can give.

Charles A. Bame.

Laid to Rest

CROOKS. Mr. Willard C. Crooks, Osceola, Indiana, formerly of near Mexico, Indiana. Service was held at the Mexico Church of the Brethren on March 14, 1947. His wife and son Harley are members of the South Bend Brethren Church.

SHELLEY. Mr. Harry Shelley, 411 East Lawrence Street, Mishawaka, Indiana. Service was held at Mishawaka, Indiana, on April 15, 1947. Mrs. Lucinda Ellis, formerly of Flora, Indiana, was the mother of Mrs. Shelley, who was known to a number of our people.

COLIP. Mr. Charles Colip, 2910 Miami Street, South Bend, Indiana. The service was held at the First Brethren Church of South Bend on May 24, 1947. Mr. Colip was a highly esteemed business man of this city and a faithful member of the South Bend Church, a brother beloved, who had the confidence of all men. A tribute to him appears elsewhere in this issue.

GLASSER. Mrs. George Glasser, 311 East Main Street, South Bend, Indiana. The service was held in Gaff and Son Funeral Home on June 2, 1947. She was formerly of Warsaw, Indiana. She has a sister, Mrs. Felter, a member of the Warsaw Church, but now an invalid in this city.

DONAT. Mr. William Donat, 1318-31st Street, South Bend, Indiana, who was a member of the Ardmore Brethren Church, but it was found more convenient to hold the service in the First Brethren Church of South Bend, from which it was held on June 9, 1947. The Donat family is known to many of our people and that this stalwart man was called from earth at the early age of thirty-four years, after a brief illness, is especially grievous.

WILKINSON. Mrs. Floy Wilkinson, 1042 Adams Street, South Bend, Indiana. Service held at the Hay Funeral Home on June 17, 1947. She suffered many months and received fifty-eight blood transfusions in a little more than a year.

Our deepest sympathy is extended to these broken hearts. May the light of the glorious gospel of Jesus Christ light up their darkness and give them that eternal hope which spans the chasm of death and anchors securely on the other side.

Claud Studebaker.

REYNOLDS. Miss Annetta ("Nettie") Reynolds entered into her Lord's Presence May 6, 1947, after a long illness and hospitalization, at the age of seventy-five. She was a Charter Member of the Pittsburgh, Pennsylvania Church, having served faithfully for fifty-seven years, during which time she endeared herself to the many who attended the services, both continually and transiently. She was in poor health for most of the three years and a half it was our privilege to be her pastor. Many, many were the occasions when we called, and offered prayer, and heard her grateful, "Thank you!" Only the Recording Angels can calculate the usefulness of her long life of service.

William S. Crick.



News From Our Churches

LOST CREEK, KENTUCKY

We are living in a day of new things, and here is one of them. Four girls, the Misses Joana Saylor, Winona Lake, Indiana; Carol Snyder, Nina Royer and Ruth Brownsberger of Louisville, Ohio, came to the work here to hold a Daily Vacation Bible School. We had wanted this Bible School held, but of ourselves did not see how we could do it. After some correspondence with Miss Ruth Clapper of Louisville, Ohio, these four girls were sent to us by what I believe is the "Crusaders Organization" in the Brethren Church. Three of them were just high school girls, and one the leader, a Junior in College. We sent them to Stacey. It gives us so much pleasure to say that these girls did a very good job of work there. The results were evidenced by the large attendance on Sunday afternoon, when they gave the closing events of the school. This attendance was around sixty, in spite of a burial right close to the school house, the deceased being a native of that section. In short, we felt that the attendance, interest, and good feeling evidenced there showed they did fine work.

Then the second week of their stay they helped in our annual Youth camp. This was just last week. Our attendance in that camp was around forty, with the following helping in the Camp: Rev. W. B. Brant, Flora, Indiana, camp director and evangelist; the four girls named above, and those of the Faculty of Riverside now here. This camp was also a very decided success, it seemed to us, with the high tide of it coming with the confession of three of the campers, and their burial in Christian baptism before breakfast the last morning of the camp. We believe that impressions were made, decisions also made, and a general spiritual uplift for the youth in the Camp.

This week we have our annual July 4th Sunday School picnic, when around six hundred folks will gather for a picnic lunch time, athletic contests, and listen to talks given by different speakers. This is a big day for Riverside, and has gotten to be a kind of home coming affair.

Just one more word. Our appeal some time ago for a woman to come and look after the children at the dormitory, take care of, i. e., plan the meals (the girls doing most of the work)—has not caused any one to respond. Here we are with the facilities for having this place a lively children's home through the summer, with the opportunity to give them real Bible training, and no one responds for it. Mrs. Drushal is getting older, and with the heavy work she had during the school year, we just did not want her to do this special work for the summer vacation time, and also not for the next year. WILL NOT SOME WOMAN IN THE BROTHERHOOD RESPOND FOR THIS PLACE OF OPPORTUNITY TO TRAIN THE YOUNG? Some of the above named girls might have

stayed for the summer, helping out with the Sunday School work, and otherwise, but Mrs. Drushal just felt that she could not take the responsibility for the cooking work, the planning of the meals, and being there for the same. Will you join us in prayer that the Lord will raise up someone to help in this important phase of the work?

G. E. Drushal.

Wedding Announcement

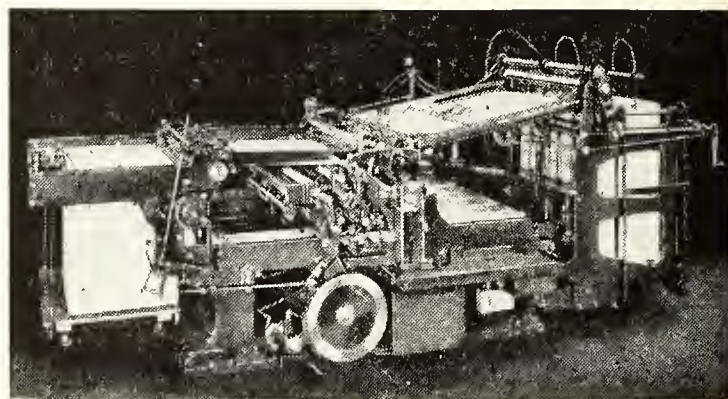
LUTES-HERRING. Charles Lutes and Lena Herring were united in marriage at the parsonage of the First Brethren Church of South Bend, Indiana, on April 5, 1947. Mr. Lutes is a fine Christian gentleman, member of the Bethany Church of the Brethren and Mrs. Lutes is a most faithful member of the Goshen First Brethren Church. They will be at home to their friends at Lake Wawasee, Indiana.

PRAKLET-SCHMIDT. David Praklet and Doris Schmidt were united in marriage at the First Brethren Church of South Bend, Indiana, on April 19, 1947. Mrs. Praklet is a member of the South Bend Church. They will be at home to their friends in Mishawaka, Indiana.

Our congratulations and best wishes go out to them as they travel life's journey together. Claud Studebaker.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.

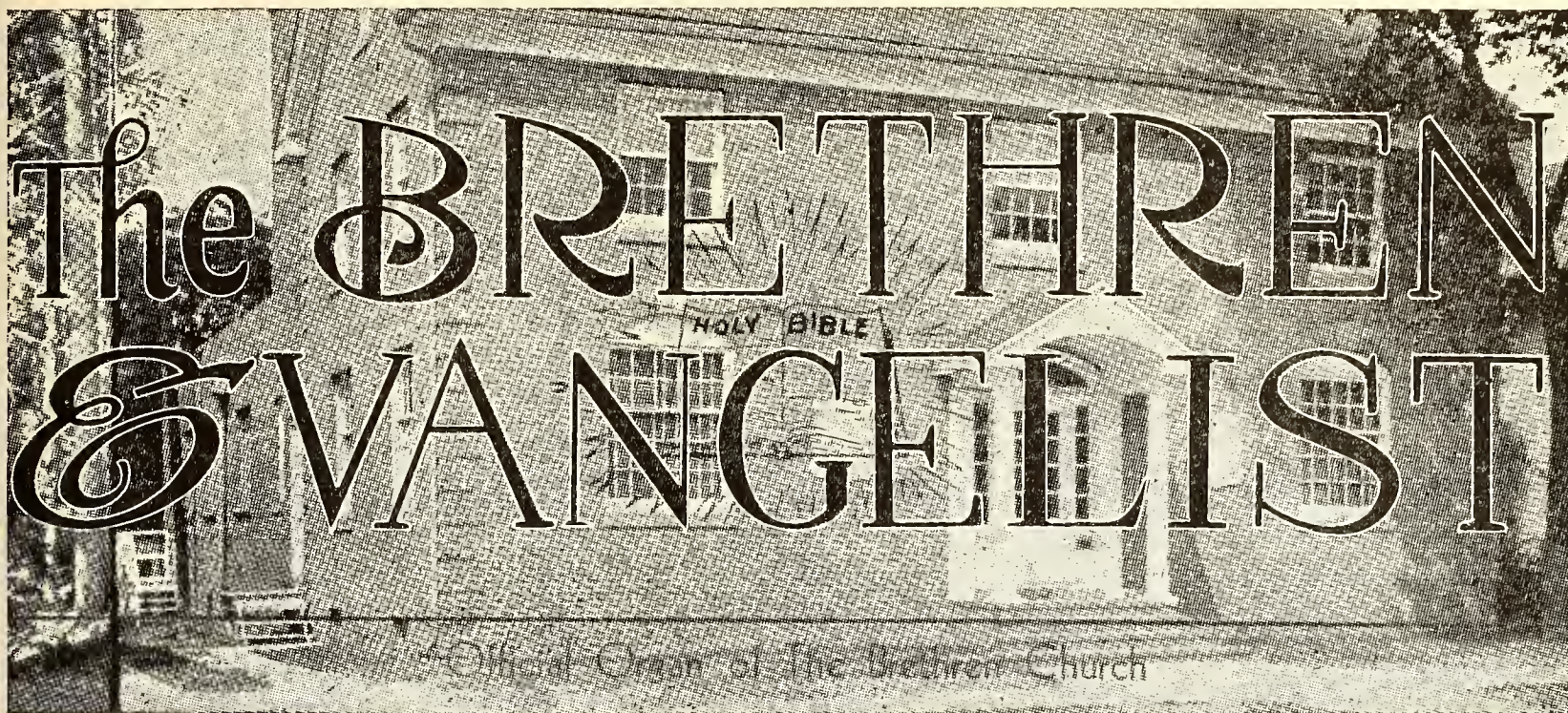


Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges \$6,184.16
Yet to be raised, not less than \$8,815.84

A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.



MANCHESTER COLLEGE LIBRARY
NORTH MANCHESTER, INDIANA

The Parson's Prayer

*I do not ask
That crowds may throng the temple,
That standing room be priced:
I only ask that as I voice the message,
They may see Christ!*

*I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only pray that as I voice the message
He may be nigh!*

*I do not ask
That men may sound my praise,
Or headlines spread my name abroad;
I only ask that as I voice the message,
Hearts may find God!*

---Bishop Ralph S. Cushman.

The Brethren Evangelist

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

ATTENTION—OHIO CHURCHES! The following has been received from Brother E. J. Beekley relative to the next meeting place of the Ohio District Conference: "At the recent congregational business meeting the congregation voted unanimously to accept the action of conference and to invite the Ohio District Conference of 1948, to meet at Canton." So, On to Canton in 1948.

Waterloo, Iowa. Brother E. M. Riddle was a recent guest speaker at the Waterloo church. He was a former pastor of this congregation.

The Waterloo Laymen entertained the boys at a picnic on Tuesday evening, July 15. The mention of well-filled baskets was made.

Pittsburgh, Pennsylvania. Brother Crick reports that the total for the redecoration fund now stands at \$549.00.

Masontown, Pennsylvania. Quoting from Brother Ankrum's bulletin of July 15: "The masons have completed the brick work on the new parsonage. The plumbing for the bath rooms has been roughed in. There is nothing in the way to prevent progress being made. The window sashes are ready to be installed and the cornice has been sawed out and is ready for installation." It looks like Brother Ankrum and his family will be moving in before long.

Canton, Ohio. We have before us a report of the Canton Pastor, Brother E. J. Beekley which was given at the recent business meeting. While we have not room to bring all the things that appear in this forward looking report, yet we are glad to say that the outlook is fine and that the work of the church is going along in a wonderful way. Brother Beekley lays out a five month program the center of which is "Every Member an Active Member."

Linwood, Maryland. The first week of the Vacation Bible School at Linwood showed an enrollment of 51, with the highest attendance marked at 50.

We note that Brother Keck reports that the Linwood church reached the \$1,000.00 in the sum total of the missionary offerings of last year. The Sunday School averaged 56 during the last six months and the monthly church attendance 42.

Milledgeville, Illinois. From Brother White's July 6 bulletin we quote: "Parents and friends of the children well attended the closing exercises of the Vacation Bible School filled the church last Sunday evening. The program was well rendered and the lessons learned by the children were of lasting value."

Akron, Ohio—Firestone Park. We quote a paragraph from a pastoral letter of Brother J. G. Dodds of recent date: "During these nine months your pastor has conducted four revival meetings: Akron, Ohio; Pittsburgh, Pa.; Cerro Gordo, Ill., and Pleasant Hill, Ohio. The lot for the new church have been cleared of indebtedness; parsonage has been purchased; a W. M. S. and a Laymen Organization have been organized; a Week Day Children's Bible School was conducted; a splendid choir is developing; a Junior Church and a Junior C. E. is operating and all members of the new church are apparently zealous in doing personal work." Quite a sizeable forward step for a brand new church, we would say.

Goshen, Indiana. "Every Member an Active Member" the caption of the pastor's report to the congregation of June 2. Brother Rowsey seriously discusses this phase of the congregation's responsibility. He then proceeds to lay out a definite program which, if carried out, will reach the Active Member goal. Such a program should be in every church of the Brotherhood. It is activity that brings results.

We note that there were four recent additions to the Goshen church.

Cheyenne, Wyoming. A recent card from Brother Frank Garber, pastor of the Cheyenne Church, says, "The church is moving ahead slowly but surely. The Lord continues to bless us with new faces each Sunday—three new families yesterday (July 6).

(Continued on page 9)

The Editor Thinks Aloud

Fred C. Vanator

THE RIGHT KIND OF FIRE

LAST week, as we journeyed through a portion of the state of Kentucky, as we vacationed a bit, I chanced to see on a bulletin board in front of a little church, these words: "A kindly spirit kindles the right kind of fire."

I looked at that little church, set apart from the surrounding hilly, almost barren territory, painted in dazzling white, with church yard of neatly kept, well mowed lawn, I was sure that here was a church in which the kindly spirit was kindling the right kind of fire.

This set me to thinking!

What makes the fire a kindly fire? Where does the spark come from that sets aflame the fuel that burns with the right kind of fire? Of course it cannot be a material fire that this one who put out that little sentence was referring to. Inner fires are of two sorts, either consuming fires or warming fires. The consuming fire is more than likely to issue in a fire of passion and greed; while the warming fire is that which will bring about in the lives of men a feeling of desire to do for others.

We often hear of meetings becoming "hot sessions." This is usually due to the fact that there is a desire on the part of someone to "stir" things to a boiling point. And far too often the whole matter reaches more than a boiling point—the "pot usually runs over" and someone is bound to get scalded in the process. That this is particularly true of too many church gatherings is a sad commentary on the "builders of the fire."

There comes to me a certain passage of scripture that would do well to follow in relation to "fire building." Paul wrote it to the Romans. It says, "Be ye kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; . . . be of the same mind one toward another . . . Be not wise in your own conceits . . . recompense no man evil for evil . . . Live peaceably with men." That kind of spark touched to the fuel of human weakness and misunderstanding, is apt to touch off a fire that will not burn and consume that which should be simply warmed into a deeper and more perfect consecration.

We need fire to keep us warm. Think what this world would be if the sun would suddenly cease its shining. A dark, dreary place, devoid of life. Then think what this world would be if the Son of Righteousness would cease to shine in the hearts of men. Again a cold dark place.

Fire is necessary to life—but it must be the right kind of fire; fire that has been kindled by the kindly spirit and that has become the right kind of fire. What kind of a fire are you kindling?

Think it over!

Business Manager's Corner

George S. Baer

The Bryan Pastor Offers a Suggestion to the Churches

"July 12, 1947

"Dear Brother Baer:

"The Bryan church is sending a gift of \$200.00 toward the New Press Fund. Thus far it has been largely individual contributions that have been made to this fund. But in order for all our people to have a part it occurs to me that church offerings toward this cause would be in place. The New Press, like the College Driveway Project, is a present necessity, and the need should be met now. I for one would like to see every congregation make its contribution toward this great need on which so much of our other work in the denomination depends. The Brethren Church should inspire her people to do great things. Sincerely yours,

"C. Y. Gilmer."

We say, "Amen" to the Above

An offering for the Press and Equipment Fund from every congregation would be a great achievement and entirely in line with the program authorized by General Conference. If all the churches would give in proportion to their ability, and if a great many individuals would give as the Lord prospers them during these summer months, we could come to General Conference with funds sufficient to place the order for the equipment we need. We would be especially pleased if we could have as much as \$12,000 in cash by Conference time. Remember this is an emergency campaign; the welfare of the church and the Publishing House is at stake. Let us rise to meet this need immediately. Then we can turn our attention to other needs of the church.

Press Receipts Since Last Report

Mrs. Harry Schutz, Berlin, Indiana	\$ 10.00
Bryan Church Offering, Bryan, Ohio	200.00
Carl E. Boone, Wabash, Indiana	22.50

(See total of Fund to date in block on page 16)

Additional Publication Day Offering

Goshen, Indiana, Church, add'l offering	\$ 55.05
Total to date (7-15-47)	\$5,718.05

Book Store to Serve You at Conference

We are planning to have a good supply of religious books and supplies on hand at Conference. We will have a Book Table at the Auditorium and well-stocked shelves and tables at the Publishing House. Come prepared to look them over and to take home many valuable books and supplies and novelties. And, by the way, if any one has in mind any particular need, drop us a line, giving

(Continued on Page 6)

The Bible Speaks



"The Bible Speaks About Preaching"

Dr. W. I. Duker

PERHAPS no one profession is brought into our common conversation and before the public eye more often than that of "Preaching." As a natural result no one person is known favorably and unfavorably, more than a "preacher." It is well that this is so, for the one thing entirely necessary for the preacher is that he has a public that knows him. Not that this is the only thing that he is needing, for certainly there are many qualities and endowments that are certainly necessary before he has a public to hear him. But after all has been said about his God-given virtues, he still needs a public to hear him, or why preach?

The public, as such, has always been relatively fickle and as a result its comments on the preacher carry along this same quality. Today we are on the front page, but tomorrow advertising of some common nostrum either crowds us off the front page or puts us out of the running entirely. Today we have palm branches and tomorrow we have thorns. Certainly we are living today in an age in which many of the instruments and devices long in use are discarded. Just because something has long been in use is no longer sufficient reason for its continued use. We are attempting to re-evaluate all devices and institutions in a day in which values and measuring devices are undergoing changes so great that this "reevaluating business" is a most hazardous occupation both to the one doing the "reevaluating" and to the innocent bystander.

In this paper we are asked to forget all this superfluous approach to preaching and attempt to see, at least in a small measure, what the Bible has to say about preaching. The breadth of the subject indicates to any careful reader at once the limitation of its treatment in this article.

No one can speak or write intelligently upon any subject without first defining terms. What is meant by preaching, that is, what does the Bible

mean when it speaks of preaching? By preaching, is generally understood the delivering of a religious discourse based upon a text of Scripture. Some of the Scripture Terms are: *Baw-sar* (Hebrew)—to be cheerful, joyful, and *Kaw-raw* (Hebrew)—to call out, to proclaim, and *Ko-heh-leth* (Hebrew)—an assembler. Also we find the words *Ang-ghel-lo*, (Greek)—to announce good tidings, evangelize.

"In general, 'to preach' is loudly to proclaim the will of God, as His appointed heralds. The Gospel is preached to the dead, etc., to mortal men, that they through the power of God attending it, may, by the quickening influence of the Holy Ghost live conformably to the image and will of God, in fellowship with Him, and to His glory." I Peter 4:6.

Certainly we will wish to look into the Old Testament to see some Old Testament Preachers. In the Old Testament Enoch prophesied (Jude 14-15). He, according to our search, taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct (Gen 5:24; Heb. 11:5, 6). Noah, it is said, was a preacher of righteousness, and Abraham commanded his household after him to keep the way of the Lord, and to do justice and judgment (Gen 18:19). Jacob, when his household lapsed to idolatry, remonstrated against it, and exhorted them and all that were with them to put away strange gods, and go up with him to Bethel. Melchisedek also the priest of his people, published the glad tidings of peace and salvation. Moses was a most eminent prophet and preacher. He set himself the example of each. His first discourse was heard with profound reverence and his last discourse was both uttered and received in raptures (Exod. 4:31).

The above does not at all include all Old Testament references to preachers before the Chris-

tian era. It is only suggestive and representative. But for one who might be tempted to look upon preaching as a device of men and an unnecessary convenience of worship for them, we suggest a further study before they discard it entirely. The great body of Christians who fail to find their way to the place of Preaching, or being there, fail to remain for the preaching service: to them we suggest that if they are at all sincere in their convictions, that they give more thought and study to this matter.

New Testament Examples—Certainly our Lord improved the opportunities given Him and His synagogue discourses give ample evidence of His desire and accomplishment in setting forth the Kingdom. The Apostles were preachers. So were Apollos, Timothy, Titus, and others mentioned in the New Testament. May we continue to quote, “A preacher’s life too, must be correspondent with his instructions, otherwise he becomes guilty of attempting to make his hearers to believe that all he says is but a “cunningly devised fable:” nor can he deserve the name of a preacher, who does not by frequent and effectual fervent prayer, cry for the blessing of God on his labors; for “Paul may plant and Apollos may water but it is God alone that giveth the increase” (I Cor. 11:7). Since the full establishment of the Christian Church, preaching has been regarded as a sacred profession, and has, for the most part, been confined to

an appointed and specially trained order of men. It would seem strange that sincere Christian men and women should look so lightly upon the preaching of the Word of God. Certainly we refer to the great body of men and women, members of the Church who find so many excuses and opportunities to avoid listening to preachers today. We might excuse them if they would place the blame upon the preacher himself. But in most cases they do not even do this. They just do not find it necessary or as important as their secular tasks and social obligations. We do not refer to those who have not confessed their faith in Jesus Christ. They, if any can at least be consistent. But to one who claims forgiveness of sins, and salvation through grace, and then fails to attend to the preaching, or hearing the preaching, of the Word of God!

Our conclusion certainly is that Preaching is not only a convenience, but an obligation. Not only a device, but an instrument of God for the saving of souls. Ministers should take heart and courage and dedicate themselves to the God assigned task. Let stones and flowers do their bit in this field, let our lives preach and our deeds tell the story; but men must still preach by word of mouth, fervently, cheerfully, joyfully, and consistently. In general “to preach” is loudly to proclaim the will of God as His appointed herald. Eph. 3:8.

—Milford, Indiana.

Minutes of the Central District Conference

THE Annual Central District Conference met at Lanark, Illinois, on June 30, having changed their meeting time from October to the summer months. The first session was held on Monday evening with Moderator D. C. White in charge. The devotions were in charge of Dr. W. S. Bell. Dr. L. O. McCartneysmith, pastor of the Lanark Church, extended a welcome, which was followed by responses from the various delegates. The courtesies of the conference were extended to Brethren E. M. Riddle, J. G. Dodds and W. E. Ronk.

Moderator White appointed the Credential, Nomination and Resolution Committees, after which Rev. McCartneysmith, Vice-Moderator, brought the message of the evening. He spoke on the Brethren Church as a New Testament Church, founded not by man but by Jesus; having no man-made doctrines, believing and observing those of the New Testament.

The benediction was pronounced by Rev. W. E. Ronk.

Tuesday, July 1—9:30

The morning devotions were led by Rev. W. R. Deeter.

Following the song service, the conference was declared open for business. The first order of business was the election of conference officers, which resulted as follows:

Moderator	Dr. L. O. McCartneysmith
Vice-Moderator	H. A. Gossard
Secretary	Marion Dietz
Treasurer	Mrs. Larue Deets
Statistician	Earl Wilkin

The following were also duly elected: Ministerial Examining Board—W. R. Deeter; Executive Committee for General Conference—V. E. Meyer; Ashland College Trustee—G. T. Ronk, D. C. White; District Mission Board—G. T. Ronk, John Fulk; Board of Evangelists—C. E. Johnson; Trustees of Property—Wayne Deets; Sunday School Board—Mrs. Evalyn Hanna, Lenora Vulgamott.

Earl Wilkin gave a very complete Statistical report, showing the membership of the five churches to be 998, a gain of 30 over last year. The total property valuation is \$109,200.00.

Rev. E. M. Riddle spoke in behalf of missions. This was followed by the Moderator’s address.

Tuesday Afternoon—1:30

Following the song service, devotions were in charge of H. A. Gossard of Lanark. A duet was rendered by H. B. Puterbaugh and son Edwin. The sermon of the afternoon was brought by Rev. V. E. Meyer.

The denominational interests were next in order; Reports were brought in the following order:

Young People's Camp, V. E. Meyer in charge. The camp will be held at Palisades Park near Savannah, August 4-9, with two age-groups—Juniors and Intermediates.

District Missions, D. C. White in charge. G. T. Ronk reported on the Udell work.

College Trustees, with H. B. Puterbaugh making the report.

At the 3:30 hour the W. M. S. conducted a memorial service for seven of their number who have passed away in the past year. This was in charge of the Milledgeville society with Mrs. D. C. White and Mrs. W. S. Bell leading.

Tuesday evening—7:00

We enjoyed a program of Negro Spirituals, sung by the Lanark Choir under the direction of Mrs. McCartney-smith.

The devotions of the evening were led by Miss Lenora Vulgamott of Cerro Gordo, using Psalm 96. A duet was sung by Rev. and Mrs. W. R. Deeter of Udell. The sermon of the evening was brought by Rev. G. T. Ronk, on the subject, "The Power of God in the Atomic Age."

Wednesday morning, July 2—9:30

Following the song service the devotions were in charge of Rev. J. G. Dodds of Akron, Ohio. The credential committee reported 37 lay and 7 ministerial delegates. Milledgeville extended a very cordial invitation to entertain the conference next year, which invitation was accepted. A motion prevailed that the present time of conference be retained and a definite program be prepared for our youth next year. The actual date of the conference will be determined by the Executive Committee. A discussion followed on building a Mission Point at Decatur, Illinois. The Ministerium recommended "that the District Mission Board be authorized by District Conference to investigate thoroughly the establishing of a new church in Decatur and have full authority to promote the work at once." This was accepted, through regular motion.

The District Mission Board treasurer read a report which showed a balance of \$168.75. Several large contributions to the Decatur work were pledged. Upon motion it was decreed that an extra dollar per member be added to the regular District Mission apportionment, making the total \$1.40 per member, the extra to be used for this proposed Decatur mission point.

The report of the Resolutions Committee was read and approved as follows:

1. Inasmuch as we are a corporate Christian institution, be it resolved we of the Central District maintain our church identity by not merging with any other denomination.

2. Be it further resolved that the Central District go on record as opposed to any release of funds or of property without corporate sanction.

The Committee on the Moderator's Address reported "we recommend that a copy of the Address be sent to the Evangelist for publication."

The following motion prevailed—We go on record as being opposed to merging with any other denomination and opposed to having any part of our mission fund administered by any other denomination; this shall be reported to General Conference.

The following spoke on denominational interests; Ashland College—E. M. Riddle; Publications—J. G. Dodds; Benevolent Board—E. M. Riddle.

Wednesday afternoon—1:00

Following the opening song, E. M. Riddle had charge of the devotions. A duet was sung by Dr. and Mrs. McCartneysmith. In the short business session that followed the Treasurer's report was read and accepted. A balance of \$28.11 was shown.

Appreciation was expressed to the Lanark church for the fine entertainment and to the various Sunday School classes that prepared and served the most excellent meals.

Reports were given by representatives of our National Mission work, Brethren Youth Movement, National Sunday School Association and National Laymen's work.

Wednesday evening—7:00

One half hour of special music—organ and piano selections and vocal solos—was brought by individuals from Lanark.

At the 7:30 hour, following the song service, the devotions were led by the new Moderator—Dr. McCartneysmith. The sermon of the evening was brought by Dr. J. L. Gilli of Madison, Wisconsin.

The conference closed with the singing of "Blest be the Tie that Binds," and the benediction was made by Rev. E. M. Riddle.

Marion Dietz, Secretary.

Many people owe the grandeur of their lives to the tremendous difficulties.

Business Manager's Corner

(Continued from page 3)

necessary information as to author and publisher, and we will try to have it ready for you.

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WITH THE LAYMEN

THE ST. JAMES, MARYLAND, LAYMEN SPONSOR THE FATHER AND SON BANQUET

TO PROVE that they were in no way superstitious the St. James, Maryland, Laymen, chose Friday, June 13, as the time of their Father and Son Banquet. There were sixty-three present, partaking of a fine banquet which was served by the Loyal Ladies' Sunday School Class. A wonderful fellowship was reported and a fine program given. Incidentally it marked the first public appearance of the new Laymen's Quartet.

The devotional service was conducted in the church auditorium by Rev. Henry Bates, pastor of the church, before going to the banquet tables, which were laid in the Sunday School building. Following the banquet, the well prepared program was rendered as follows:

Piano Solo, "The Robin's Return"Otis Kitchen
Introduction of Speakers and Friends, James E. Norris
RemarksMyron L. Bloom
Special MusicLaymen's Quartet.
Piano Solo, "The Sweet Violet"Tommy Bowers
Talk, "Problems of a Father"Ralph Hutzell
Piano Solo, "Minuet in G"Otis Kitchen
Address, "Man's Predicament"Rev. E. M. Riddle
Hymn, "Bless Be the Tie that Binds"Audience
BenedictionRev. E. M. Riddle

The officers of the Laymen's Organization under whose sponsorship the banquet was held are:

PresidentRoy Lowery
Vice-PresidentJames Norris
SecretaryHarvey Jamison
TreasurerDonald Lowery
AdviserRev. Henry Bates

The organization holds regular meetings the second Friday evening of February, April, June, August, October and December. Visitation nights are held on the second Friday evenings of the in-between months.

NORTHERN AND SOUTHERN INDIANA LAYMEN MEET IN JOINT SESSION

THE Southern Indiana Laymen met in joint session with the Northern Laymen on the evening of June 2, at the North Manchester Church. The ladies of the church served a very delicious supper in the basement of the church.

Following the supper we gathered in the main auditorium for the business and program of the evening. Wayne Ruse, Chairman of the North Manchester local organization, let us in singing "We're Marching to Zion," and "Praise Him, Praise Him." He then introduced Arthur Arthur who led us in our devotions, which he brought in story form from the book of Leviticus. This was followed by the Lord's Prayer in unison.

Brother H. D. (Bud) Hunter had charge of the business for the Southern group and Brother Everett Miller for

the Northern group. The roll call for both groups resulted in the finding of 233 being present. State President Ira Smith announced the District Conference in June and Brother Hunter emphasized the goals for a local organization.

Brother Hunter then introduced Brother Glenn L. Clayton, our National President, as the speaker of the evening. Brother Clayton's subject was, "The Part Christian Love Can Play in Our Organization." In introduction Brother Clayton asked, "Which door shall we open?" In order to open the right door, we must cooperate; we must pray and work together; we must become convicted again. Force will not bring success to us, but Christian love will draw us closer together and to our Christ. Love can do the impossible. Can people tell by our daily walk and our looks that we are men of God?" He then brought out the analysis of love, saying that "love is living a life for others; showing compassion for others; using what we have at our finger tips for others. Everything Jesus did, He did in the interest of others. We should do likewise, forgetting ourselves. Have we lost our vision? We must place our confidence in God and our fellowman. Are we just laboring making a living, or, are we building a cathedral? Love ends in eternity. Eternal things live on and on. Love is based on sacrifice. Love will draw all men unto Christ. Our opportunity as laymen is to turn others to Christ and for eternity. We should take stock of ourselves. Faith, hope and love remain, and the greatest of these is Love."

A very generous offering was taken for the Chapel equipment fund. All Southern District members please take note that our next meeting will be held at the Denver, Indiana, Brethren Church on Monday evening, August 25, rather than the 18th, because of this being National Conference week.

Brother C. Y. Gilmer of Bryan, Ohio, pronounced the benediction.

Guy V. Purdy, Secretary.

BRYAN LAYMEN IN CHARGE OF FATHER'S DAY

THE Laymen's Organization of the Bryan, Ohio, Church had charge of both services on Father's Day, June 15.

At the Sunday School hour men of the organization became teachers of the adult department. They also had charge of the opening program of the Sunday School.

At the morning worship hour twenty-nine members of Bryan's forty member organization were on the platform. Others acted as ushers. The following program was brought:

Announcements and offering, Oscar Robarge, President
Hymn: "Memories of Father"

PrayerJoseph Kerr

ReadingOscar Robarge

Solo: "Silver Haired Daddy"Arthur Canfield

Morning MessageRollin Kyser

Hymn: "Have You a Father?"

PrayerNorman Hoag

At the evening hour the men also had full charge of the program, which was as follows:

Piano Prelude

(Continued on page 11)

Editorial Comment

Dr. Robert F. Porte

The Struggle of the early Brethren Church

THE FIRST organization at Schwartzenau, Germany, was quite a large congregation and there were also other congregations of the Brethren in the surrounding territory. The Brethren, however, were not blessed with riches and there was persecution and imprisonments. In these early experiences one characteristic stands out prominently and that was the simple testimony of personal life. One learns much about the spirit of the early Brethren from the forty questions and answers by Ludwig Gruber who tried to discredit Mack's religious position, and the clever yet simple answers given by Mack to Gruber's questions. The comment on the test above referred to by Alexander Mack, Jr., is revealing. He states the purpose as follows, "For the instruction of those pure minded persons who are seeking after truth." Later Mack, Jr., said, "But inasmuch as those which then stood in the work of the Lord so cheerfully, and confessed the truth with great simplicity and honesty, have now all departed in peace, the desire has arisen in those churches which bear the testimony here in America, and which likewise have given themselves to the Lord to walk in the truth, to have this simple testimony published, more especially for the dear youth, that they might have a plain and simple exposition of the truth in which they are instructed, and chiefly for the glory of God, who has so wonderfully preserved His truth even to the latter days." Brumbaugh, page 43.

The first Brethren Church in the little village of Schwartzenau was first a **praying church**. The members kept hold of a spiritual reality that gave them power to resist the bitterest persecutions. It was, secondly, a **Spirit-filled church** in that they gave credit to the Holy Spirit as the Divine power which had enabled them to prove all things. In the third place, it was a **Bible studying church**. These Christians did not learn from other theological writings, they learned the polity and doctrine of their church from the Holy Bible. They pledged themselves to obey the teachings of the Bible. They became, in the fourth place, a **group that literally followed the commands of the Bible**. With faith and repentance they joined Christian Baptism. They believed that the comforts of John fourteen were for them as well as the teaching of their Lord in John thirteen, and they obeyed John thirteen. They did not blindly follow these Christian doctrines and teachings, **they were convinced of them**. For their Christian stand they suffered, but with full assurance that all they believed would triumph because it was of God.

At this point a historic incident should be mentioned. The first emigration to America under Peter Becker was the year 1719. Soon other Brethren leaders led followers to America. The last to leave was John Naas, a Christian stalwart and a man of greatest Christian faith. The sole remaining leader was Christian Libe. Libe found persecution more than he could bear. He lost interest in the work and finally became a wine merchant. History records that

in twenty-five years after the church was organized in Germany, the effort had come to an end. See Flory, "Literary Activities," page 28.

Peter Becker's arrival in America did not result in an organization at once. There were differences among the members of the party which had been brought from Germany. So the members of the party scattered out through the country seeking likely spots for their new homes in the new land. In 1723 the news spread that Christian Libe had arrived in Philadelphia. The Brethren gathered there to meet him. Libe did not come, but Becker took occasion to invite these disappointed people into his home and there entertained them. Becker preached to them and won their confidence by his Christian kindness and hospitality. Becker was able to bring discordant ideas and personalities to see their one great endeavor as Christian Brethren. Becker went "up country" on a preaching mission where inquiries for baptism were received and the first organization of the church was effected in America. Peter Becker was elected the first elder of the congregation and at one time Becker baptized twenty-three converts into the church. On Christmas evening, 1723 the first communion was held in America.

The members of the Brethren Church in America at this time were not novices, but seasoned veterans of many trying experiences. These people had stayed by the calling while others had fallen away. The character of these early Brethren is well stated in these words, "In their religion there was no force, they opposed oppression and error, and lack of spirituality of the established Protestant Church of the early eighteenth century. They could not reconcile the intolerance of the churches with the teachings of Jesus, so they stood alone. These good people were one with the Pietists in regard to the need for spirituality in worship but believed this was not enough. Their study of the Bible taught them that the ordinances of the New Testament were given for the followers of Christ to observe. And they felt it incumbent on them as humble followers of the Master to obey Him implicitly in all things." Flory, "Literary Activities," page 29.

The test of the character of early Brethren faith is evidenced by the forgiving spirit which removed the antagonism of debate in Germany and on ship regarding the forms of the Christian faith. During a storm at sea, the ship captain was impressed by the Brethren on their knees pleading with God to speak peace to the troubled waters. Unity among these early Brethren was effected by lifting up the important religious needs in their own lives and in the community. The spirit of piety and devotion to the Word of God by the Brethren impressed their neighbors and many joined them. Falkenstine states this situation in these words, "The desire that all might enjoy the blessings of fellowship as they enjoyed it was intensified. The truth must now be spread. The first baptismal scene had created a stir in the whole neighborhood and the message spread everywhere. The severe winter (1724) hindered the rapid progress of the work but in the spring the work of meeting from house to house was resumed with great success. Efforts were made to reach the youth and to educate them in matters spiritual." "History of the Brethren," page 41.

The youth were attracted to the services and "taught to walk in the fear of the Lord and to love the Brethren.

The interest grew so great that there was no room large enough to accommodate the people. In the year 1724, fourteen Christian volunteers set their faces to conquer the territory adjacent to Germantown for Christ. Falkenstein says, "It was deemed advisable that all the scattered settlements of Brethren should be visited at once and brought under organized spiritual influence. This is the beginning of Brethren evangelism in America. People left their homes and loved ones and went forth with true Christian devotion to the cause they loved. These evangelists sought to bring to others the Christian experience they knew and loved so well."

—Warsaw, Indiana.

Interesting Items

(Continued from Page 2)

Elkhart, Indiana. Brother L. V. King reports an average Sunday School attendance for the last quarter (April-June) of 336. The goal for the year has been set forth 350.

On July 13 the Elkhart church had as special guests the "Iroquois Tribe of the Indian Guides"—a Father and Son movement of the Y. M. C. A. which is aimed to bring mutual understanding and fellowship through work and play.

Nappanee, Indiana. Brother J. Milton Bowman reports as follows on the progress of the new church building: "The stone columns at the main entrance of the church are up. The work is moving forward. It should not be long now until the roof is on."

The last Cash Day, with a goal of \$3,000.00, netted \$3,300.00.

Washington, D. C. Brother Fairbanks reports that they have only \$8.52 remaining in order to reach the \$1,000.00 Building Fund Goal for this period. By this time we venture to say it has gone over the top.

Concerning the General Conference. Please note in another place in this issue that announcement is made concerning the housing of the attendants of the General Conference August 18 to 24. We suggest that you get your reservation in early. Rooms near the College Campus will be taken up at an early date. Note that you address the College Business office for rooms on the campus and Dr. G. C. Carpenter for off-campus housing. Don't delay—Do it now.

General Conference Program. Word from Brother V. E. Meyer, Conference Executive Secretary, gives us reason to believe that the conference program will appear in the Evangelist issue of August 2. Watch for it. If you have not supplied Brother Meyer with your part of the program DO IT AT ONCE.

There is a Spirit in the Book which if it can get into men will make them tall of soul, gentle in spirit, courageous of heart, just and honest toward their fellowmen, faithful in life and fearless in death.

Kindness is the language that the deaf can hear and the dumb can understand.

GENERAL CONFERENCE Board and Room Announcement

Ashland College will again be host to National Conference delegates and friends August 18th to August 24th. Those desiring rooms at the Dormitory or Residence Halls will communicate with the College Business Office. Please send \$1.00 room deposit with your reservation.

The following charges for room and board will prevail:

Dormitory, third floor, reserved for Sisterhood girls.

Room rent for six nights, one in a room\$3.75
two in a room each 2.50

Girls will furnish own bed linen and blankets.

Dormitory, second floor—one in a room....\$6.00
two in a roomeach 4.50

Delegates will please bring extra blanket in case of cool weather.

All meals will be served cafeteria style with a choice of foods, but will be priced in total as follows:

Six day ticket\$10.00

Individual meals

Breakfast, choice 25c, 35c or 50c

Dinners85

Lunches60

For choice of breakfasts, those buying the week ticket and desiring the extra menu will pay the additional 10 or 25c to the waiter. Tickets provide for the 25c breakfast only.

The first meal will be served Monday evening the 18th; last meal Sunday noon, the 24th.

Delegates desiring rooms off campus will communicate with Dr. George C. Carpenter, 1122 Grant St., Ashland, Ohio, who will serve as chairman of the Off-Campus Housing Committee. Rates in private homes will be as follows:

2 in one room, one to three nights—per night \$2.00

2 in room, four to seven nights 7.00

1 in room, one to three nights—per night 1.50

1 in room, four to seven nights 6.00

Those desiring the same accommodations as last year should communicate with the committee immediately.

Boys desiring to attend conference and room by themselves may have army bunk accommodations furnishing their own bed-linens, blankets, and towels. Rate 50c per night.

Making a life under the direction of the Life-Giver, is the essential thing: then making a living is a joy.

Many a person gets a reputation for being energetic when in truth he is merely fidgety.

There never was a heart truly great and generous that was not also tender and compassionate.

The Fence or The Ambulance Which?

'Twas a dangerous cliff, as they freely confessed
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke, and full many a peasant;
So the people said something would have to be done,
But their projects did not at all tally.
Some said, "Put a fence around the edge of the cliff";
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
For it spread through the neighboring city;
A fence may be useful or not, it is true,
But each heart became brimful of pity
For those who slipped over that dangerous cliff;
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But for an ambulance down in the valley.

"For the cliff is all right if you're careful," they said,
"And if folks even slip and are dropping,
It isn't the slipping that hurts them so much
As the shock down below—when they're stopping."
So day after day, as these mishaps occurred,
Quick forth would these rescuers sally,
To pick up the victims who fell off the cliff
With their ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd much better aim at prevention.
"Let us stop at its source all this mischief," cried he,
"Come, neighbors and friends, let us rally;
If the cliff we will fence we might almost dispense
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined;
Dispense with the ambulance? Never!
He'd dispense with all charities, too, if he could;
No, no! We'll support them forever.
Aren't we picking folk up just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence
While their ambulance works in the valley?"

But a sensible few, who are practical, too,
Will bear with such nonsense no longer;
They believe that prevention is better than cure,
And their town (boys) will be safer and stronger.
Encourage them, then, with your purse, pen and vote,
And while other philanthropists dally,
Let them scorn all pretence and put up a stout fence
On the cliff that hangs over the valley.

Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling;

"To rescue the fallen is good, but 'tis best
To prevent other people from falling."
Better close up the source of temptation and crime
Than deliver from dungeon or galley;
Better put a strong fence 'round the top of the cliff
Than an ambulance down in the valley.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

"The John A. Bowman Brethren"

Brother P. R. Wrightsman gives us the history of these good Brethren. He says:

"I am not sure of the exact time, but believe it was about 1858, I was present at a meeting at Knox Creek Church, when John A. Bowman was expelled from the church. He was charged with suing at law a member of the church who refused to pay a debt he owed an estate of which Bowman was the executor, and had to wind up the estate according to law. Brother Bowman claimed he was dealt with unjustly and went on preaching, soon gathering around him a church of about 130 members, holding love feasts, baptizing many, and ordaining a number to the ministry. He was an able and an influential preacher.

"During the Civil War a confederate soldier shot Bowman and killed him instantly, in his own stables. The shepherd being smitten, many of the members desired to unite with the mother church. This plea was embodied in a request to Annual Meeting, which sent a committee of Elders to East Tennessee to investigate the case. After spending several days among their members and those of the Old Church, the said committee of Elders decided that all the Bowman members could be received into full fellowship in the Old Church without rebaptism, provided they return by the first of the following October. No confession required, every member of the Bowman body was visited and notified of the decision. However, I was one of the committee. It had a salutary effect, as nearly all the Bowman members united with the Old Church without rebaptism. The love of the great cause of Christ permeated and influenced the whole transaction, and many faces were bathed in tears, and hearts leaped with joy."

(The above quotation was written by request, and facts stated to my best recollection.—P. R. Wrightsman.)

(To be continued)

A strengthened body and a broadened mind are wonderful assets to all mankind.

GENERAL CONFERENCE DATES

August 18 to 24, 1947

With The Laymen
(Continued from Page 7)

HymnCongregation
Men's Trio: "Pilot of Galilee"
Offertory PrayerNorman Hoag
Offertory MusicRonald Scott
Men's Trio: "Lead Me Gently Home, Father"
Scripture LessonKenneth Kerr
PrayerFrank Roesch
Introduction of the speakerWayne Partee
Message: "Don't Make Bill Good Year's Mistake"
(Psalm 144:12)Rev. R. Wobus
HymnCongregation
BenedictionRev. Wobus

Rev. Wobus has had a thirty-five year pastorate at Sidney, Ohio, and served at one time as chaplain at the Ohio State Penitentiary.

Wedding Announcement

MATTHEWS-STRINGER. April 10, 1947, at 3:30 P. M., in Pittsburgh First Brethren Church, Miss Dorothy Naomi Stringer and Thomas W. Matthews were united in marriage by this pastor. Present also as attendants were Miss Patricia Green and William J. Matthews. Mr. Matthews was separated from the army after seeing three and one-half years' service in Europe, with the rank of Staff Sergeant. Both are residents of Pittsburgh and the bride is a member of First Brethren Church.

William S. Crick.

KARSHIN-GIBSON. May 6, 1947, at 3:00 P. M., in First Brethren Church, Pittsburgh, occurred the marriage of Miss Betty LaVerne Gibson and Raymond W. Karshin. Both young people are residents of Johnstown, Pa., where Miss Gibson became a member of Third Brethren Church while this pastor was the incumbent. They were attended by Miss Geraldine L. Gibson, sister of the Bride and Paul F. Karshin, brother of the bridegroom.

William S. Crick.

SMITH-GROSS. April 18, 1947, at 5:30 P. M., in Pittsburgh First Brethren Church, was solemnized the marriage of Miss Margaret Marie Gross and Petty Officer Edward J. Smith. The vows were exchanged in the soft glow of candle light, in the presence of more than one hundred relatives and friends. The bride is a member of Pittsburgh First Brethren Church. They went to New London, Conn., to live, where Mr. Smith is cook on the U. S. Submarine, "The Tusk."

William S. Crick.

A pure spiritual worship is distasteful to the natural man.

Spiritual Meditations

Rev. Dyoll Belote

THE UNKNOWN DISCIPLE

"He that is greatest among you, let him be as the younger." Luke 22:26.

* * *

AMONG the list of twelve men chosen by the Lord to His followers as apostles, is one of whom we know as little as of any of the entire number. He is spoken of in the scriptures as "James the Less." It may truthfully be said of him that he represents a larger group of people than any other of the twelve.

This is not intended as a eulogy of mediocrity, and yet it may be understood as an appreciation of the commonplace individual. Abraham Lincoln once remarked that he believed the Lord must love the common people, because he made so many of them. There is justification for an expression of appreciation of the man who faithfully fills his place, does his work devotedly, and uncomplainingly, and passes on—a link in a great endless chain.

Without the innumerable millions of Christians who have through two thousand years comprised a part of that endless chain, where would the church be today?

We thank God for the many, many gifted men in the pulpits of the world and for the work they have done and are doing, with their names heralded far and wide, but where would they be if it were not for the unknown, nameless men and women who saw them started on their career, who had confidence in them and have helped—and still help—to maintain a church for their gifted efforts?

We must have preachers, men who proclaim the unsearchable riches of God in Christ Jesus, but we must not forget the "average man" who stands loyally by his pastor, quietly, faithful, unquestioningly mirroring to the world the teachings of his pastor, preaching again by word and deed the gospel which has been taught him, and thus multiplying many times the reach of the pastor's message. And such quiet, steady faithfulness, unfamed though it may be, is one of the important contributions to the kingdom cause and its spread. "Honor to whom honor is due."

—Uniontown, Pennsylvania.

The Reward

If any man desires to live a great life, let him remember that evil is always easy. It is far easier to go with the crowd than it is to stand alone, but greatness does not come that way. It is always easier to surrender than it is to fight it out, but no man ever found victory in surrendering. It is much easier to lose one's temper than it is to control it; it is easier by far to compromise than to stand firmly in one's place. It is easier to build up a movement founded on truth. It requires no courage to be coarse and vulgar, but it takes all one has to be at his best.—Roy Smith.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 27, 1947

THE CHRISTIAN'S ROLE IN NATIONAL LIFE

Romans 13:1-14

For The Leader

OUR scripture lesson deals with the Christian's attitude toward his government. A lot of people have a mistaken idea on this matter of subjection and loyalty to government. Rightly speaking, government, well run, is a good thing. We would not have the freedom of religion in America today if it were not for the protection of our government. And creed, faith, or religion that forbids loyalty to the stars and stripes of America, as it exists today, is guilty of violating the thirteenth chapter of Romans. There are places in the world where loyalty to government would result in a giving in of Christian principles, but not in America now. We should never see the stars and stripes but what we should give a prayer of thankfulness to God for His protection under that flag. We should also pray that God will permit our blessed privileges to continue. In our chapter tonight we have a wonderful outline of conduct towards the legal government of our country. Let us study it, and put its teachings into practice, that our life might be a credit to our Christ.

DISCUSSION

1. WHAT OUR GOVERNMENT GIVES TO US. Because we live in the United States, we do not have to carry a gun every time we walk down the street. We don't have to carry all our money with us, for protection of government allows us to leave it in banks. The money we do have is backed up by our government. How much would your dollar bills be worth if the word of the government would not be back of it? The paper itself is worth no more than the wrapper on a candy bar. Our government keeps us protected from enemies which would take our life and property. How much would our churches, houses, etc., be worth if our government would not have come to our rescue in the last war? How much would our lives be worth now, if the government had not defended us against such forces as Germany and Japan? Think it over.

2. WHERE GOVERNMENTS COME FROM. Not all governments are God-approved, but all are God-permitted, or they would not be. God does not permit any power to rule beyond His will. Oftentimes, God will permit severe governments to come into power to punish His people for their disobedience. Likewise, will God raise up good rulers to bless His people when they are faithful to Him. Governments are of God, and as such are given to us for our benefit. It is certainly true that God will not allow any person or persons to go beyond His infinite wisdom and judgment in this matter of ruling the children of men.

3. THE ONLY EXCEPTION. There is only one reason in which the Christian is justified in violating his loyalty to his country. If it comes to the matter of sacrificing Christian conviction under pressure of government power, then we are justified in resisting. Certainly we should not be meek and passive if our government takes steps to deprive us of the right to worship as we choose. The pages of Church history are blood stained with the life blood of Christians who have sacrificed their lives rather than renounce their blessed Christ. Present years have seen the same thing. It could happen elsewhere, and it could happen here. We should pray daily that God will direct and lead our leaders, that they may guard for us the precious right to freedom of religion.

4. MAKING A NATION RIGHTEOUS. We would be the last to believe that any nation could be made ideally righteous in this present age. Thousands of years of human history have proved the futility of such a thought. Only when the Prince of Peace sits on the throne of David in the city of Jerusalem, will righteousness be fulfilled upon the earth. But, there is much that we can do as Christians to make for better conditions. At no time in Israel's history, did God have the 100% cooperation of all the people. Nor does He of our nation today, or of any nation for that matter. But we note from the pages of time, that when God's own people were inclined in His direction, that He favored them. God blesses all people of a nation through the percentage that worship Him. All Americans will never worship God, but the great tide of His wrath can be averted, if we who are His will pray, worship and live as we should.

5. ANOTHER PART WE CAN PLAY. It is one thing to sit back and criticise the way government officials are running things. It is another thing to be willing to take part, or office. The church members of America could control the government, from start to finish, if they would band together, and vote for the kind of men who are Christian. But personal spites, lack of conviction, and many other reasons keep them from doing this. If, when we are older, and we have a chance to run for a public office, we should do it. Let us pray for good governmental leaders. Let us work for a constantly improved government that will continue to make sure for us the freedom of worship and life.

QUESTIONS

1. How can we improve our government? List the ways suggested.
2. Should we take an interest in our government? If so, how much?
3. In what ways can we take part in our national life?

SUGGESTED PROGRAM

Quiet moment of meditation. Standing, with heads bowed, and eyes closed

Prayer by leader, for the meeting, and those in attendance

Chorus singing

Announcement of topic, Scripture lesson

Topics, discussion, questions

Offering, special number, business

Song and benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Consecration)

"B-U-T"

Lord, I would follow, BUT—

First, I would see what means that wondrous call
That peals so sweetly through life's rainbow hall,
That thrills my heart with quivering golden chords,
And fills my soul with joys seraphical.

Lord, I would follow, BUT—

First, I would see the end of this high road
That stretches straight before me, fair and broad;
So clear the way I cannot go astray,
It surely leads me equally to God.

Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look,
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly for His own!
He must be Christ's and Christ's alone.

—John Oxenham.

IT COSTS TO BE A CHRISTIAN

Scripture: 2 Sam. 24:18-25

Hymns of Consecration

Leader's Petition

Seed Thought Provokers:

DAVID would not be guilty of an inexpensive way of serving God (2 Sam. 24:24). "Worship without sacrifice is worthless." Where would we be if the Lord had not sacrificed to the limit for us? Where will we be if we do not sacrifice to the limit for Him? What about paying the full price of discipleship (Luke 9:23, 24)? Salvation is free, but Christian discipleship is expensive. If the service you render does not cost you anything it is not service. The Lord expects us to help Him bear the burden of a dying world (Col. 1:24; 2 Tim. 2:12; 3:12). What is it costing you to serve Christ (Matt. 8:35)? Do you remember what Christ gave up for you (2 Cor. 2:9)? Paul gave up all for Christ (Phil. 3:7). All the Bible worthies served God at a terrible cost (Heb. 11:7, 8, 17, 24, 25, 33-38). Why should it cost people less to serve God today (Luke 14:33)?

"Take up thy cross and follow Me,"
I hear the blessed Saviour call;
How can I make a lesser sacrifice,
When Jesus gave His all?

Many of us have kept our children from God's service by our selfishness! Does it pay to withhold our children

from God's service? Will we be proud of that kind of Christianity in Heaven?

How about our withholding our own lives in our refusal to win souls? What have we to say for imprisonment, poverty, shame, persecution, hunger, beatings and chains for Christ's sake (Acts 7:57-60; 2 Cor. 4:8-10; 11:23-28; 1 Cor. 15:32; Gal. 6:17).

"Must Jesus bear the cross alone?" No, for He is our example, teaching us sacrifice and suffering (1 Pet. 2:21; Phil. 2:5-8; John 14:12; 20:21; 15:20). Are we any better than our Master and Lord? "If people hated Him why would they not hate you if you were anything like Him?"

What would it cost to be a Christian? Money. If we do not put GOD FIRST on the money question we lose. Stewardship is a matter of worship. If our giving is out of a surplus and not a sacrifice, how much do we worship? Surely the heathen can rise up against us in the judgment and accuse us of trying to serve God without it costing us anything. We value our earthly possessions more than the keeping of souls out of an eternal Hell!

It ought to cost us time and labor. Read the testimony of a self-supporting worker in Acts 20:31. It may cost us the affection of friends and loved ones (Matt. 20:36, 37; 14:9). It should cost us our whole life's plan (Rom. 12:1; Luke 9:23). We must do it because we WANT to do it, because we LOVE the Lord. We owe it to the Lord because He created us and then purchased us with His own precious blood.

Suggested Hymn: "Take Up Thy Cross," or "Must Jesus Bear the Cross Alone."

General Prayers of Dedication of the life and substance.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 27, 1947

WISDOM FOR DAILY LIVING

Lesson: Proverbs 1:1-5; 5:13-18; 9:9-10; James 1:5

WISDOM is more than mere knowledge—it is the knowing how to use knowledge to the best advantage of all concerned. In wisdom there is no selfishness; no careless activity; no thoughtlessness. Wisdom is understanding—plus.

The fifth verse of our lesson may be said to be the very heart of a lesson on daily living by wisdom. Note its content:

1. "A wise man will hear . . ." Now hearing is more than mere listening. It is the taking on of the content of that to which we listen. It becomes the medium whereby we "sort out" the good from the bad, the wise from the foolish, and the starting point of activity is seen.

2. "A wise man . . . will increase learning . . ." It has been said that it is an evil day when a person does not learn something new. Learning is a thing which can be

increased each day and still not overcrowd the one receiving it. It may be easily digested by an open mind. If that which is learned is good it adds to the store of wisdom. If it is evil it should be cast away from the store-room of knowledge as that much rubbish.

3. "A man of understanding shall attain unto wise counsels." We learn that we may impart learning. We cannot teach that which we do not know ourselves, nor discuss that with which we have no familiarity. When those around us see our ability to counsel, then we will be sought as counsellors. And how wise counsellors are needed these days.

That wisdom for daily tasks is important is plainly evident in the writings of the author of Proverbs. Wisdom must see daily action to be of value at all. One cannot be wise one moment and foolish the next. For in his foolish moments he will be sure to be caught in the toils of the Evil one.

Proverbs 9:10 is so familiar that we scarcely need to turn our attention to it, yet is it so important that we dare not miss it? "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." James tells us the source of wisdom when he says in the last verse of our printed text: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He recognizes the source of all true wisdom. It comes from God. That is why it is so important that a child should be trained in the very beginning in His ways, and brought up in His fear and admonition.

Here is a lesson that lays the foundation for real Christian living. What we are today is a partial index, at least, of what we will be tomorrow. It is daily wisdom that adds to daily living and that wisdom should be Christian living.

The Liquor Bar

A Bar to Heaven, a Door to Hell—
Whoever named it, named it well.

A bar to manliness and wealth,
A door to want and broken health.

A bar to honor, pride and fame,
A door to sin and grief and shame.
A bar to hope, a bar to prayer,
A door to darkness and despair.

A bar to honored, useful life,
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to woe and a pauper's grave.

A bar to joys that Home imparts,
A door to tears and aching hearts.
A bar to Heaven, a door to hell—
Whoever named it, named it well.

—William T. Pearson.

The truth that has stood for two thousand years is good for two thousand years more.

There is no wholly satisfactory substitute for brains, but silence does pretty well.

Laid to Rest

WILLS. Mrs. Harry A. Wills (nee Jeanette Wheeler-Taite), departed this life August 27, 1946, at the age of sixty-seven years. Death was due to cancer which forced her to discontinue attending worship services almost a year before her release came. She had been a faithful member of the Pittsburgh First Brethren Church, and Secretary of the Woman's Missionary Society. She was twice married; two sons and a daughter to her first husband, and her second husband survive. The Lord giveth His beloved sleep.

William S. Crick.

GRIFFIN. Archibald Claude Griffin departed this life unexpectedly of a heart attack May 31, 1947, at his home in North Side Pittsburgh. Just a few days previously, his wife had broken her limb, and he was ministering to her when the end came. He was sixty-one years old. He united with the Pittsburgh First Brethren Church first in 1925. This pastor, being out of the city at the time of the funeral, another minister was in charge.

William S. Crick.

LEWIS. Mrs. Iva Baber Lewis of the Mexico, Indiana, congregation passed on to her eternal reward on June 8, 1947, at the age of 68 years. She had spent her entire life in the Mexico community. Sister Lewis was twice married. First to Otto Baber who passed away about ten years ago. She was married later to Mr. W. L. Lewis, who survives. Besides the husband, she leaves two daughters and four grandchildren. She was a member of the Brethren church for many years, where she was a faithful and loyal attendant to all the services of God's House, as well as being loyal to all its various interests.

The writer administered to her the rite of anointing about a year ago, which service proved a real source of comfort and blessing to her. May every heart be comforted with the thought that she had made her peace with her Lord and was ready for His summons, and if we have come to know her Saviour we shall meet her again.

The last rites were held in the Mexico Brethren church in charge of the undersigned, being assisted in the service by Brother A. H. Tinkle, with interment in Greenlawn at Mexico.

C. C. Grisso.

BLACK. Charles H. Black of Mexico, Indiana, was transferred from the church on earth to the ranks of the church triumphant on May 27, 1947, at the age of 77 years. Broth-

er Black had spent thirty-seven years in Mexico community, where until five years ago he had operated a flour mill, and where too, he had been one of the pillars of the Brethren church. In the work of the church he had served in many of its activities. He was teacher in the Bible School in the local church and for many years served as County President of the Sunday School Association. It can well be said that he served his home, his church and his community well. He filled a large place and accordingly will be greatly missed.

In his going he leaves his companion with whom he had walked through life for more than fifty years; one son, Loren of Long Beach, California, and a daughter, Francis, of Kokomo, Indiana. These, and a great host of friends and relatives share in the memory of one who has left them a noble heritage and a lasting benediction. His body was placed in the beautiful cemetery at Chili, Indiana, where it awaits the morning of the first resurrection.

Final rites were conducted in the Mexico Brethren church by the writer assisted by the pastor, Brother R. K. Higgins, on May 31, 1947. The music for the service was beautifully and helpfully brought by Rev. and Mrs. Harry Richer. "There remaineth a rest to the people of God," was the text suggested by the family to be used by the speaker at this service.

"Servant of God well done
Thy glorious warfare past
The battle is fought, the victory is won
And thou art crowned at last."

C. C. Grisso.

EXMEYER. William Ernest Exmeyer was called away very suddenly on the evening of June 17, 1947, at the age of fifty years. He leaves his companion, an aged father, a step-son, and two sisters in his untimely departure. A great concourse of neighbors and friends and Brethren were present at the Loree Brethren church on Friday, June 20, in the memory of this good man and brother who meant much to all, and who, in his absence from us will be greatly missed.

Brother Exmeyer had been a member of the Loree Church for a number of years and during those years was an ardent supporter of all its interests including the worship services. Here he was invariably in his accustomed place. He had been the Bible school treasurer for many years. Brother Ernest was present for both worship services on the Lord's day before his departure. The church and the home and the community-at-large has suffered the loss of one who held a large place in the lives of all alike.

Thus quietly at the close of a useful life he slipped out of the shadows into the light and joy and splendor of a new and better day. We wonder why all this has come to one so useful and needed so much, yet perhaps through it all there will come that consciousness that after all, "It is not how long, but how well; not years, but actions tell." May others be raised up to take the place of these men of our churches who are leaving us. Peace to every sorrowing heart until the new day dawns. He lived and died a Christian, which is the greatest tribute we can pay to his memory.

Funeral rites were held in the Loree church in charge

of the undersigned, his pastor. Music was provided for the service by the Loree church male quartet.

C. C. Grisso.

CAMPBELL. Daniel Walter Campbell was born February 6, 1876 at Fostoria, Seneca County, Ohio, the son of Daniel and Mary Jane Campbell. He attended school in Fostoria and later moved, with his family, to West Independence, Ohio.

On May 22, 1897 he was married to Stella Ann Leedy. To this union were born four children: Vernon, Loyal, Harlan and Arline.

Brother Campbell began his vocational life as a rural school teacher. He arose in this profession until he became School Examiner for Hancock County. He became a member of the Brethren Church shortly after his marriage.

In 1902 he became associated with the U. S. Treasury Department as Special Gauger, and moved to Sandusky, Ohio. He advanced in the Federal Service to become Deputy Collector of Internal Revenue at Sandusky, and held the commission of Revenue Agent at Toledo, Ohio, at the time of his retirement, February 1, 1946. Since his retirement he had established a tax consulting service.

He passed away on June 22, 1947, at Flower Hospital, Toledo, Ohio, following a brief illness. He was a member of the Fremont Brethren Church.

Surviving are his widow, Mrs. Stella A. Campbell; daughter, Arline Smith; son, Vernon D. Campbell, and six grandchildren: Gail, Marline and Danny Smith, and Paul, Elizabeth and Walter Campbell.

The funeral services was conducted at West Independence, Ohio, on Wednesday afternoon, June 25, by the undersigned, his pastor of a few years ago, assisted by Rev. James C. Boitnott, pastor of the Toledo Church of the Brethren. Burial in the nearby cemetery.

Fred C. Vanator.



News From Our Churches

HUNTINGTON, INDIANA

We have some good news to tell to the readers of the Brethren Evangelist. God has been favorable to us, heeded our prayers and rewarded our feeble faith and endeavors. During the past quarter seven have publicly accepted Christ as their personal Savior and have been added to the church by baptism. One of the boys of our church school confessed his Savior Easter morning, was baptized in the afternoon and communed with us in the evening. The following Lord's Day another boy accepted Christ and was baptized. Four weeks later a man and his wife also yielded their hearts to the Lord and were baptized. Then came our revival meetings, May 25 to June 8, when Brother

L. V. King, of Elkhart, Indiana, so graciously came to our assistance. Thanks to the Elkhart brethren for loaning to us their pastor.

Although our meetings have been advertised extensively, few unsaved people attended, which seems to be quite general these times. Brother King very faithfully and forcefully preached the Word. His sermons were excellent and were appreciated by all who heard him. The church was edified and three, a boy and two adults (men) were added to the church by baptism.

Brother King had his home with the pastor and his wife, to whom his fellowship and genial companionship was very joyous and profitable. He and the pastor made many calls and repeated calls together. Brother King has a very pleasing personality and winsome manners, and is an ambitious personal evangelist, but until people come under the preaching of the Gospel they are very hard to move. Brother King also directed the singing in a very pleasing and effective manner, to which the congregation responded well. Several special song selections were sung by young people of the church. H. D. Hunter, of North Manchester, gave a helpful message in song one evening. We are always glad for his help.

The two weeks seems to pass quickly. Although there were not as many additions to the church as we had hoped for, yet the church had been benefitted immensely. Personal contacts were made, from which good results are confidently expected. Brother King proved himself to be a "workman that needeth not to be ashamed." Our prospects for the future seem much brighter now than at any time for several years. But much depends upon the testimony, faithfulness, prayers and personal solicitation of the membership.

H. M. Oberholtzer.

BRUSH VALLEY, PA., MEETING

Apologies for such a late article. The Sunday following the revival at Brush Valley the writer went to Camp Juniata to spend two weeks. Thanks first of all to the Pittsburgh Church for loaning us their very energetic pastor, the Rev. W. S. Crick. Just two years ago Brother Crick conducted a revival and evangelistic campaign for us at Brush Valley which was very successful. The good people of this church are very grateful to Brother Crick for his efforts. During the services 24 came forward for re-consecration and 12 for first time confession. Since the close of the revival we have had two additional confessions. (Revival date: June 2 to 15)

SPECIAL NOTICE TO DISTRICTS

By action of the General Conference of 1946 the names of the newly elected members of the General Conference Executive Committee are to be in the hands of the General Conference Secretary prior to the opening of the Conference on August 18. To date the secretary has not received these. Please send in at once.

E. J. Beekley, Conference Secretary.

During the first week of the revival Brother Crick took as his subjects, "The Writings of Paul to the Romans." The second week the theme was, "Historic Doctrines." These messages were greatly appreciated. The interest and attendance at each service showed this. Brother Crick is a man that spends much time in study and needs very little rest. He was kept very busy during the two weeks. Each morning he taught a class at our daily vacation Bible School.

The attendance during the two weeks was marvelous; an average of 124 for the fourteen services. When you realize that this is a typical country church with some having to travel a distance of fifteen miles, the attendance is even more greatly appreciated. Many walk as far as six miles to and from church.

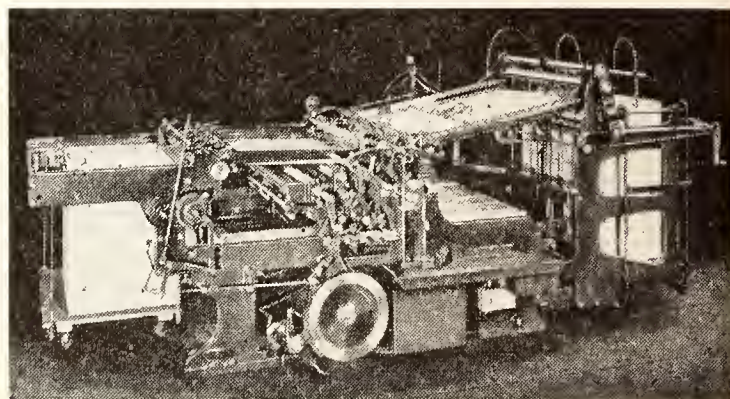
Brother Crick and I were entertained in the home of Mr. and Mrs. J. H. Crissman who live near the church. We appreciated greatly their fine hospitality. Tuesday morning of this week the writer was called to the home of Brother and Sister Crissman as Brother Crissman was stricken seriously ill. May God's loving care be with him. The good people of Brush Valley know how to provide for the physical needs of the preachers. All the homes in which we had the privilege to eat, provided the finest of meals. Many thanks to you good folks.

Many thanks from the church and pastor to Brother Crick for being willing to take his vacation to give our church a boost.

Percy C. Miller.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges \$6,471.66
Yet to be raised, not less than \$8,628.34

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FOR THE BRETHREN CHURCH

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If we want it hard enough.

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The Field Secretary Travels

Saturday night, June 7, we enjoyed the lovely hospitality and friendship of the Shavers who live in Arlington, Virginia. Mr. and Mrs. Winett D. Shaver are both enthusiastic for Ashland College. They had invited alumni and some friends from Maryland and Virginia, also the District of Columbia. Even though the crowd was small due to commencement activities in schools and even more from heavy electrical storms all evening, the program and pictures and a social good time made it a very profitable evening.

Sunday morning it was my privilege to preach for our church in Washington. Here is a fine group, revealing an excellent interest in the church in every way and ready to begin a new building just as soon as possible. The lots chosen and purchased show wisdom and good planning in every way. Surely the brotherhood will rejoice to see an appropriate building for our church in the Capital city. Brother and Sister Fairbanks are doing a nice work there.

SOUTHEASTERN DISTRICT CONFERENCE

It was a happy and profitable experience to share in this conference and renew friendships since this was the district of our beginnings in the ministry and also Hagerstown is Mrs. Riddle's home church. (Others will report this conference.)

ST. JAMES LAYMEN'S BANQUET

This was one of the high lights of our Easter trip. It was a real challenge to face 63 men and boys at the banquet table, all from that church and community. Rev. Henry Bates has an excellent program and is receiving a gratifying response from the church and community.

BERLIN, PENNSYLVANIA

The following day, June 14, we traveled to Berlin to attend the wedding of our office secretary Miss Helen Musser and Mr. Harold Geiger of Jeromesville, Ohio. It was an eventful moment in the lives of these two Christian young people. Mrs. Geiger will continue her duties with the Missionary Board until General Conference. In September they will move to Columbus where her husband completes his course at Ohio State University.

After preaching Sunday morning to a well-filled church of enthusiastic worshippers, where Rev. S. M. Whetstone is the pastor, we returned home.

THE OHIO CONFERENCE

After one night at home, the Field Secretary repacked his bag and started for New Lebanon, Ohio. The close proximity of the Miami Valley churches helped to make this one of the best Ohio has experienced for a few years. The spirit of God surely ruled in every session.

PENNSYLVANIA CAMP

Enroute to the Juniata Camp, I stopped in Leona to visit a considerable number of Brethren.

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Brethren In A Courageous Crusade

by Rev. Eugene J. Beekley

(This is an excellent article. Don't miss reading it.—Ed.)

During the eleventh, twelfth, and thirteenth centuries there were several military expeditions under the banner of the cross to recover the Holy Land. It is not our purpose to discuss the success or failure of the expeditions or crusades, except to note that they were vigorous, concerted action for the defense of some cause held to be worthy of great sacrifice on the part of thousands of people.

It seems possible that the founders of our church could have had the idea of a courageous crusade when they began to lay the foundation of our beloved church. Early Brethren were courageous in their stand against the evils of their day and their convictions have played no little part in influencing the history of our nation. In more recent years the Brethren have again been called upon to crusade against the powers of the world that have caused trouble in our land. The day for Brethren to make a courageous crusade for the cause of Christ is not in the future; it is NOW. In fact, we are involved in a crusade now.

Paul was perhaps the greatest of courageous crusaders. He was able to say that he had fought a good fight, finished his course and had kept the faith. As modern crusaders we Brethren must continuously put up a good fight. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand." With a faith in God above who is able to keep us, with an example such as Paul and his writings to guide us, with a cause as great as that of Christianity, we dare not but be courageous. We must put up a good fight against all the evils of every day.

Our people as a church are carrying on a crusade in many places and against many of the plans of our adversary. Every church is a testi-

mony to the living God. Every active member is a witness to the Saviour of Mankind. Every praying Christian is a symbol of the power of the Holy Spirit in the lives of believers in righteousness. But we must carry our crusade beyond the walls of our churches, beyond the writings of the BRETHREN EVANGELIST, beyond the printing of tracts. While these all have their place, as crusaders we must go forth with the gospel and carry the battle to the enemy. Crusades, to be successful, must be offensive and not defensive.

As a part of our courageous crusade in our day, I believe that we as Brethren ought to champion some of the unpopular causes of today. Some of these unpopular causes can be listed as race prejudice, prohibition, peace for the world, Christian ethics in our Federal Governments, etc. Could not many of these be a part of the program of the principalities, powers and rulers of darkness? I believe they definitely are a part of their program or plan and that we in our crusade ought to rise up and fight. With faith and the whole armour of God, who shall be able to stand against us? Evidently we have not been watchful nor fighting very courageously or many of these evils would not have overcome us to such a great measure.

I knew two Jewish boys who used to fight between themselves almost every day. But when one of us other boys had any trouble with one of the Jewish brothers, the other was right in there helping him and together they would win the fight. In this great crusade in which we are involved we ought to stop all fighting among ourselves as denominations and join together in the crusade for truth and righteousness. Just recently I heard a man telling of a church on the other corner as being in competition with his church. Now I wonder how we can crusade and be in competition and expect to get results that are worth while.

As we soon gather for our General Conference, it is our hope that reports will indicate that dur-

(Continued on Page 13)

ing the past year that all our Brethren have been courageous and have been faithful in their crusade. We hope to hear of many new souls won for Christ, more young people giving themselves to the ministry here at home and as missionaries abroad. And then, too, as we carry this crusade on year after year in our own churches, let us have the spirit of true crusaders and launch out into new fields where our adversary has had many years of ruinous harvest. May we all be courageous crusaders and think about this selected creed:

I do not fear to tread the path that those I love have long since trod;
I do not fear to pass the gates and stand before the living God.
In this world's fight I've done my part—since God is God He knows it well.
He will not turn His back on me and send me down to lowest hell;
Because I have not prayed loud and shouted in the market place.
'Tis what we do, not what we say, that makes us worthy of His grace.

—Canton, Ohio.

The Objective or Goals of Christian Education

by Rev. J. G. Dodds

Never was the need or objective for Christian Education more acute than today. The church is confronted with a shrinking world in which the latest maps are being drawn to show—not the outlines of continents, but the relation of cities all around the world in terms of air hours. Moreover, the seeds of hatred, misunderstanding and intolerance are being disseminated in almost every part of the globe to the extent that human life is endangered and the position of the rising generation is viewed as insecure.

The immediate objective of Christian Education is to meet the needs of a world torn by the tragedy and bitterness of war. The Brethren Church should marshal her forces to accomplish the great adventure upon which God has launched us. There are means which God has undertaken to use to accomplish this process of marshalling the forces of His people. One of these is the channel of Christian Education which embraces a training of the spiritual, mental and physical powers. If our people were to grow up in succeeding generations without the permeating and saving influences of divine truth in their hearts and lives we would become exceedingly materialistic, unbelieving, immoral, selfish and lost to the true principle of high and holy character. All who wish to be leaders of others and useful in the church and state should be as well trained in the field of Christian Education as possible. And as they concentrate and as they consecrate their all to Christ, they are able to do larger things in His name.

To help attain the objective or goals of Christian Education the National Goals Program designates at least seven items:

1. At least three-age groups in camps in every district.
2. Definite Christian Education and literature program for Brethren Sunday Schools.
3. Meeting the needs of the enlarging vision of our National Sunday School Association.
4. Striving to attain Sunday School Standard of Excellence.

5. An active Christian Endeavor Society in every church.
6. Christian life work decisions.
7. Striving to reach goals set forth by National Christian Endeavor Board.

Christian Education is needed in the schools. There is no necessity for the exclusion of the Bible and moral law from the school room or for securing scholarly skeptics to train our youth. The church should never forget that the object of education is to restore the image of God in the soul. Therefore, our teachers should be men and women whose hearts God has touched and who sense the solemn responsibility of their high and holy calling. As the church is the only institution that specializes in Christian Education, it behooves us to cultivate every avenue of training that is available to us.

Our goal should be godliness. And Christian Education has to do with a preparation of heart and mind for life here and for life in the world to come. Our Christian Education system should produce a spiritual, moral and mental development unattainable in the ordinary secular school. There is a distinct need for the highest ideals to be imparted, and if the church fails to exercise effort to attain goals that will advance her in the field of Christian Education, then how debased will be the generation of the future.

We must educate the people, and particularly the young people, to appreciate the blessedness of honoring and of serving the Lord's Day. Sunday is the embankment which God has built against the waves of care and sorrow that for six days have been rolling over the heads and hearts of anxious men and women. Scores of people are now in mental hospitals because they disobeyed God. Failing to give their brain the rest it needed, they brought upon themselves inevitable punishment. In breaking God's law they also break the health of their own bodies.

We need Christian Education to teach and convince.

(Continued on Page 13)

NEWS

From the Christian World



A maximum of twenty-two pounds may now be sent to Germany in gift packages; the size of the package may not exceed seventy-two inches in length and girth combined. Americans have sent into Germany about ten million relief packages.

Ten thousand Dutch tulips bloomed this spring on the grounds of the Sixth Reformed Church of Paterson, N. J. They were sent by the Reformed church of Sassenheim, Holland, in appreciation of the three tons of clothing sent them last fall by the American church.

One million new members in the next three years is the goal of a new Life Movement launched by the Presbyterian Church in the U. S. A. In addition the church is challenging the local congregations to recruit 100,000 lay workers.

Oskaloosa, Iowa, is making plans to adopt a Polish village. After ascertaining the needs of the village selected, the people of Oskaloosa will send packages to, correspond with and otherwise minister to the needs of the families in the chosen village. Representatives of civic groups are working out the details of the plan.

Fifty young people are spending the summer working in the international voluntary service camps sponsored by the Friends. The three camps in Italy and the seven in Finland will carry on projects of value to the whole community.

Mrs. J. Forrester-Patton of Scotland was elected president of the World's Woman's Christian Temperance Union at its recent meeting in New Jersey. She succeeds Mrs. Ella A. Boole, of Brooklyn, N. Y., who retired after sixteen years as president.

A new Argentine religious education bill was passed in Buenos Aires, stipulating that American children studying in American schools in Argentina must attend Roman Catholic religious education places. If parents object, the pupil may attend classes in ethics under lay teachers. A newspaper there is reported to have said, "Your sons will learn that unfortunately there are now false sects and cults, such as Jews, Mohammedans, Masons, Protestants, Spiritualists, Socialists, idolators and others."

A textiles-for-overseas-relief campaign was launched by the Quakers with an initial gift of 4,500 yards of cloth, the gift of a cloth manufacturer.

Three Biblical films—The Story of Esther (five reels) and The Story of Amos and The Story of Simeon (each two reels) are being produced this summer by Cathedral Films, producers of religious motion pictures. This company has produced in the eight years of its existence twenty religious pictures for use in churches and Sunday schools.

Church memberships are growing but not fast enough to keep up with the population increase, a study made by the Twentieth Century Fund reveals. From 1926 to 1941-42 the Catholics made a gain of 23.3% and the Protestants of 24%.

A total of \$26,000,000 is being raised by Jewish community centers in 117 communities in the United States and Canada for new and improved buildings and facilities, according to a report presented to the annual meeting of the National Jewish Welfare Board.

In commemoration of the two-hundredth anniversary of the death of Isaac Watts, noted English hymn writer, the Hymn Society of America has designated 1948 as Watts Year in church hymnody.

A school of religious journalism, to be conducted in connection with the National Baptist Sunday School Board, is planned by the Oklahoma Baptist University in Oklahoma city. It is hoped to graduate trained journalists with a Baptist background who will devote their lives to denominational journalism.

Twelve exchange students from the United States will spend 1947-48 in school in Lingnan University in Canton, China. Each one will share a room in the dormitory with a Chinese student.

All those who had become members of the Protestant churches of Troy, N. Y. in the last year were received in a special reception as members of "the church universal." This unusual service on Pentecost was prepared by the Rev. A. T. Coyle, president of the ministerial association.

One thousand trained missionaries for Asia and the Orient in the next ten years was the challenge issued by the Protestant churches by John H. Reisner, executive secretary of Agricultural Missions, Inc. Mr. Reisner has just returned to the States from a seven-month tour of the Orient in behalf of the Foreign Missions Conference of North America.

(At the time of the writing of this article, the writer, Mr. John J. Porter, belonged to St. Paul's Methodist in Hagerstown, Md., and was the president of the Christian Laymen's Council of the County. He was chairman of the Board of the American Cement Corporation. Of scholarly background, he has proved the value of spiritual techniques in practical situations.)



For many years my religion meant very little to me. I was a nominal Christian, with "enough Christianity to be decent, but not enough to be dynamic."

In middle age I was led by a combination of circumstances to attend a church where I heard preached week after week the application of religion to personal living. I heard of the marvelous things that Christ can do for those who accept Him whole-heartedly. How nerves can be quieted, irritability and bad temper controlled, fear and apprehension abolished and poise and inner peace secured. I came to realize what I was missing and I wanted these things.

After a long argument with myself, It finally became clear that what was standing in my way were certain ambitions, not wrong in themselves, but wrong only in that I had made them the main objectives in my life.

From a New England ancestry I inherited a taste for thrift, an intense desire for financial security and a pride in achieving this by my own efforts. In my latter years I had also developed a desire for leisure time for certain hobbies and a selfish impatience with any activities which might interfere with them. It became clear to me now that as long as I put these things first I was denying to Christ what I owed Him.

It was hard to do but I finally made the decision and told God that all I had was His to do with as He chose; that His will would be my sole objective. The immediate result was a sense of relief and of peace such as I never had before. Other results came gradually over a period of ten years, during which time there have been three phases in my spiritual development.

It took time to become accustomed to the idea of putting God first, to acquire the habit of asking His guidance and to learn how to recognize His answers. Because I realized the importance of these things I worked hard at them and, while I have acquired with practice certain skills, I expect to continue to work at them during the rest of my life.

My greatest difficulty at first was to be sure of His will. I have tried very hard to get direct messages and I have had a few wonderful experiences; but realize now that God prefers to speak to us through our intellect, our conscience and His words when on earth, as recorded in the Bible. I know that He will direct and guide my thoughts if I ask Him and I have convincing proof of this. For example, it has often happened that when I start to prepare a Bible Class lesson my mind is utterly barren of ideas; but if I lay aside my books and ask God to give me a plan for the development of the lesson He never fails to respond. Usually the ideas come so promptly as to seem miraculous.

I Was

Missing Something

One of my difficulties has always been bad temper and a tendency to become irritated easily at bad manners and lack of consideration for others, such as, for example smoking in a crowded elevator, or unnecessary pushing in the subway. There was a time when such an incident would "burn me up inside." I had to learn a technique for overcoming this and my practice now is to try to remember that the offender probably does not know any better and that he may be a very good man in other respects. I make a silent prayer that God may bless him and show him the light. The result to me is a glow of satisfaction rather than burn of anger.

It is hard to overcome the bad habits of a lifetime, but I have made some progress and I believe that my wife and my associates would testify that I am at least easier to live with.

For some years I was fully occupied in straightening out my own inner life and relationships with my neighbors, but the time came when God, through my own thoughts and through His word, told me that it was time I was doing something for Him in return for all He had done for me. It is interesting that I did not then, and have not at any time since, had to seek jobs. The opportunities have come unsought and each time I have had an inner feeling that God had sent this opportunity and that He wished me to undertake the job.

I have learned not to be afraid of any assignment that conscience tells me I should accept. I have found by experience that, providing I have no motive of personal pride and look at it solely as an opportunity to serve God, He will see me through.

I have also found that while these assignments take much time, in fact at times seem rather overwhelming, they carry their own reward in pleasure.

Financially, my covenant with God had worked out this way. My wife and I are now giving five times the proportion of our income; but this did not come all at once. Perhaps He did not wish to try me too greatly at first, but at any rate I have had very clear messages to what I should do. I know that He wants me to handle as a trustee the money He has permitted me to make and that He expects me to try to use it to the very best advantage in His work. I have an idea that as time goes on He will ask and make it possible for us to give more and more.

God has certainly prospered me financially and many times I have had direct guidance from Him. On one occasion particularly I was confronted with a personal business problem involving, for me, a considerable sum

money. I analyzed the proposition forward and backward, but was unable to make up my mind. Finally I did what I should have done in the first place—ask God for His advice. So promptly that it seemed miraculous, the pieces of the puzzle fell into place and the answer came to me to go ahead. The result is not less interesting.

The original purpose of this transaction has not yet worked out (although it may still do so), but the value of my purchase has multiplied several times and promises to be exceedingly profitable.

Truly the ways of God are beyond our understanding, and I have learned from this and other instances not to ask for specific results, but only that He may guide my thought to the end that everything may work out for the best. If in His wisdom it appears that financial success is not best for me, I shall try to accept that, too.

TO SUM UP—I have gotten from the decision to give myself unreservedly to God and for the work done to make this decision effective, the following:

First: Security in the knowledge that He will take care of my material needs.

Second: Happiness through the realization that self is not important.

Third: Inner peace from the lifting of fear and concern over what may happen in the future.

—From "Guidepost Letters."

Think

On These

THE DRINKER, NOT THE DRUNKARD

From the Buffalo (N. Y.) agency of the United States Fidelity and Guaranty company, one of the oldest and most conservative insurance organizations of the nation, comes an extremely important bit of information relative to the matter of highway accidents, which had shown a sharp increase during recent weeks.

"The drinking driver causes more accidents than the drunken driver," say these insurance men. "It has been established that within 40 minutes after imbibing three highballs the efficiency of the four vital driving factors are reduced in the following percentages: (1) concentration, 35.3 per cent; (2) co-ordination, 59 per cent; (3) muscular reaction, 17 per cent; (4) selective reaction, 7 per cent."

In addition to these highly important statistics the report goes on to point out that 20 per cent of all fatal automobile accidents in 1945 were caused by drivers who had been drinking, and that somewhat in excess of 50 per cent of drinking drivers have a record of two or more accidents.

The hostess who serves liquor to her dinner guests sends them out to drive on the highway less capable of protecting their own lives or the lives of the public than when they sat down at her table.

THE CHURCH CANNOT AFFORD

Iowa has a law which defines bingo as a game of chance and forbids it as such within the state. In the city of Des Moines the manager of an amusement park was arrested and fined recently for having violated this law. Twenty-four hours later he appeared at the city hall, complaining that the law was being violated at another address and offering to conduct officers to the scene on the condition that he would arrest the offenders. When the police accepted his challenge he led them to a Roman Catholic church where 200 people had paid admissions and were playing for merchandise prizes.

"If bingo is legal at the church," the amusement park proprietor argued with complete consistency, "why isn't it legal at my place just two blocks away?"

That amusement park proprietor, whatever his motives, had an air-tight case. The fact that the offender was a religious organization in no wise brought its operations inside the law.

There is a very considerable danger, however, that Methodists shall assume a holier-than-thou attitude on the grounds that; whereas bingo is rather commonly used by Roman Catholic churches as a money-raising device, it is only rarely employed by Protestant churches. That contention is true. But it is not an uncommon practice for Protestants to ask that their churches shall be given special favors which are forbidden by law.

In one community the city council had passed an ordinance, in the interest of public safety, making it illegal to stretch a sign across the main street of the town. Within recent weeks a prominent clergyman of the town appeared before the police committee pleading, even demanding, that the ordinance be set aside in his favor to permit him to display such a sign advertising a revival meeting. The committee very properly refused permission, but was compelled to submit to a round of abuse at the hands of the preacher. In another instance the pastor of a church asked for special considerations for his congregation in the matter of parking privileges. In still another case a building committee insisted that they be permitted to evade a provision in the building code on the grounds that the church was somehow entitled to special favors.

A church which professes to represent Jesus Christ in a community cannot afford to ask that the laws of the state shall be set aside and that it shall be granted special favors to which other legitimate enterprises are not entitled. Clergymen who ask that they be granted a special status weaken their own position in the life of the community. In no case does the church of God build the kingdom of God by stooping to lawbreaking.

ONLY A PENNY

A lady was filling a missionary box to be sent to India. A girl brought her a penny. With the penny the lady bought a tract and put it in the box. Over in India that tract was given to a Burmese chief. It led him to Christ. The chief told his friends about his new God and Saviour. He told them of his great happiness. They also believed and cast away their idols. A church was built there. A missionary was sent and 1500 were converted from heathens to Christians as the result of a girl's gift of one penny.—Gospel Herald.



Foreign Missions

Argentina As A Mission Field

III. Politics

by Juan Iztueta

(In this issue we give the third and the fourth articles in a series written by Juan Iztueta, one of our South American mission workers. These articles are very informative and interesting and well worth reading.)

We cannot speak of Argentine politics without including religion in the scene, for the state has its official religion which is Roman Catholicism. To the common observer, this is the religion of the state, but those who look a little farther can see that it is the state which belongs to Roman Catholicism. The state in reality acts as a satellite, taking "orders" from her religion as well as supplying millions of pesos for her support.

Many of our illustrious Argentines have looked with disfavor upon this papal political sovereignty, lording it over the political sovereignty of the nation. Although "religion" serves very well as a curtain to hide the well mounted Roman machine from the eyes of the majority of the people, the Argentine patriarchs, once they were in power, knew very well just what and whom they had to deal with. They could see the political sovereignty of the nation was subject to another sovereignty which exercised its power from behind the smoke-curtain, religion.

The work of these Argentine leaders is truly laudable, for despite the presence of a cruel Roman lord and the blindness of the people, they did all they could to give Argentina a constitution which would do honour to her. Of course, they had to suffer the consequences for most of these illustrious Argentines were destined to die in foreign lands, in poverty and disdain, bearing thus the stigma of the offended lord.

The hooks of the Roman machine forgive no one who dares resist it. The machine is managed from Rome and acts with great precision and tact in all the political affairs of the country, mulching the public opinion with the well directed teaching of the clergy. This is the reason why Peron has sprung up like a mushroom in shady and fertile soil. The Roman clergy possesses the secret formu-

la for fertilizing the public ambient, thus enabling the soil to produce the fruit it desires.

Six months of time after the revolution were sufficient to do away with non-religious instruction in the schools achieved after many years of hard labour. On the 31st of December, 1943, law 1420 which established non-religious teaching was annulled, and a new law, 18411, took its place, establishing compulsory teaching of the Roman Catholic religion in all the schools.

Farrell's government, a few hours before Peron came into power, decreed law Number 15829/46, which created a national register of all cults apart from Catholicism practiced in the country. The first blow with regard to religious teaching, and the second knock at free speech (not to mention many others which we omit for lack of space) show very clearly just which hands hold the political sovereignty of the nation.

I have read many arguments of the clergy in favor of the second of these decrees, which in synthesis is as follows: "The religious liberty which the constitution establishes, does not include liberty of propaganda of the dissident sects. On the contrary, this is excluded, adding force to Roman Catholicism, which is the only religion approved and supported by the constitution and the state. Protestants can practice their faith, but only within the Protestant circles. The constitution does not confer upon them the right to extend their propaganda among Catholics whose creed is supported by the constitution itself." It is easy to see the subtlety with which they try to annul missionary endeavors. But, thanks be to God, he who says "Behold, I have set before thee an open door, and no man can shut it," is with us, in whose victory we rejoice and find encouragement.

Our missionary field, then, is a Catholic field. Needless to say, it needs the gospel as much as do the Caffres and Hottentots. Another new prospect we have in view is a significant one. The government of Peron, in its five year plan is projecting the introduction of about four million immigrants. The committee for selecting these immigrants is headed by a Roman Catholic priest, and the headquarters for this agency is to be Rome or Madrid, wh

means that within the next five years we will have four million more to evangelize. The field is large, and the work is difficult, but our faith and hope look optimistically to the future, thanks be to God.

IV. Social Aspects

Although it is true that the majority of the Argentine people are Roman Catholic, it is also true that religion is what bothers them the least. They have no personal convictions with regard to religion, and are satisfied with simply calling themselves Catholics. They consider it a duty to thus honour their ancestors who were Catholic, too. But when we go a little deeper in search of their religious convictions, we find these to be somewhat as follows:

"Religion is a matter of secondary importance, an article of luxury. What really counts in life is knowing how to solve the problem of what we shall eat, what we shall drink, or what we shall wear. With this problem solved we can take time for religion. Those who busy themselves with religion without having solved this problem, are fanatics of doubtful morality." The materialism of Mammon and Mammon is the basic religion, not only in the social sphere of industry and commerce, but also in the sphere of more intense Roman Catholic actuation.

Argentina possesses an unquenchable thirst for material progress. The example of North American progress greatly seduces these social masses. It should be stated here, however, that there are two ways of looking at North America. One sees Uncle Sam as a big black octopus spreading its tentacles of black market imperialism, and his emissaries, (Spruill Braden considered by many Argentines as one of them) sewing trusts and other similar herbs. The Argentine people dislike this policy, and do not consider it the genuine politics of the true North American people. But a different viewpoint was created when Mr. Braden left and Mr. Mesersmith took his place. The attitude of the Argentine people changed completely.

The declarations of Royal B. Lord, head of the committee of investigation of North American technicians contracted by the Argentine government are very significant. He states that the Argentine government wishes to draw North American private industry and considers that a thousand million dollars could be invested to advantage in private industries, thus enabling North American technicians to exploit the vast amount of natural resources in this country.

After the visit of the delegation representing the North American workmen, presided by Mr. Arnold Zander, the faith of the Argentines in the true North American people was greatly increased.

There are always some pessimists who find a "but" for everything. The commentator, Mr. Edward Tomilson, wrote in Collier's weekly the article entitled, "The Red Star Rises in the South." There is no reason for these alarms regarding the advance of communism, especially in Argentina. There are communists here, as elsewhere, but the inner feeling of the people is of an occidental tone and they look to North America as an example worthy of imitation. Communism should not be confused with athe-

ism. Communism may be atheistic, but not all atheists are communists. Communism in Argentina did not originate in communism, but in the use and abuse of paganized Christianity, "Romanism."

Thus our missionary field is basically of a paganized Christianity, materialistic and atheistic. However, it is well dosified with humanitarian sentiments, lofty cultural and social aspirations, and political affinity with all the American continent. Our missionary endeavors cannot be carried on blindly. The field must first be studied and its pulse taken. The god, Mammon, is a bad boss, and his angels, "cares of this world," are untiring in their efforts to destroy the faith and hope which refresh the soul as a breath from God. The majority of the people among whom we work recognize no god but Mammon. But these social factors do not discourage us, for "Now he which establisheth us with you in Christ, and hath anointed us, is God." (II Cor. 1:21).

(Here we give some material from Jose Anton, pastor of the Brethren Church at Gerli, Argentina. The short article, "Come Over Into Macedonia and Help Us" and the NOTICES were taken from the South American Brethren publication, "Testigo Fiel.")

My dear Brother in Christ:

We have received your kind letter with joy and appreciation. We thank you for your interest and sympathy toward us, toward the congregation and the work in general here. We sincerely thank you for writing to us, particularly when we think that you have the work of translating our letters from Castilian to English. Well, with the help of God, we hope to be able to write you soon in English, since we are learning some, and my wife has already begun her third year . . . thus we shall soon send you some lines in that language.

We are equally grateful to you for inserting our humble articles in the Brethren Evangelist; we send some news which we publish in "El Testigo Fiel" which is our official bulletin. In this number of the issue we are publishing also a photo of our little congregation of Gerli, though unfortunately we are never able to get all the members together at the same time.

Therefore, many thanks for your letter and your prayers in our behalf, and above all thanks for your offerings of love, by means of which we are able to continue this work of love and salvation.

Here all the congregation prays continually for you. We ask the Lord that He return to you with increase the sacrifices you make for the evangelization of the people . . . For our part we will always do everything in our power to save souls and to give salvation to every creature.

May God bless you in your lives and works for the Lord, and may you have the pleasure of seeing the fruit of your efforts.

Your brothers in the faith of Christ,

Jose Anton and wife.



Members of the Brethren Church at Gerli, Argentina with Pastor Jose Anton.

NOTICES

Church of Gerli, F. C. S.

BAPTISM AND LORD'S SUPPER

Sunday, the 23rd of March, with the purpose of baptism of two sisters and one brother, a beautiful meeting took place, and although not all the Brethren and friends were present, we counted the regular number of attendants, among them several children belonging to the Sunday School.

The word of God was set forth with simplicity and clarity by the pastor of the church, who pointed out the privileges of those who were going to give public testimony of their faith, and in the same manner the responsibilities they had acquired in voluntary form, by their manifest desire to leave the world and follow Christ faithfully.

In continuation the baptism took place amid songs of love and praise of the believers who rejoiced with the angels of God for the triumph of Christ who made these souls which were dead in their sins and errors to have new life through the power of His redeeming grace brought about on the cross of Calvary.

The baptized souls were the following: Rosa Luna, Hay-dee Focinito, and Candido Perez. We pray God to bless these souls and to keep them firmly in the faith and love of Jesus Christ.

Then, and in the midst of much rejoicing, all the Brethren present took part in the Lord's Supper, the recently baptized partaking for the first time. We also took advantage of the beautiful day to take a photograph of the group.

—Jose Anton.



"Come Over Into Macedonia And Help Us"

(Acts 16:9)

The apostle, Paul, finding himself one day amid the ruins of Troas, saw a man of Macedonia standing by who prayed of him, "Come over into Macedonia and help us." Without hesitating, he went to preach the gospel to the Macedonians.

That Macedonian is all of humanity which begs the "Bread of Life," and we are to be the Pauls who go to carry that bread which is the word of God, the gospel.

Today, as then, stretched out over the ruins of that city (a true image of the desolation of the world), erects itself before us a world so overthrown by its errors and full of anguish, begging that we go to alleviate its woes, carrying the balsam of the gospel of peace, counsel, and love. Let us go to them, then. Let us not remain silent. Are we to close our ears to the anguish of the poor sin-

ners? "For the son of man came to seek and to save that which was lost." Luke 19:10. If we consider ourselves His disciples, His followers, let us follow His example, going to find the lost sheep.

In some of my voyages through the interior of the Republic, I was able to comprehend the immensity of the territories and the number of populations relatively large (many of these are more than ten million inhabitants, and there are hundreds unassociated with evangelistic work), where they have only heard the Word by means of some visit and where there would be great opportunities to establish centers for the Christian testimony.

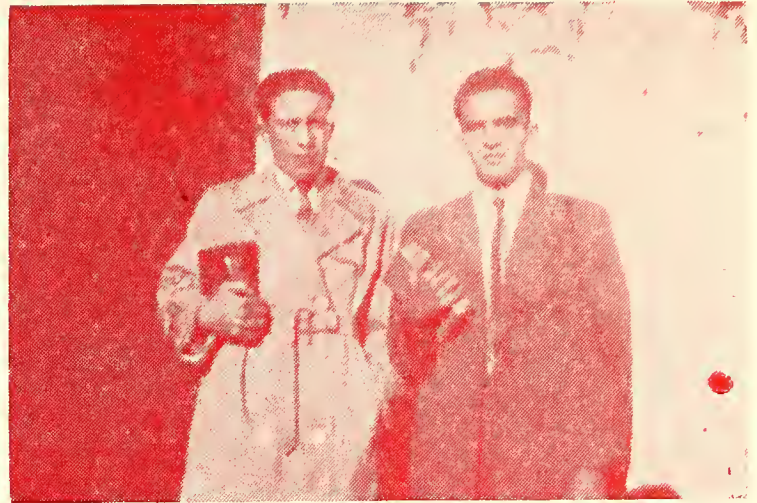
Yes, my dear Brethren, hundreds of people in our republic are waiting for us. Who will say: "Here am I, send me?" (Isaiah 6:8)

Lord, Give us the grace to know how to be compassionate upon these souls who live in obscurity, misery, and unfaithfulness, and inspire us to go to them as the shepherd who goes in search of the strayed sheep until he finds it! What satisfaction for a follower of God to be able to be useful where there is so much necessity!

Many have obeyed the call, going to lost souls, and in our large country, Argentina, the Christians who have dedicated themselves to the task are few, and we need many, many more workers. The harvest is great, but the workers are few. Pray, then, to the Lord of the harvest that he send more workers. Yes, Brethren, we lack faithful workers. "Go ye also to work in my vineyard." Oh, how certain are the words of the Lord! "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:15.

"Brethren, there remaineth yet very much land to be possessed." Joshua 13:1.

—Jose Anton.



Seminary Students from Rosario, Argentina,
Francisco Fiorenza and Ricardo Rivero.

South America As A Mission Field

by Pastor Adolfo Zeche

The Argentine Republic in South America is a rich, large and beautiful country and can wisely be considered a vast and precious field for the Missionary work, but where the opportunity of evangelization has not yet reached its proper development.

Although many other denominations have realized their noble purpose and have extended to many towns, there are still many other towns that are missing the light of the grace and testimony of the Brethren Church.

In order to have a better control of our country, our government is now taking the fourth census which had not been done for over thirty years. They want to know how many inhabitants there are in this great republic and how many possessions each family has.

This will give us a greater knowledge as to the great number of people who live here without the real truth concerning our Lord Jesus Christ. The Lord is creating within us a greater love for the lost souls, pushing us to go after them and make it the chief course of our vocation.

Many years ago God wisely inspired the Brethren Church in the United States and selected our country for the blessed spreading of the gospel. This was done through the Missionary Board with the help of Dr. C. F. Yoder and others who were the instruments chosen for such a cause. They took as a starting point the large towns of Cordoba, Rosario and Buenos Aires. From these places there were possibilities of spreading branches all over the places where we work with great eagerness and love.

We do not exaggerate when we say that the harvest truly is great, but the laborers are few. This was one of the first things we had to struggle against.

When we were doing evangelization work with the tent, we realized this and were anxious for our youth to study and prepare themselves to work efficiently for our divine Saviour. Their study and capacity to do this work have shown the first fruits of the effort realized.

We have also other difficulties which we know are not easy to conquer, but we hope to do it with the great help and prayers of our faithful Brethren from the United States. You see, most of the members of the churches here are humble and poor people, mostly workmen and clerks, whose salaries are just enough to cover their home expenses. Some who were in a better position are still trying to get out of the debts which they had accumulated in past years. Notwithstanding, they all do their best to help in this great work.

A Chinese businessman when examined for baptism, said, "I've studied all China's religions and found they did not satisfy. Then I heard the Gospel and read the Bible. These 'religions' were as small lamps that flicker and go out—but now I've found the Sun."

We don't have 24 hours a day of sunshine so let us use the golden moments while we have them.

* * *

"The wealth of any cause is the self-dedication of those who serve it." Future sinlessness will not pay for past sinfulness.—James McKendrick.

Weekday Religious Education - -

A Missionary Opportunity

by Rev. Wayne E. Swihart

BACKGROUND

The problem of religious education in the public schools dates back to the days of early American life. Fleming (Footnote 1) writes of the New England Primer and points out that the nursery hymn, "Hush, my dear, lie still and slumber" and Bible names and verses make up a good part of the text. Regardless of whether it was parish or public school, the dominant emphasis was upon religion.

It is my thesis that the literature of the Bible must be restored as a part of the public school curriculum. To that extent Brethren people have an opportunity to do missionary work in their own communities.

When the church and the state were definitely set apart as two educating bodies, it was thought that the problem of religious education was solved. Although the church accepted the challenge and is doing her best in many cases, we now know that that task must be shared by the home, school, and the church in cooperative action.

To understand the separation of church and state, one must understand the history of America during the nineteenth century. At the close of the eighteenth century, religion in America was at the lowest level ever reached in the history of traditional American religion. (Footnote 2) But at the beginning and continuing through the first half of the nineteenth century a revival of the church took place. Church membership increased tenfold and a multitude of sects were organized throughout the country. Sects became suspicious of one another, and with the growth of the public school which was supported by public taxation, church people themselves feared religious education within the public school.

The growth of the Catholic church during the nineteenth century contributed to the separation of the church and state. It was during this period that many Catholics migrated to America. It was also in this same period that a violent anti-Catholic prejudice grew among the Protestants of America. As a result people were more concerned about religion. Sectarian doctrines which caused no great concern in the schools previously now were considered seriously.

The Protestant revival, the growth of sects, the growth of Catholicism, and anti-Catholic prejudice had more to do with secularization of the public school than anything else. The laws do not prohibit Bible teaching in the public schools, but they prohibit the teaching of sectarian religion. Williams points out that these prohibitive laws grew out of a conviction that there is a core of religious belief on which all the sects agree and which must be taught if morality and character are to endure in the nation. (Footnote 3).

In 1940, a White House Conference of Children in a Democracy (Footnote 4) recommended that steps should

be taken to make available to children and youth through education the resources of religion as an important factor in the democratic way of life and in the development of personal and social integrity. Many educators today see the need of character and religious training.

MOVEMENTS

Religious education began with God's message in the Garden of Eden. Later, Jesus instructed the disciples. The church developed largely under Catholic interpretation until the Protestant Reformation. From the time of the Reformation, various sects sprang up, and this sectarian influence spread to America. Educators and church leaders saw the incompatibility of sectarian religion and mass education by public funds. With the separation of church and state, the Sunday School was introduced into the church.

Many church leaders and educators felt that the Sunday School was not reaching the mass of the young people, and as a supplement to the Sunday School, the released time plan of religious education was organized. In this plan pupils are released from the public school to attend the church of their choice.

In recent years many communities are organizing the churches and employing a special Bible teacher to teach in the regular classroom on school time. Carroll County, Indiana is a good example of how a county may be organized to finance the teaching of the Bible in the classroom of the public school.

These various movements are all striving to bring Bible instruction within the reach of every child. They indicate a trend to teach the Bible on an inter-denominational level. Few, if any, educators favor a sectarian religion in the public school.

OPPORTUNITY

It is the opportunity of the Brethren Church in states which permit the teaching of the Bible on school time to plan and cooperate with other denominations in this mission. The saving of souls for Christ is the essential task of the church, but the teaching of Bible literature through the public school by a non-denominational teacher is excellent preparation for personal salvation, the task of the church.

Footnotes—

1. W. S. Fleming, *God In Our Public Schools*, p. 37, The National Reform Association, Pittsburgh, Penn., 1942.

2. J. Paul Williams, *The New Education and Religion*, Association Press, New York, 1945, p. 36-37.

3. *Ibid.*, p. 53.

4. Proceedings of the White House Conference on Children in a Democracy, Washington, D. C., U. S. Department of Labor, 1940, p. 31.

—Burlington, Indiana.

(YOUTH HAS TIME FOR GOD)

(From Back Page)

3. TAKE TIME FOR STUDY.

If we are to have the richest kind of experience with God, we should do all we can to learn what other people think about Him and how they have learned to find the companionship of our Lord. There never has been better nor more attractive religious literature on the book shelves. In addition to periodic study and reading at home or in Church School, summer conferences offer an excellent opportunity to learn.

4. TAKE TIME FOR OTHERS.

As Christians we are urged not only to love God but to love our neighbors. Our time schedule must allow for the needs of others. There are community tasks and Church tasks that need to be done. In the Epistle of St. James we read, "Be doers of the word and not hearers only," Or, perhaps what others need most of all from us is our friendship. That we can give to our own benefit.

5. TAKE TIME FOR MEETING PERSONAL RESPONSIBILITIES.

In the home, at school, and at work we are constantly faced with exacting demands which must be met if we are to achieve success. "First things first" is a good rule to follow and the necessary job at hand is one of the "firsts."

Remember the verdict on the servant in the parable (Mt. 25:14-30) who made five talents more, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much." Careful planning of the use of time is vital to successful accomplishment. Only by a job well done can we gain the personal discipline and material resources we need to do God's work.

6. TAKE TIME FOR LEISURE.

Something to remember about the use of our leisure time is that what we do should be worth the effort. Leisure time is not waste time but a gift of God that we have no right to squander.

We can summarize all that has been mentioned in the words:

"Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise."

Budgeting time is much more important than budgeting money. It should be just as definite. Two hours set aside on Sunday morning for

Church and Church school, fifteen minutes or a half hour each day for prayer and devotional reading, an afternoon or an evening for service to others—these and other necessary time allotments should be definitely set aside as you plan your personal program of work and play.

The Stewardship of Time is but one of the three areas suggested in the opening definition of stewardship. It is equally important with the stewardship of abilities and material possessions. Your time is also God's time. Take time for God that you may know Him; give time to God and His church that you may serve Him; use God's time so that He may be glorified in everything you do!

(THE FIELD SECRETARY TRAVELS)

(Continued from Page 2)

ren homes in that city. The two groups worship in the same building. None of our own leaders had visited these families for about four years, so we consider this stop to have been very worthwhile. I landed at Entriken, Pa. for the camp just in time for the picnic. Here was a genuinely good camp of young people and all Christians except three. Students for Ashland will come out of this group. At the candle lighting service, with Miss Rae Musser in charge and the secretary as speaker, there were 22 reconsecrations and two who presented themselves for full time Christian service.

(THE GOALS OR OBJECTIVES OF CHRISTIAN EDUCATION)

(Continued from Page 4)

adults that no worldly organization (regardless of how effective they may be) can take the place of the church. The church is the only institution that can develop the soul. It is the only one Divine institution on earth. The church is the only ordained institution to develop the spiritual life of the individual. Only by the most persistent effort, by prayer and by Christian Education can the people inside and outside of the church aim at building of true and noble manhood and womanhood.

My prayer is that every Brethren Church will exercise in activity the items as set forth in our National Goals Program and then measure their value by the fruitage produced in the lives of those who participate in the operation thereof.

—Akron, Ohio.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 3 1947

FIRST EDITIONS OF THE SCRIPTURES

Scripture Neh. 8:1-8; Luke 4:16-21

For The Leader

IT IS a long far cry from the early copies of God's Word to the fine editions which we have today, God's Word, even though it has gone through many changes in forms of writing, is still the same, eternal Word. From our scriptures this evening we learn of two specific times in Bible days when copies of the scriptures were used. If we will make a careful study of the development of the Bible, we shall find that it shall mean a lot more to us. It didn't just happen. God has guided it through the years so that today we might possess the Bible and its eternal message as our very own.

DISCUSSION

1. THE BIBLE IN OLD TESTAMENT DAYS. Before the written language, paper and the printing press, the words of God were in existence. First, they were written on the hearts of people. Men of God possessed the Word in their hearts. Later, tablets of stone were used, as, note, Moses and the ten commandments. Later parchment was used. We note at the time that Ezra read the law before all the people, that "he opened the book and read to them." It was not a book such as we have today, with pages and printed type. But it was a scroll. That is, a long sheet of parchment which was rolled on two small rods. When a person read, they unrolled the page from one rod to the other. On these books which Ezra used were written the words of Moses as we find them in the first part of our present day Bible.

2. THE BIBLE IN NEW TESTAMENT DAYS. When Jesus was here on earth, all the Bible there was was that of the Old Testament. When Jesus read in the temple, he read of one of the prophets. The New Testament had not yet been written. About that time, the Gospel writers, wrote their testimonies, and the later writers, such as Paul, wrote his letters. Divine guidance and selection through a period of years finally assembled the different writings into the form that we have today. Remember, though, that all of this took place when every copy had to be written out by hand. The Old Testament was written in the native Hebrew language. The New Testament was written in the Greek language of the day. The original copies of the Bible are all lost. But there is enough proof to convince the strongest doubters that through the years the true words of God have been saved for us.

3. THE EARLY ROMANCE OF THE SCRIPTURES. Up until about the year 1611 A. D., at which time the King James Version was translated, the Bible was more or less a hidden Book. What copies were written had to

be done by hand. And if you think that isn't a job, just sit down and write out the first chapter of Genesis. Then remember that there are over 1000 chapters in the whole Bible. And remember that for pens, they used a feather from the wing of a goose or duck. Monks in monasteries spent days and years in carefully rewriting the scriptures during the dark ages of Europe. For long periods of time, there were no Bibles for public use. What copies of the scriptures there were, were chained to the pulpits in the churches, and only the priests could read them. Then, too, the Bibles were mostly written in Latin, which the most of the people could not understand. So, it was very difficult for the common person to know much about what God had written in His Holy Word.

4. FREEING THE SCRIPTURES. Two events occurred which put the Bible into the minds and hearts of the multitudes. First, the invention of the printing press, and second, the King James version of the Bible. The printing press made it possible to make many copies in a short time, instead of having to write each one out by hand. King James, of England ordered a group of men to translate the Bible from the oldest known copies, comparing them with other English translations which had been made. He wanted a Bible which would appeal to the common man, of which the world contains so many. Thus was born the King James, or Authorized version. This we have with us tonight. If you will look in the beginning of your Bible, nine chances out of ten it is a King James version.

5. GOD'S WONDERFUL GUIDANCE. Little do we think tonight as we hold our Bibles, of the work and sacrifice that has gone into it. Back of it all is God. Divine inspiration directed the many writers to record His words. Divine protection preserved the Bible through the days of persecution. We have the wonderful words of life as our very own tonight. Do we really appreciate what we have? In the days when the Bible was locked up, the people clamored for the spiritual food, and it was not. Today, we have it opened unto us. Are we feasting on it as we should? How much do we learn from it each day? It is ours, let us use it, and forget not the sacrifices which went into the making of it for us.

QUESTIONS

1. What were the two original languages of the Bible?
2. Name about ten different writers of the Bible, and the books they wrote.
3. Who did a lot of the early writing of copies of the Bible?
4. What two great events put the Bible into the hands of the common people?

SUGGESTED PROGRAM

Prelude: stand for silent prayer

Singing of Gospel Choruses

Scripture reading and leader's talk

Topics, and questions

Special music, offering and business

Benediction

SEND IN THAT STATISTICAL BLANK TODAY!

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

Christian Help Work

A MOTHER OF STARVING CHILDREN SPEAKS

I am your sister in a war-torn land;
A mother, too. Each day I watch and wait
Beside my little ones who beg for food;
My cupboard yields only an empty plate.
O Christian sisters, fill with bread and milk!
Come soon, I pray, tomorrow may be too late!

Must these I bore die while your children play
About your tables spread with sumptuous fare?
I ask not for the food they need, but give
The scraps you throw to dogs. In mercy share
Some portion small to fill that empty place
That causes hurt. See their bodies frail,
With listless eyes sunk deep in pallid face—
Eyes that must close forever if you fail.

I beg you for the crumbs that fall on floor.
Just crumbs, and love to light the flame of hope,
For we dine only on the fruits of war,
Famine and pestilence, disease and pain.
Come, sisters who love God, it's getting late;
Tomorrow bread and milk may be but vain.
I am a mother in a war-torn land;
My soul implores you fill my empty hand.

—Ruth B. Statler in Gospel Messenger.

OUR DUTY TOWARD THE POOR AND NEEDY

Scripture: Psalm 41:1-3; Isaiah 58:6-11; Luke 10:30-37

Hymns of Christian Help Work

Leader's Petition

Thought Provokers:

CONTRARY to the general opinion the needs in war-stricken lands are more urgent than ever. Four hundred million people are on a starvation basis. God's attitude toward the poor is told in Psa. 72:12. An infidel sought to dislodge a Christian boy's faith. He said, "If God loves you why doesn't He tell somebody to give you a pair of shoes?" The needy boy replied, "He does tell somebody, but somebody forgets." Christ was anointed to preach the Gospel to the poor (Luke 14:18). He said we could help the poor all the time (Mark 14:7). Paul said we ought to help the poor (Acts 20:35). The Lord has a great regard for kindness shown toward the poor (Prov. 19:17; Heb. 6:10). In fact, we dare not turn a deaf ear to the poor (Prov. 21:13).

The Scriptures tell us what classes of the needy we are to help (Isa. 1:17; Jas. 1:27). Job ascertained the cause of poverty (Job 29:16). In Matthew 25:31-45 Christ identified Himself with needy and suffering humanity. He said to neglect them was to ignore Him! So in ministering to

the needy we are really serving Christ. He, "Who went about doing good," said, that we "ought to walk, even as He walked" (1 John 2:6). Showing mercy to the poor is one evidence of genuine repentance (Dan. 4:27). It is also an evidence that one has knowledge of God (Jer. 22:16).

We are to give what is needed and not always what is expected or asked of us (Acts 3:6; 2 Cor. 12:8). When we consider the apathy toward post-war relief among us we are reminded of Isaiah 42:22, 23. We are too prone to think we have done our duty and that no further need exists.

Let us pray that help will be forthcoming from the church for the needy of the world. This is the church's opportunity, and it should not be left to others. If it is, the church loses her prestige in the world.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 3, 1947

MAKING GOOD FAMILY LIFE

Lesson: Prov. 1:8-9; 6:20-23; 17:6; 19:18; 22:6; 23:22-26

IT WOULD seem that the key to this lesson is found in the thought that children should be obedient to their parents and that parents should be the kind that expect obedience. Now obedience is of two kinds: that which is established through command and that which is brought about through love. In the day in which we live there seems to be far too little of either kind. To many the term "obey" is an unknown quantity. Obedience appears to them to be simply an unbearable load. "I won't do it if it is required" seems to be the cry of the great majority of individuals, both adult and children, in this day.

But notice the phrases found in our lesson: "Hear the instructions of thy father"; "Keep thy father's commandment and forsake not the law of thy mother"; "Chasten thy son while there is hope and let not thy soul spare for his crying"; "Train up a child in the way he should go"; "Buy truth and sell it not"; and last, but by no means least, the word of the Lord directly to the individual, "My son, give me thine heart, and let thine eyes observe my ways."

Surely no man-made comment can begin to compare with the simple reading of the above words and the taking them to heart.

The making of a good family life always depends on the relation which exists between parents and children, and that which exists between the entire family and God. It is a three-way responsibility.

The man who learns life's lesson without mistakes is getting his tuition at reduced rates.

Youth Has TIME For God

by William Crittenden

Christian stewardship has been defined as "the practice of systematic and proportionate giving of time, abilities, and material possessions based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind." The stewardship of time is important. Everyone has just 24 hours in each, no more, no less. How we as Christians use each minute of every hour is important, not only to us but also to God.

A story is told about a famous Chinese statesman who was visiting one of our large cities. He had been shown the points of interest by the mayor and a welcoming committee. In the course of his sightseeing tour, he finally was given a ride on a new city subway. As the party walked out of the subway station, the mayor proudly exclaimed, "This is the finest subway in America. It is much faster than the streetcar which formerly served us. You save thirty minutes." Whereupon the Chinese gentleman questioned, "What do you do with the thirty minutes?" Here is a perfect illustration to remind us that time itself is not so important as what you do with it. That "thirty minutes" could be frittered away or utilized for doing something worth while.

Here are listed some of the important ways a Christian should use his time:

1. TAKE TIME TO WORSHIP GOD EVERY SUNDAY IN HIS CHURCH.



The Christian community is fundamentally a worshipping fellowship. We need the strength which comes from a corporate worship together in church. One Arapahoe Indian mission church in Wyoming is called "Our Father's House." We need to be reminded that the church edifice is our "Father's House" and not just a building made of stone or wood. It is especially dedicated to be used for the worship of our Father and helps preserve for us in its symbolism the sacred memories of our 2,000 year old heritage. Worshipping God every Sunday in His Church should be the regular practice of an ordered life.

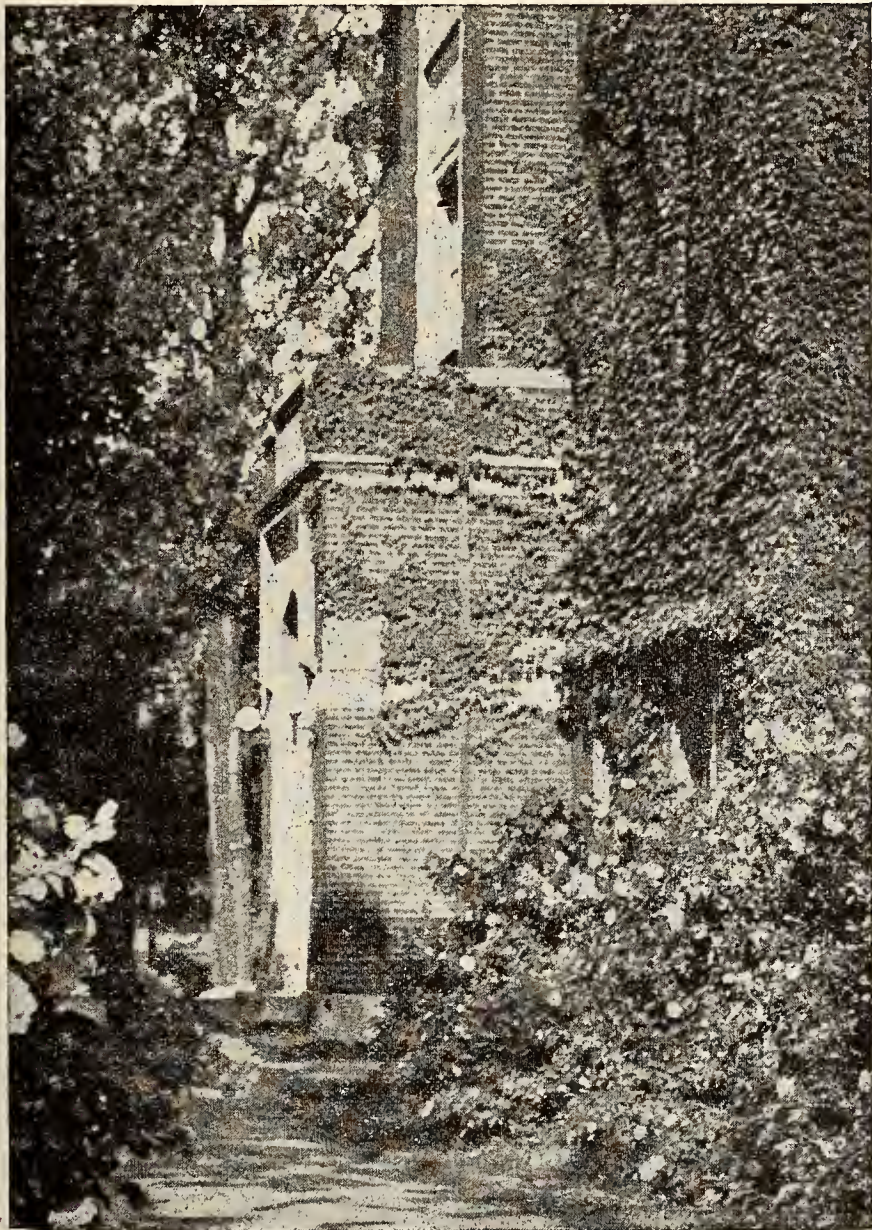
2. TAKE TIME FOR DAILY PRAYER AND DEVOTIONAL READING.

Although the corporate act of worship is our central responsibility as a Christian fellowship, nevertheless we, as individuals, need the strength and refreshment that comes through prayer and reading the Bible devotionally. As Christians then, on our time budget we mark off periods for the particular responsibilities wherein we strive to find God's will for us.

(Concluded on Page 13)

The Brethren Evangelist

Official Organ of the Brethren Church



*It Is Not Too Early
To Start Thinking
About the Offering
To The Institution
That Furnishes Us
With A Beautiful
Place To Hold
Our General Conference
Each Year*

Educational Day Offering October 5, 1947

General Conference Dates August 18 - 24, 1947

Plan Now To Attend

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INTERESTING ITEMS

South Bend, Indiana. Brother Studebaker's Bulletin states that the church is represented by a fine ball team under the direction of Henry Ferro, who is Director of Athletics.

Masontown, Pennsylvania. Brother Freeman Ankrum reports in his bulletin of July 27, the giving of Testaments and Stars as awards to a number of the Sunday School for attendance.

Washington, D. C. The annual Sunday School picnic of the Washington Sunday School was held at Langdon Park on Saturday, July 19. A fine time is reported.

Canton, Ohio. Peter Varonoff, a missionary, spoke at the Canton Church on Thursday evening, July 17, concerning conditions in Soviet Russia. He used pictures to illustrate his lecture.

Dayton, Ohio. The Annual Sunday School Picnic of the Dayton Sunday School was held on July 20.

The losing classes of the Spring Sunday School Contest will entertain the winners at a picnic at "Old Mill" Park on August 10.

Milledgeville, Illinois. Brother D. C. White reports an average Sunday School attendance of 149 and an average offering of \$25.49 for the quarter ending June 30. He also reports that the Sunday School Picnic was "well attended, the day ideal, the food delicious, the fellowship sweet, and an enjoyable time had by all."

Linwood, Maryland. Brother Elmer Keck reports that the Linwood church choir recently participated in a "Hymn Sing" at an evening service at the Beaver Dam Church of the Brethren. Fifteen Churches participated.

Mrs. W. S. Crick III. We learn that Sister Crick, wife of W. S. Crick, pastor of the Pittsburgh Church, has been seriously ill. From the Pittsburgh bulletin of July 13 we glean the following: "Mrs. Crick was resting comfortably on Friday evening in West Penn Hospital following a special operation designed to remove a stone from her left kidney." Later word received at the Pennsylvania Conference tells of her return to her home. We trust that by this time she is well on the way to recovery. May our prayers go up in her behalf.

Vinco, Pennsylvania. We note that Brother W. St. Clair Benshoff has been called for another year as pastor of the Vinco Brethren Church.

St. James, Maryland. Brother Henry Bates reports as follows concerning the new record of Sunday School attendance which was hung up on July 20: "Sunday School attendance today—154. This is a record that has never been surpassed. We have but 165 on the roll." He also says, "We expect to have twenty-five or thirty attending Camp Peniel."

Ashland, Ohio. Special services are being held each Sunday evening during the summer months. On Sunday, July 20 the Builders Class, the class of which the editor has been teacher for the past six years, had charge of the program. A fine committee brought the well planned service (the teacher was not a member of the committee) and spent the evening in going back through the Old Testament times, reproducing both by voice and instrument, as well as well drawn illustrations, the various mediums of worship through music. Mrs. Hilda Carpenter was in charge.

On Sunday evening, July 27, Mr. "Billie" Rivers, colored, gave a very fine evening of instrumental and vocal music. This was the contribution of the Berean Class, the most newly organized class of the Sunday School, a young married people's class. Mr. William Fells was in charge.

*Don't forget to write in
for your
Conference Reservations*

The Editor Thinks Aloud

Fred C. Vanator

PRESENTLY

I USED to have a friend who, when he was asked when he was going to do a thing, would say in a cheerful manner, "O, presently." But somehow or other, that presently did not usually materialize. Just the other day I picked up a book, and as I idly turned its pages, I came upon that same expression, where a small boy, under the same circumstances, said the identical words—"O presently."

As I saw these words, it set me to thinking.

I did not think so much about the words as they were uttered, at first, but I found my mind reverting to that old boyhood chum and I asked myself (for there was no one else around) what that boy might be doing now. I wondered if he met the problems of life with the same nonchalant attitude, saying, "O presently I'll get at it!" I have not heard from him for years, but my guess is that he never got over the procrastinating ways that ruled his life in his early years.

It is pretty hard to overcome habits that have taken hold of us in our youth. Especially if there seems to be no tendency to endeavor to overcome them. For it takes a lot of courage and as an old teacher of mine used to call it "stick-to-it-ive-ness" to change a life that is moulded in the wrong direction. But it can be done.

"Presently." That means, or should mean, "in the very near future—the almost immediate present." It is what we have referred to as that portion of time "just around the corner." It might be called "the next NOW." It is the time which is almost within our grasp, and yet not in our possession. It is a period of time which we all hope will still be ours. It is that moment when we do what we are either prepared or unprepared to do. It is ours, and yet it is not ours. It is that which is just ahead and always just ahead.

But it is in the "presently" that we do the thing that in another instant becomes the thing of the past. When I began to write this little column the time which was before me in which I am now transcribing these very words was the "presently" which I have now encountered. In a very few moments this "presently" became a thing of the past, and I now write in another period of time which was before more vaguely a future. It all seems quite complicated as we think about it, but it is simply time in its flight.

It is not so much the fact that time flies, but it is how we use the flight of time that counts.

Think it over!

"The Bible"—Thirteen Helpful Studies on the Book of Books. Teacher's edition, 25c; Pupils' edition, 15c. One of our pastors is now conducting a class in this series of studies.

Business Manager's Corner

George S. Baer

Hard Things Stagger Us

THEY always do, when we undertake them in our own strength, or with little or no zeal, even though they are literally thrown upon us by the directing power of God. And because they are hard, we complain and try to escape them, while we ought to be challenged by them. It is better to undertake great things for God, even though they may be hard to do, for He is able to make all grace to abound, giving encouragement and enabling power that will cause our efforts to redound to His greater glory and honor. Every project of the Publishing House, the Missionary Board, the College and Seminary, the Women's Missionary Society, the Laymen, should be looked upon as a work of the Lord, backed by His almighty power. It may be difficult for us to do, but it is not for God. His power is never limited. The only limitation is in our faith and cooperation. If we put ourselves and all that we have and are, in line with His will and power, the hard things will no longer stagger us, but will be accomplished with ease and joy.

More Rags—Keep Them Coming

Several packages of rags from the Golden Hour class of the Nappanee church were delivered to the Publishing House recently by Brother and Sister U. J. Shively as they passed through our city. They were really welcomed, as our supply is getting low. We thank these good ladies, And to any others we would say, "We'll thank you if you'll keep us in mind." If it's good for window cleaning or for your dishes, it's good for cleaning the printer's rollers. Since we wrote the above, another box of rags came in from Mrs. A. S. Petit, mother of Brother Art Petit of the College. Thanks, Sister Petit.

Increase Your Youth Quarterly Order

It is time now to check on your Sunday school orders for the next quarter, beginning with October. We will be printing then and mailing them out to you by the 16th of September. There are likely a number of schools where more Youth Quarterlies could be used to good advantage. Many of our schools are using them from ages 8 and 9 up to 17 and 18. It is prepared so as to make it easy to adapt to different ages. And it is always better to use a Brethren quarterly than one of other make—you are more likely to build into your young people the spirit and teaching of the Brethren Church. This quarterly has been growing in circulation lately, but there is still much room for more growth.

More Press Fund Reports

Mr. and Mrs. Vernon Stoffer, Dupont, Indiana\$ 5.00
Mr. and Mrs. Hiram Ulrey, Warsaw, Indiana 50.00

(For total of Press and Equipment Fund, see block, page 16).

(Continued on Page 10)

The Bible Speaks



"The Bible Speaks of Obedience

in Christian Sacrifice and Worship"

Rev. H. R. Garland

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

* * *

IN commencing the practical part of this Epistle, St. Paul adopts a tone of gentle and affectionate persuasion. He might have addressed his readers as disciples, and have used toward them the language of authority and command. But, on the contrary, he calls them his "brethren" and he "beseeches," entreats them, as employing the appeals of love to enforce the precepts of duty. At the same time his language implies that compliance with his admonitions is not a matter optional and indifferent. He beseeches them because they are brethren, and because he has a right to expect that they will not only listen with respect, but obey with delight.

Before entering upon the specific duties of the Christian life, and depicting in detail the Christian character, the apostle exhibits in this verse the general and comprehensive principle of practical Christianity. As religious men, these Roman Christians must, as a matter of course, offer a sacrifice and a service of worship. And they are here told that the presentation to God of themselves is the one great act in which all specific acts of obedience are summed up and involved. Let them enter into the temple of God, and bring with them a living sacrifice; let them join in offering to God a reasonable, a spiritual worship; for with such the Father will be well pleased.

I

Consider the motive which the Apostle urges in order to induce the Consecration. "By the mercies of God." To every sensitive and appreciative mind this is a compelling motive. The mercies of God have been, and are, so varied, so many, so suited

to our case, so unfailing—that we cannot meditate upon them without acknowledging the claim they constitute upon us. The word here is peculiar. The apostle speaks of the pity, the compassions, of the Lord. The language here refers to that which brings out our condition as one of dependence, helplessness, and even misery, and which brings out also the condescension and loving-kindness of our heavenly Father. The mercies of God are nowhere so apparent as in redemption; and human sin requires a great salvation.

In exhibiting the marvelous interposition of Divine grace on behalf of sinful humanity; in explaining the reconciling work of Christ; in depicting the immunities, privileges, and hopes of those who receive the gospel, the apostle has laid a good foundation for the appeal of the text. Mercies may well excite gratitude, for they are undeserved, sovereign and free; but gratitude in the mind of the Christian, who is under the influence of the Holy Spirit, is a motive of no mean order. And gratitude to such a GOD, and for such gifts, can only be a motive to virtue and holiness—"holiness without which no man shall see the Lord."

II

Notice what the apostle enjoins us to present to God. "Your bodies." The vigorous understanding of St. Paul preserved him from that sentimental form of religion which many, professing to be his followers, have adopted and advocated. It will not do to treat men, to regard ourselves, as possessing only a spiritual nature. We do have a body as well as a soul. The most real spiritual experiences seemingly, do not prove a man to be a true Christian. God requires that body, soul and spirit should be consecrated to Him. For the bodily nature is intended to express and manifest the character the spiritual life, the true man. If the spirit be renewed and purified, the effect of this Divine work within will be apparent in the outer life

Thus it is that the new creation, which is the work of the Holy Spirit, extends to the whole nature and life. The body, therefore, shares in the death unto sin, and in the new life unto righteousness and holiness. That body is consecrated to Him who has redeemed the soul; and its members are employed as weapons or instruments, not of sin, but of righteousness.

It cannot be supposed that the apostle intends us to understand that bodily service alone is sufficient. Nothing would have been more alien from his whole teaching, or from the spirit of the New Testament, than such a doctrine. Christ has taught us that worship, in order to be acceptable, must be in spirit and in truth; and St. Paul himself has assured us that bodily exercise profiteth nothing; that circumcision availeth nothing, but a new creation.

In presenting our bodies unto God, we offer the praises of our lips, and the service of our hands. The body is the instrument of toil. The Christian's daily activity is consecrated to his redeeming God; and this is so, whatever be the employment to which Providence has called him. The body is also the agent of spiritual ministry. Accordingly, the Christian's special efforts to do good, his teaching and preaching, his ministering to the wants of his fellow-men and relieving them from their suffering, his evangelistic journeys in order to seek the lost and to proclaim the gospel—all are instances of his consecration of the body as well as of the soul to his redeeming Lord.

III

Notice that such presentation on the part of the Christian is regarded as sacrifice. From a study of the religions of mankind, we learn that the sacrifices, alike of the heathen and of the Jews, may be regarded as, 1—offering, and 2—propitiation. Now, as far as expiation, propitiation, is concerned, we, as Christians, know that there has been one and only one, real and acceptable sacrifice of this kind—the sacrifice of Himself, offered to the Father by our Lord Jesus Christ. This was the substance of which all that went before was merely the shadow, and which can neither be repeated or imitated. But as far as the tribute of thanksgiving, adoration, and obedience is concerned, we are taught that this is to be offered to God continually (Hebrews 13:15, 16). "By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices

God is well pleased." It is in this respect that all Christians are priests unto God; all, irrespective of the position they hold in the Church, or the special services they render in the congregations of the Lord Jesus Christ.

The Jewish sacrifice, which this perpetual offering most closely resembles is the burnt offering, which the Hebrew worshipper brought to Jehovah as the expression of his personal devotion and consecration to Heaven, as the public declaration that he owed everything to the Lord, and that he withheld from Him nothing which he possessed. In like manner Christians present their bodies—their whole nature and life—to Him who gave Himself for them. "Ye are not your own; ye are bought with a price; therefore glorify God with your bodies, which are his."

Of this sacrifice, in which all Christians unite, the apostle reminds us that it possesses three qualities:

1. *It is Living.* The sacrifice which the Jews offered was either living creatures, or substances which by their nature ministered to life; and in offering such gifts the worshipper was presenting a symbol of his own life. But ordinary sacrifices were slain; the life was consumed in the offering. The Christian's life is not forfeited in the presence of God. Yet in the presentation there is not death and life. It has been said, "There is in every sacrifice a death, and in this sacrifice of death unto sin, out of which there arose a new life of righteousness unto God. (In other words, we die to sin as Christ died for sin.) Thus the living sacrifice is that in which, though the natural life is not lost, a new life of holiness is gained." What a privilege is ours who are expected to bring unto God, not the bodies of brute animals, not the blood of bulls and goats, but our own bodies—our very selves, our living nature—and gratefully and willingly to lay this sacrifice upon the altar of God.

2. *It is Holy.* The animals which were presented under the Mosaic economy were, according to the prescribed regulations, to be free from blemish. This was doubtless an ordinance intended to impress upon the mind of the worshipper, a sense of the holiness of the Being who was approached. All who officiated were to be ceremoniously clean. The substance, of which these symbols were the shadow, was holiness, spiritual purity, freedom from iniquity. There was NOTHING upon which greater stress is laid than the requirement that every offering to God shall be such as a Being of perfect purity can accept. A sprinkled body is not

sufficient; a pure heart is the demand of Him who is Himself the All-Holy Lord.

3. And such an offering is *Well Pleasing to God*. This, indeed, may be inferred from a consideration of God's moral character as a truth-loving and holy Governor, who cannot endure false pretense and hypocrisy. The enlightened among the ancient Hebrews saw clearly enough that ceremonial purity and ritual correctness was not enough to secure Divine acceptance and favour. And none who enter into the teaching of our Saviour, and sympathize with the spirit of his religion, can fail to discern the necessity of a living and holy sacrifice in order to please the Searcher of hearts and satisfy the requirements of Christ.

IV

The Offering of the Christian is further represented as a reasonable service and worship. The Revisers have, in the margin, "Spiritual" service. It is a service rendered by the intelligent, reasonable, spiritual part of our nature. Though the body is presented, the presentation of the body is the expression of inner, spiritual worship. For the

word means "worship"—"an outward act of religious worship." Worship is a universal expression of the religious nature of man. The heathen practiced their ritual of ceremony, sacrifice, prayer, adoration; and the Jewish religion imposed an elaborate system of public worship. The superiority of Christian worship is marked. *Obedience* is the highest and most acceptable form of worship which can be offered to God. This "reasonable worship" is distinguished from worship that is merely mechanical and formal. It is similarly distinguished from all substitutionary worship. It is personal, not representative; not by a priest who worships for the congregation, and professes to offer sacrifice as their representative, but by each individual Christian who has his own tribute to offer, his own service to render.

I trust that the words of the text will appeal to those who neglect or withhold this sacrifice, this service, and reproach them as unreasonable, ungrateful, indefensible, disobedient, self-destructive. It urges them to yield what God asks, through Christ, who makes obedience and praise acceptable offerings to God. —Jones Mills, Pennsylvania.

The General Conference Program

At Ashland, Ohio, August 18 to 24

Conference Motto: "Of the Spirit Reap Life Everlasting."
Conference Scripture Verse: "If we live in the Spirit, let us also walk in the Spirit."

Monday Evening, August 18		1:15- 2:00	Boy's Brotherhood Session
6:30- 7:30	Credentials will be received by the Conference Committee	2:00- 2:30	Boy's Brotherhood Conference Program "How Boy's Brotherhood Works"—by some who make it work.
7:30- 7:45	Praise Service . . Mrs. L. O. McCartneysmith	2:30- 3:00	Christian Endeavor Program in charge of the president, Clarence Fairbank
8:00- 9:00	Sermon—"Looking Forward With Christ" Rev. S. M. Whetstone, Vice-Moderator	3:00- 4:00	Woman's Missionary Society Session
Tuesday Morning, August 19		3:00- 4:30	Brethren Youth Recreation period
6:30- 7:00	Morning Devotions . . "Gospels" Rev. W. S. Crick (Theme for the week—"Great Words in Romans")	Tuesday Evening	
8:00- 9:00	Simultaneous Sessions: Ministers, Laymen, W. M. S., S. M. M., and Brethren Youth	6:15- 7:00	Vespers in Redwood Stadium C.
9:00-11:00	Business and Conference Organization	7:00- 8:00	Publication Board Program President in Charge
11:00-11:45	Devotions Rev. Milton Bowman	8:00- 8:15	Music and Prayer
	Moderator's Address . . . Dr. L. E. Lindower	8:15- 9:00	Sermon—"The Light of Hope" Rev. James Ault
Tuesday Afternoon		9:15	Brethren Youth Activities—"Singspiration"
1:00- 2:00	Sisterhood Session		

Wednesday Morning, August 20

- 6:30- 7:00 Morning DevotionsRev. W. S. Crick
Subject—"Power"
- 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,
W. M. S., S. M. M., Brethren Youth
- 9:00-10:15 Business Session
DevotionsRev. L. V. King
- 10:15-11:00 Brethren Publishing Company Shareholder's
Session
- 11:00-11:45 Bible LectureDr. C. C. Ellis
(president emeritus, Juniata College)

Wednesday Afternoon

- 12:15- Woman's Missionary Society Luncheon
- 1:00- 2:00 Sisterhood Session
- 1:15- 2:00 Boy's Brotherhood Session
- 2:30- 4:30 Track Meet—in Charge of Brethren Youth

Wednesday Evening

- 6:15- 7:00 Vespers in Redwood StadiumC. E.
- 7:00- 8:00 Sunday School Association Program
Speaker—Dr. W. I. Duker
- 8:15- 9:00 Bible LectureDr. C. C. Ellis
- 9:15- Brethren Youth Activity

Thursday Morning, August 21

- 6:30- 7:00 Morning DevotionsRev. W. S. Crick
Subject—"Salvation"
- 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,
W. M. S., S. M. M., Brethren Youth
- 9:00-11:00 Business Session
DevotionsRev. J. Edgar Berkshire
- 11:00-11:45 Bible LectureDr. C. C. Ellis

Thursday Afternoon

- 1:00- 2:00 Sisterhood Session
- 1:15- 2:00 Boy's Brotherhood Session
- 2:00- 3:00 Missionary Board Program
DevotionsDr. Claud Studebaker
Message—"South American Missions and The
Brethren Church"Dr. C. F. Yoder
- 3:00- 4:00 Woman's Missionary Society Session
- 3:00- 4:30 Brethren Youth Recreation

Thursday Evening

- 6:15- 7:00 Vespers in Redwood StadiumC. E.
- 7:00- 8:00 Laymen's Program
Devotions:
Special Music
Summary of Progress
Address—"Aspects of Physical and Spiritual
Safety"—Harry Darr, Johnstown, Pa.,
Safety Director, Bethlehem Steel Corp.
- 8:00- 9:00 Missionary Board Program
DevotionsRev. C. A. Stewart

Message—Dr. V. F. Schalm, President of
North Manchester College, Chm. of For-
eign Missions Commission of Church of the
Brethren

9:15-

Brethren Youth Activities

Friday Morning, August 22

- 6:30- 7:00 Morning DevotionsRev. W. S. Crick
Subject—"Righteousness"
- 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,
W. M. S., S. M. M., Brethren Youth
- 9:00-10:15 Business Session
DevotionsRev. S. J. Arams
- 11:00-11:45 Bible LectureDr. C. C. Ellis

Friday Afternoon

- 1:00- 2:00 Sisterhood Session
- 1:15- 2:00 Boy's Brotherhood Session
- 2:00- 3:00 DevotionsRev. C. Y. Gilmer
Sermon—"Only Leaves"
Rev. Wayne Swihart
- 3:00- 4:00 Woman's Missionary Society Session
- 3:00- 4:00 Brethren Youth Recreation
- 5:30- Brethren Youth Banquet

Friday Evening

- 6:15- 7:00 Vespers in Redwood StadiumC. E.
- 7:15- 9:00 Ashland College Program
- 9:15- Brethren Youth Activities

Saturday Morning, August 23

- 6:30- 7:00 Morning DevotionsRev. W. S. Crick
Subject—"Faith"
- 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,
W. M. S., S. M. M., Brethren Youth
- 9:00-11:00 Business Session
DevotionsRev. Percy Miller
- 11:00-11:45 SermonRev. Willis E. Ronk

Saturday Afternoon

- 1:30- 2:00 Boy's Brotherhood
- 2:00- 3:00 Missionary Board Program
DevotionsDr. R. F. Porte
Reports from pastors serving churches which
missionary support. (5 minutes each).

Saturday Evening

- 6:15- 7:00 Vespers in Redwood StadiumC. E.
- 7:30- 9:00 Brethren Youth Rally—Dr. W. Robert Smith,
speaker, University of Dubuque

Sunday Morning, August 24th

- 7:00- 7:30 Morning DevotionsRev. W. S. Crick
Subject—"Life"
- 9:30-10:45 Sunday School in charge of National Sunday
School Association

Opening Worship Service—Brethren Youth
 General Supt.—Rev. Chester F. Zimmerman
 Adult Teacher—Rev. E. L. Miller
 Young People's Teacher—

Rev. H. H. Rowsey

Children's Department—in care of the
 Children's Department of the Park Street
 Brethren Church School

10:45-

Worship Service

DevotionsDr. L. O. McCartneysmith

MusicConference Choir

SermonRev. E. L. Miller

Sunday Afternoon

3:00-

Music Concert in charge of Brethren Youth
 —Miss Ruth Clapper, Director

Sunday Evening

7:00-

Brethren Young People's service in charge
 of National Sunday School Association

Brethren Youth Musical Recital

Congregational Singing, Devotions, Offer-
 ing

AddressDr. R. V. Bollinger
 Dean of Students, North Manchester College.

Daily Vacation Bible School at St. James, Maryland



SEVERAL months ago a meeting was called at the St. James Sunday School room for all who would be interested in conducting a D. V. B. S. in our church. A goodly number of Sunday School teachers and others turned out for this meeting, and exhibited a keen interest in the idea. Plans were immediately formulated. Materials were sent for; classes and teachers were arranged; publicity was given to the enterprise; and a number of meetings were held for the teachers and workers. It is with a great deal of satisfaction that we are able to look back over the two weeks which have just ended, and are able to submit this report to the readers of the "Evangelist."

The school ran from June 16th to June 27th, from 9:00 to 11:30 A. M. five days each week. The first forty-five minutes of each morning's program was taken up with the opening exercises. At this time many new Gospel choruses were learned and sung; prayer was offered each morning by the various teachers; the teachers took turns telling Bible stories to the boys and girls. Two mornings

each week we had a flannelgraph story, and two mornings each week also we had an object lesson. An offering was lifted each morning, the chief purpose of this being to teach the youngsters the lesson of Christian stewardship. A passage of Scripture was learned each morning, and by the end of the second week the majority of the boys and girls could recite all ten of the verses.

The next hour was given over to classes. The Primary class, composed of those boys and girls who had not yet started school, and numbering from twelve to fifteen each day, was supervised by Mrs. Henry Bates, who was ably assisted by Mrs. James Adams and Mrs. Liller. The next class was made up of the girls of first, second, and third grades, numbering between twenty and twenty-five. The work of this class centered about the life of Christ in the New Testament, and was taught by Mrs. James Norris and Mrs. Walter Mentzer of our Sunday School Staff. A class of boys of the same age studied the Old Testament and especially learned of some of the great men

of that portion of the Bible. Mrs. Ralph Hutzell and Mrs. Alfred Petefish supervised the work of this group. Seventeen or eighteen boys from fourth grade up to seventh grade made up the next group. This class did some extensive Bible study under the direction of Mrs. Isaac Litton, the superintendent of our Primary Department. The names and meanings of the books of the Bible; Bible geography; animals, birds, and trees of the Bible; and some map work were all included in the work of this class. A similar class was taught for the girls of the same ages by Mrs. Clarence South, also a member of our Sunday School staff. Then there was a class for all boys and girls from eighth grade and up. This class used as the basis of its two weeks' study the small booklet published by the Brethren Publishing Company, "Brethren Studies." Mrs. Donald Lowery, daughter of Rev. W. S. Baker, a former pastor of this church, and the teacher of the Loyal Ladies Class, was in charge of this group of older boys and girls.

Following the class sessions a forty-five minute hand-work period was held. This was supervised by Mrs. Norris, working with the girls; and Bro. David Jamison and the pastor working with the boys. Rev. Bates was director of the school.

The total enrollment of the school was 108, increasing from 67 on the opening day. The average attendance for the ten days was ninety. On both Fridays the invitation was given for any of the older boys and girls who had not yet given their lives to Christ to do so. On the first Friday three girls and one boy came forward, and on the second Friday four girls and one boy took their stand for Christ.

The biggest obstacle which we faced was that of transportation. The majority of our people live from three to ten miles away from the church, and since most of them are farmers, and since the school came right in the midst of barley harvest, we could not expect the parents to bring the youngsters to the church. A school bus would have been the solution but we discovered that the school board took the licenses from the drivers during the summer months. The only other alternative was to ask for volunteers each day. A schedule was worked out whereby the children from the different areas were to meet at a designated spot at a given time, where one of the volunteer drivers would pick them up. The results were amazing! Each morning four or five cars would pull up at the church and out of each would tumble anywhere from a dozen to seventeen youngsters and teachers. To the men and women who took care of this phase of the work goes a great share of the credit for the success of the school.

On Sunday evening, June 29th, the closing exercises were held in the church. Each class had a special part in the program, besides some congregational chorus singing and a Bible memorization demonstration. At the close of the program certificates were awarded, by the director, to those who had been regular attendants. Preceding this program a service of baptism was held. Seven of the nine who had made their public profession during the Bible School were baptized—the other two were prevented through lack of parental consent—and one other young lady who had taken her stand for the Lord in church the week before. These eight young people were received into the church at the close of the evening's program by the

rite of the laying on of hands with Rev. Bates and Deacon Carson Metz officiating.

This was the first year that such a school has been held in the St. James Church and from all appearances it may become a yearly feature on the church's program. Many of the youngsters remarked that they wished that Bible School would go through the entire summer. Others shortened already made vacation plans in order not to miss any sessions. Such enthusiasm cannot be restrained—the results will undoubtedly be felt in all phases of the church's work for the rest of the year. The success of this undertaking is another proof of the fact that "Where there's a will there's a way," especially when that will is God's will.

Ashland College News Letter

By Arthur Petit

"Room for a few more," is the word on the campus this week as the enrollment for next fall is surveyed. About 175 have been accepted for the freshman class this fall and the top set for the class is 225. Last year 314 freshmen entered but the greater number of upperclassmen this fall has made it necessary to curtail the freshman class. It is expected that the total number of students will be about 600. This is somewhat of an increase over the 528 in September, 1946. Included in those accepted are many from Brethren communities, several of which have not sent students for a number of years.

With only one more week of the summer session, all efforts on the campus are pointing toward conference. The new roadway is now completed. Railings around the parking areas are being constructed. Conference will be a good time to see the new beauty of the campus which is set off by the roadway. Greater changes have been made on the campus in the past year than in any other recent year except those in which new buildings have been constructed. Pictured on next page are the men at work laying the new driveway near the Physical Education Building which is conference headquarters.

Dr. R. V. Bollinger, formerly of the Ashland College staff, and now a member of the faculty at Manchester College, North Manchester, Indiana, will deliver the commencement address to the thirteen seniors next week. The annual exercises are scheduled for 11:00 A. M. on August 8.

Plans are complete for the arrival of the freshmen on September 4 with a full schedule of orientation. In addition to the testing and instruction periods, picnics and social occasions will be planned for the new students. First meal in Allen Hall will be served at 6:00 P. M. on September 3.

Fewer changes are being made in the staff this summer than for the past several years. Recently Mr. Fair of the music department resigned to accept a position at Ohio State University. Other than additions to the staff which will be announced soon, this is the only change.

A new booklet describing the business department has been received from the printer. Friends of the college who are interested may receive a copy by writing the Public Relations Office.

Preparing the Hard-surfaced Driveway on the Campus



Business Manager's Corner

(Continued from page 3)

Book Store During Conference

For the benefit of those who may not have read the previous announcement, we are expecting to have a good supply of books, Bibles and religious novelties in the Conference Auditorium and in the Publishing House Book Store. Come prepared to take home what you want.

We Also Appreciate Mail Orders

Here are some samples for Children, Young People and Adults. We have many more and will try to get, if we don't have it, anything you may want. We are building up our stock on what people inquire about.

"Christian Doctrine—Lectures and Sermons" by our late Dr. J. Allen Miller. It ought to be in every Brethren home. Price \$2.50, postpaid.

"Under His Wings," Hallesby, still a popular seller, at the increased price of \$1.50. Postpaid.

"Why We Act That Way," by John Homer Miller, containing practical aids for happier living, \$1.75, Postpaid.

"Christian Symbolism in the Evangelical Churches" by Thomas Albert Stafford, \$2.00 postpaid.

"Some Notes on the Alcohol Problem" by Deets Pickett (Paper) 50c.

"Hurlbutt's Story of the Bible," the old reliable, revised and beautifully illustrated, elegantly bound. \$2.95 postpaid.

"Sixty-Six Southland Spirituals" (Paper) 60c.

"Bible Stories for Little Folks," \$1.00, postpaid.

National Goals Program

Rev. J. G. Dodds, Chairman

IF YOU WERE GOAL DIRECTOR

Dr. George S. Baer

OF COURSE you are not, and I am not, or we would be on our toes about the National Goals. There is just one man who has that job, and that is J. G. Dodds, and he is the one man who is really on the job. There may be others, but I have not noticed their stir. You and I and all the rest of Conference delegates cooperated in electing him. And that is about all that most of us have done about it. That seems to be true, at least, of the rank and file of us. We have settled back into the attitude that "It's up to Dodds."

But as one of the rank and file who has given little thought to this good program and given less effort to it I got a jolt that jarred me out of my indifference. This is what happened—that man Dodds asked me to write an article that would help to pep up the goal achieving spirit. Well, that's some awakener, I thought. I suppose I deserve it. But how can I give a shot in the arm to the other fellow when I'm sluggish myself? And I was about to say, NO. But something within me seemed to say, "This won't do; it isn't fair; what would you do if you were in Bert Dodd's shoes?" I had no excuse for inactivity. Then it occurred to me that some of my fellow-loafers might be profitted by the same question. So I'm asking you What if you were goal director?

For one thing I have a feeling that you would want

cooperation. You would say to yourself, "This isn't a one-man job. We've all got to work together or we'll get nowhere. I've been given the job of directing, but I can't do all the work. Everybody's got to do their part." And you would be absolutely right. I have watched Dr. Louis E. Pete, the inimitable director of bands and orchestras at Ashland College and Ashland High School, and I have been impressed with the way he demands and gets cooperation. If any participant does not cooperate, he gets out. A goal director cannot operate as dogmatically and positively as an orchestra director, nevertheless he deserves the same cooperation—every one doing his part at the right time and with enthusiasm.

Then, I think you would want not only cooperation, but intelligent cooperation. You would want people to become thoroughly informed about the program. You would want them to know the whole program and all its parts and know what it's supposed to do for us. It would be only fair to expect every member to have a working knowledge of all the goals we have set ourselves to do, and to know their meaning and significance. If we have a good mental picture of the whole program and all its parts, and if we are strongly convinced of their worth, we will all be doing something toward their achievement.

Still again, you might be saying to us, as a prod to activity, if you were goal director, "But these are your goals as well as mine. They were brought forth and adopted by Conference and we all pledged ourselves to work along these lines. So having put our hands to the plow, let us not look back wistfully to the old half-hearted, listless, scattered efforts with which we served the Lord. Let us rather persist in looking forward and in doing well. Keeping our eyes on the goal, let us go forward cooperatively, intelligently, enthusiastically, unitedly, perseveringly, until our visions have been transformed into reality, and we are ready to take on new challenges of achievement.

And when you have found yourself all astir and seeking to stir others with these statements, you will remember that the energizing force that brought you to this new realization of responsibility was the challenging call to put yourself in the Goal Director's shoes.

That is the essence of the Golden Rule and is good to think upon.

WITH THE LAYMEN

ATTENTION—NORTHERN INDIANA LAYMEN
CALLING ALL LAYMEN
TO SHIPSEWANA FOR FAMILY DAY

THE Northern Indiana District Laymen will meet at the Tabernacle at Shipshewana Lake, Indiana, on Sunday afternoon, August 10, at 2:30 o'clock. The invitation is open to all laymen and families. Let us make this a big day for the laymen. The Southern District Laymen are also invited to share in this service.

Anyone desiring to bring their family and luncheon may do so, or if you desire to take your meal at the hotel please make your reservations by writing the Brethren

Retreat Hotel, Shipshewana, Indiana, care of Mr. and Mrs. Miller. Please state exactly how many of your family or group will be there for dinner, as preparations must be made to accommodate the required number. You will have plenty of time to enjoy a luncheon before our regular afternoon meeting at 2:30.

Come to Shipshewana on August 10, and enjoy yourself.

Everett E. Miller,
Pres. Northern Indiana Laymen.

AKRON, OHIO, FIRESTONE PARK LAYMEN ORGANIZE

ON MONDAY evening, May 26, 1947, a group of six men of the Firestone Park Brethren Church of Akron, Ohio, gathered at the home of our pastor, Rev. J. G. Dodds, for the purpose of organizing a Laymen's Organization.

Officers were elected and Rev. Dodds explained to us some of the duties of our group.

At our next meeting we established three Goals, as follows:

1. Read one Book of our Bible each month.
2. 100% of the male members of our church to be members of our organization.
3. Each member shall contact at least one person or family each week and invite them to come to our church. A card shall be made out containing the name and address of persons invited. These cards shall be filed by the secretary as a permanent record for personal workers.

We are a new group, but our chief goal is as old as time itself—Go bring men to the Throne of God.

We would appreciate advice from any of our Brother Laymen. Send letters to: Mr. H. L. Glaze, 1015 Reed Avenue, Akron 6, Ohio.

Harlan Bower, President,
Aubrey Black, Vice-President,
H. L. Glaze, Secretary--Treasurer.

When Faraday was lecturing at the Royal Society, he showed a candle that was removed from the Royal George sunk in 1872. It has been at the bottom of the sea, subjection to the action of salt water, for nearly sixty years, yet when the philosopher lighted it once more it burned brilliantly. The New Testament has again and again been subject to criticism, contempt and persecution, but it remains "the master light of our seeing." The light of life streaming from the word of God is a continuing, inextinguishable light.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Up to press time, no Christian Endeavor Topic has reached the Editor's desk. Sorry.—Ed.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

CHRISTIAN INNOCENCE

What is the charge I cannot face?
 When in my soul I'm free?
 What shall disturb my poise and grace?
 When there's no guilt in me?

Shall I turn and revile again?
 When falsely charged with ill?
 Or will I suffer any pain?
 And yet be calm and still?

What though the world shall howl and jeer?
 Can innocence lose trust?
 Does God desert an honest soul?
 To ravagings of lust?

'Tis but the guilty who despair,
 And vaunt with anxious pride;
 When cornered by the light of truth,
 They can no longer hide.

Courts may acclaim my alleged guilt,
 Men may destroy this frame;
 Yet calm shall be my tempted soul
 Unruffled by the flame.

Sin only robs the soul of peace,
 And guilt denies us rest;
 While innocence resigned and mute,
 At heart is not distressed.

—J. T. Vellinga.

* * *

"WHITER THAN SNOW"

Scripture: Psalm 51

Hymns: "Whiter Than Snow," "Take Time to Be Holy"

Leader's Petition

Seed Thought Provokers:

WHAT can be whiter than newly fallen snow? Read Psalm 51:7. What is dirtier than dirty snow? A once innocent heart now blackened with iniquity! To us the whiteness of snow is the symbol of innocence and purity. But the snow is soon soiled, and innocence of children is soon lost by the foul air of worldliness. Parents may say of little children, "If only we could keep them as innocent as they are now, white as snow." But God wants them to become whiter than snow, to be holy. Innocence is purity by birth; holiness is tried and tested innocence. The Holy Babe in Simeon's arms, untempted and untried, was white as snow. But the Man Christ Jesus returning from the wilderness temptation, strong and victorious, was whiter than snow. Our Master was so strong in defensive purity as to touch an unclean leper and yet not be defiled. The whiteness of holiness is aggressive

strength, not sheltered innocence. We cannot always remain in the whiteness of innocence. When the tempter breathes upon us we become whiter or stained.

In the testing ground of this world our Lord expects us to keep our garments undefiled (James 1:27; Rev. 3:4; Matt. 5:8; Psa. 32:2; 1 Tim. 6:11-16; 1 Tim. 1:5; Acts 24:16; Rom. 9:1). We are not merely to walk through this world in innocence but in the more perfect whiteness of holiness (John 17:15; Rom. 12:9b, 21; 1 Thess. 5:22-24; Heb. 12:14; Psa. 24:3, 4). The Bible makes no compromise of its standard, no exceptions. None are privileged or licensed to have slightly spotted garments, whether business man or the preacher. Either business man or preacher is worldly when he sells himself to gain bread, when he fears to do right. God has called us to pure and lofty heights (Phil. 2:15; 2 Pet. 3:14). Let us have a greater confidence in the power of Christ to keep us unspotted from the world (1 Thess. 5:23; Jude 24). He Who in the days of His flesh kept Himself unspotted from a corrupt and sinful world has promised to help us. (Heb. 2:18; 4:14-16). We can have the same defense that our Saviour had (John 16:32). The prophet Isaiah said of the coming Christ, He shall "draw His breath in the fear of the Lord." He was conscious of the Lord's continual presence with Him. He said, "I do only those things that are pleasing unto Him." Why sin when we have Help that is nearer than sin? Why be a coward or afraid to do right when "God is nearer than breathing, nearer than hands and feet?" Do you know that there will be a conspicuous people in Heaven because they traveled from innocence through tribulation (Rev. 7:9-14)? If you do not have good conscience get a "purged" one (Heb. 9:14).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 10, 1947

STRAIGHT THINKING ON MORAL PURITY

Lesson: Proverbs 4:23—5:4; 31:10-12; James 1:13-15

THERE is a great need for a lot of "straight thinking" today. The world is morally unclean. We read of the many sex murders; the terrible auto accidents brought about by drunken drivers; suicides and the like. Most of this is brought about by an absence of straight thinking.

Since our thought will remain around the moral issue (for the matter of drink and honesty will be taken up in the following two lessons) we will confine ourselves to this phase of the thought.

Moral Purity begins with moral thinking. We read the Word, that as a "man thinketh in his heart, so is he." There is a great deal more in this idea than appears on the surface. Moral sidestepping and moral indiscretion are born in the mind. The temptation comes from within but the overt act comes only when the inner mind yields to the temptation and begins the activity. Temptations are all around the Christian. He that is without temptations

likewise without very much in the way of living, for the way of life is beset with temptations. We always have felt that if no great temptations are set before the individual that Satan had such a hold on that life that he felt that he need no place temptations in the way.

Remember that James says, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." It is not wrong to be tempted; it is wrong to let temptation draw you away from the best things of life.

The author of Proverbs says, in our very first verse, "Keep thy heart with all diligence; for out of it are the issues of life." Then he says that the eyes should look straight ahead and the feet walk in straight paths. The lips should not speak perverse things and that the feet should be removed from evil. If this course is pursued there is an assurance that there will be moral purity in the life.

Young people today need to learn this lesson. With the present tending toward teaching subjects which were a number of years thought to be taboo in mixed classes, there has come an era of loose thinking on moral issues, and of loose talk which tends to bring sacred things into a category of the commonplace. Attitudes are changed with relation to moral issues; an ultra freedom is used in public expression that augurs no good for the building up of moral integrity.

Morality and Christianity must go hand in hand. If one is a Christian then he must of necessity have a life of moral purity. Go back into Revelation and see what happens to the morally impure. Then go into the "whatsoevers" which Paul left us to think about, which carry the admonition to "think on these things" and make the proper comparison. Then you will have found the roots of this lesson.

Young Men and Boys' Brotherhood

ASHLAND BOYS' BROTHERHOOD

IN WIDENING its horizons and extending its avenues of service, The Ashland Senior Boys' Brotherhood presented an inspiring program at the church hour, Sunday evening, July 6.

After he had read the ninety-first Psalm and led in prayer, Jerry Flora was joined by Phil Lersch in a trumpet and trombone duet, playing, "Jesus, Savior, Pilot Me." His music provided an appropriate mood for the monologue which followed, written in the form of a letter, interspersed with hymns and sacred songs.

Jerry Flora sat at a desk, apparently writing a letter and reading as he wrote the following:

Dear Jim:

Now that commencement is over and my schedule is not so full for a while, I feel I must write and tell you about my "good news."

You doubtless remember that I have been very much

interested in athletics, along with my other interests. Now here is the news: Coach Sanderson is using his influence to get me into the University—he says my high school record warrants it—and I will be able to go into athletics in a big way.

At first, when he told me, I was positively walking on air. Since then, however, for some reason, it doesn't thrill me the way I thought it would to have this opportunity. I often remember what you used to tell me: that sports are fun, but that the world needs other things, more worthwhile things, before sports. I wonder . . . (As writer sits thinking, not writing, behind the curtain is sung, "We've a Story to Tell to the Nations.")

When I get well-trained in athletics, I'll try to be the very best, so people will have confidence in me. Today some little grade-school kid told me that he liked to watch me play basketball so well that he wanted to be just like me and do whatever I do.

That makes a fellow proud, but it also makes him want to do right. (stops to meditate again)

(Song offstage: "I Would Be True")

But even by being a top-notch athlete, I wouldn't be doing so much good in the world as I might in some work. Now that the thing I've dreamed of is almost a reality, I wonder if it is worth while. I seem to feel that it might grow tiresome; perhaps there is something more important that I might prepare for.

Our pastor once said that we each had some reason for being left here in the world. What might my justification be? I wonder . . . (further pause)

(Hymn offstage: "Hark, the Voice of Jesus Calling")

Jim, I wouldn't write this way to most of my pals, but you are different from the others. We both went to Christian Endeavor together; and although I've never said too much about my faith, I am a Christian, and I'll admit the Lord does a lot for us.

You remember last winter when my little sister, Nancy, had pneumonia? We were afraid we would lose her. I think I prayed harder than I ever have before or since; I promised the Lord that if she would get well, I'd try to do more for Him—but I haven't really done anything, except go to Church and pay my tithe. I wonder if He doesn't think I'm a pretty poor Christian—I've never done anything for Him. (Pauses again).

(Hymn offstage: "I Gave My Life For Thee")

Last year when you passed up that wonderful business offer to go into the seminary and prepare for the mission field, at first I thought you were just plain stupid. But the more I thought about it and saw how happy you were, the more I admired you and—yes—even envied you your conviction that you were doing the right thing.

I have worked for and dreamed of this University offer all through high school; what would folks think if I turned it down now? I'd probably let myself in for a lot of razzing. What would you think, Jim?

Oh, I can guess! You never were one to preach at a fellow, but you would think it was between me and the Lord. Not all of my friends would look at it the way you would though. Coach would be disappointed in me, and I wouldn't hear the last of it for a long time, from the gang particularly. It would be pretty hard to face, but the Lord would help me. (Pauses again)

(Hymn offstage: "I Need Thee Every Hour")

This letter may be getting a little out of hand, Jim, but it is helping me to do a little spiritual house-cleaning. For a long time I've been feeling that maybe God has something special for me to do to serve Him, but I just have not taken time to think it through or let Him talk to me. Tonight in writing to you, it is just like talking to Him. I never knew before what it meant to feel "called" to some special work; I believe I know now!

Do you suppose I'll have the courage to answer? Quite often I'll remember longingly the good job and pay I might have had. But the world does need preachers and missionaries more than it needs baseball pitchers. Will I have the courage to answer my call? (Bows head on arms)

Hymn offstage: "Have Thine Own Way, Lord")

I believe it's settled, Jim! The way seems clear. I will need your prayers and much help from the Lord. But I do want to serve Him; I want to repay Him for His goodness in some small way; I want to help others to find out how good He is. The world needs good news of salvation to counteract the sorrow and evil. Yes, I do want to serve Him, but He will have to help me all of the way and let me walk with Him.

Sincerely,

Bill.

(Hymn offstage: "O Master, Let Me Walk With Thee").

P. S. Save me a room in the Seminary next fall, Jim. I'll be there.

The audience was very appreciative of this program. Although the boys' competent leader, Charles Munson, could not be present for this service, it was quite evident that the entire program was prompted by him, and executed under his capable direction.

May the Lord continue to use the boys in further service for Him.

(Mrs. Leslie E. Lindower was the author of the letter which the boys used in the above service.—Editor).

**Our General
Conference**
is only two weeks away
PLAN NOW
TO BE IN ATTENDANCE

Spiritual Meditations

Rev. Dyoll Belote

WALKING WITH GOD

"And Enoch walked with God: and he was not; for God took him." Gen. 5:24.

THERE are about four verses in the Bible about Enoch but those four verses have made his name well nigh immortal. Walking is not spectacular. Running and flying create more interest. Enoch was mentioned just because he walked all the time in the right direction.

"A man is known by the company he keeps," and when we read that Enoch walked with God we begin to know the man. It simply means that in all the ordinary daily routine of life God and Enoch were together. And this constant fellowship with Him who is the embodiment of all purity and holiness made the life of Enoch clean and fine.

It may be remarked that when a man's life stands the test of the presence of God, he is not going to be popular with some people. But Enoch dared to be out and out for God. Walking with God was not popular or easy in Enoch's day, is not now, and never will be in this world—but the end is glorious.

Again we note that if Enoch walked with God he must have gone God's way. The path in which men walk with God has no left turns, and we cannot choose the direction of our walk when we walk with Him. It takes more muscle to walk in the way God has blazed out for a man. This is the art of walking with God; just going His way. His is the way of holiness, love, mercy and justice, and He dwells with him that is of a humble and contrite heart.

Having neither the Bible, the church or even a prophet friend, Enoch walked unflinchingly to the end. And he "who walks and talks with the King" can afford to forget what the world may say about him. Such lives have a wonderful closing. The course of such a life is the same for time and eternity.

Enoch did not have to change his course as he walked with God, and people knew where Enoch had gone when "God Took Him." They knew which way he had been going for three hundred years, and he was headed that way when they saw him last.

You ask me where Enoch is now? He is where all men go who walk with God. If you want to know if a man has gone to heaven just find out the way he was headed when he left this world—directions do not change on the other side.

If Enoch could live as he did in the antediluvian day what can we say who have the advantage of centuries of Christian history and knowledge? The life of this saint of God stands as a paragon of what the grace of God can do for a human soul. We shall see Enoch some day, and he will tell us how he walked with God until one day he walked into that glory which shall be revealed to us all at our Lord's Coming.

—Uniontown, Pennsylvania.

Laid to Rest

FOCHT. Ollie Eikenberry Focht passed from this life quietly at her home in Gratis, Ohio, on the early afternoon of June 5, 1947, at the age of seventy-four years. She was the mate of M. H. Focht, a brother of the late Lurt (Dad) Focht, who became a friend of many Brethren from all directions.

Sister Focht had been showing the marks of weakening for the past months, which came resulting from the burdening efforts in caring for her invalid husband, who has been afflicted with arterial disorder, which has made difficult care.

For more than fifty years she has been a faithful member to her church here at Gratis, where she took her stand for her Lord under the pastorate of Dr. M. J. Shively. Her faithful attending to the Sunday School class which she taught very successfully for better than twenty years, is very gratifying.

She leaves to bear her memory, three sons: Lowell, of Dayton, Ohio; Malcolm, of Chicago, Illinois; Morris, of the home, in addition to her husband, M. H. Focht. In addition to these she has departed from a host of Christian friends to whom warm friendship meant much.

Last rites were conducted at the Gratis Brethren Church by the writer, with burial at the local resting place.

J. Edgar Berkshire.

PENCE. Jane Stump Pence, wife of Jacob Pence, was born in September, 1860, and departed this life June 27, 1947, aged past 87 years. With her mate she has lived the greater part of their married life in Preble County, Ohio, about the village of Gratis. September 27, 1947 would have completed a duration of sixty years of their life together.

To this matrimonial union was presented a daughter, arriving, Mrs. Harriet Patterson, who lives in Gratis.

Services were conducted from the Patterson home by the writer, with burial at the local resting place.

J. Edgar Berkshire.

PETIT. Augustus Sylvester Petit, son of Frank and Francis Petit, was born in Milton Township, Wayne County, Ohio on March 6, 1871. Outside of a few years spent in Oregon and in Ashland, Ohio, he lived his entire life within a few miles of his birthplace.

On November 26, 1892, he was united in marriage to Lydia S. Musser who survives him. Three sons, Clarence Rittman, Raymond of Wadsworth and Arthur of Ashland, a foster daughter, Mrs. James Hoover of Mansfield, three brothers and two sisters, all living in either Oregon and Washington, also survive. There are six grandchildren and two great-grandchildren.

Early in their married life, Mr. and Mrs. Petit united with the Zion Hill Brethren Church near Smithville, Ohio. He was a life long member of the denomination, for the

last years of his life holding membership in the Smithville Brethren Church.

As long as he was able to communicate with his family, he reaffirmed his belief, always striving to remain right with his God. During his long and trying illness, he remained kind to all who were assisting him. He practiced his Christianity to the end of his life.

He departed this earth life, May 19, 1947, age, 76 years, 2 months and 13 days.

Funeral services were conducted from the Rittman Church of Christ, by the writer, assisted by the Rev. Dean, Pastor of the local Church of Christ.

J. G. Dodds.

Practical Theology

At family devotions one morning, little Jerry had listened eagerly to the account of Christ's temptation in the wilderness.

After prayer, he turned to his father and asked, "Is the devil bigger than I am, Dad?"

"Much bigger," said his father.

"Is he bigger than you, Dad?" Jerry asked.

"I should say he is, Jerry."

Jerry thought a moment, then he asked, "Is he bigger than Jesus?"

"I should say not, Son," the father said.

Jerry smiled and said "Then I'm not scared of him."

Travel Flashes

(Old-New)

I AM doing a new sort of traveling. In my youth, I did quite a deal of it as a "book-agent" as we called them then; later, I did much of it in much the same fashion as now—just house-to-house visitation of church members. It is really amazing how much gasoline a pastor uses in such work, if he does it right, visiting his parishioners in a small city like this one. I'll have a new sympathy for pastors for this experience; new because I have not done much of it for seven years. That's a long time to be "out of circulation."

Circulation?

Yes, that seems quite a necessity in these funny days when so many people seem to be in a daze. I use the word daze and circulation cautiously, for I was much impressed in conversation with a busy doctor who expressing "tiredness," replied to my question as to how many people he had seen that day replied: "well forty or fifty." Forty or fifty aching, lame, sick, complaining people to whom he was ministering much as a good pastor must to his parishioners. Of course, many of the doctor's clients came to his office and most of the pastor's parishioners stay at home and whine and complain because he does not "circulate" to them more frequently. But "people are funny" and a pastor must not only hear their alibis, but passively "uh huh" them and be sure that he'll offend them if he

says what he should say. I'll venture that the good pastor wishes he were commissioned to be a surgeon, many times, as he learns that his people are nursing the tendency to religious cancer by lying, cheating, stealing "boozing" evading his effort to try to discover the tendency (sins) enabling him to offset all their derelictions by proper counsel.

Now What Have I Done?

Well, in the first place, I have intimated that doctors probably "circulate" more than the pastors which is doubtless the fact in many cases. I do suspect too, that if pastors were rewarded with the "fat" fees of the doctor, they could with less feeling of poverty, use more gasoline and "circulate" more often. But there are limitations, too, on the pastor that the doctors do not have. The doctor can and must go, forenoon, afternoon or evening; he must go on washday, cleaning day or any other, regardless of the cleanliness of the house or the way the ladies are dressed up or lack of it. He needs not be fearful lest he will overstep the proprieties or find the dishes unwashed or the house unkempt; he can expect that where sickness makes his call imperative.

But the pastor must be careful for all this. And if perchance, he does get there at the proper time according to Emily Post, finding that all is not "spick and span," then he knows he'll know about it in more alibis and apologies than he'd like to hear in a hundred such violations.

Alibis—What Good?

Why not be done with alibis, anyway? Does anyone think that a pastor knows nothing of the reasons for lapses of members? Does he not know by the very nature of the characters he visits who are really trying to live right and who are trying to cover up their neglect of duty? It is too true that church membership and duty to God is taken with small seriousness these days. It is too bad that parents with their families find it so easy to drive one hundred miles to a ball game, fishing party or to some other church and allow their own pastor to "weep alone" and try to get inspiration to their faithful brothers and sisters with the majority of "benches" empty. No wonder the pulpits are filled with unprepared and unfitted or unconsecrated people too often, when all should know such things are repugnant to red-blooded men and women.

Who Builds?

After all, who builds a church? Too often it is the pastor who bleeds himself white with "toil and sweat and tears" only to be kicked out by some bureaucrat on the official board or by some whining alibiers whose membership is not worth the ink it took to engross their name on the register. But a pastor never builds alone. No building arises and stands without a foundation. No tree ever yields the finest fruit unless there is a good root system. Likewise, always, there are certain members around whose fidelity and sacrifice the church arises and remains. The most tragic of all things in church life is the scarce recognition by bishops, official jugglers and schismatic schemers of such leaders and stabilizers. It is such high-handed selfishness and flagrant violation of all for which Christianity stands that has undermined the foundations others have laid and crashed the buildings already completed and established. No group can long exist in the name of the Lord and Master when the talented are misused

and the consecrated hounded and bounced to give place to the mediocre who stoop to unchristian methods to get and hold their places of prominence in which they are devoid of seriousness, consecration, education or fidelity, unprepared and unfit.

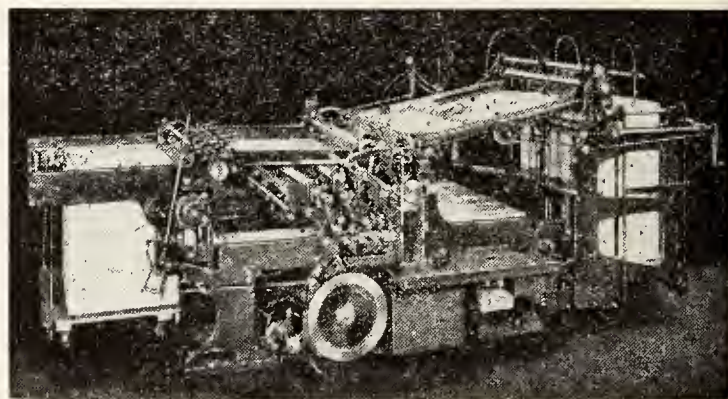
Plain People

Who are the churches and the churchmen that are receiving the plaudits of the writers today? A look at the recent magazines tells the answer. I shall not take the time to name the periodicals; but the Dunkers, Quakers and Mennonites, adorn the pages of the best of them in their plain clothes, quaint manners, humble customs and sincere acceptance of a separated way of life and all are being shown again in picture and story, this time, reminders of ridicule, scorn or mockery. They alone, shall we not say, are giving a demonstration of the Christ Way of living? While the "big shots" palaver in conferences and strut their resolutions and talk of "implementation," the Church of the Brethren send clothing, chicken feed and hospital supplies to the amount of \$101,137.25 to Austria, China, Siam, Holland, Russia, and Yugoslavia in a single week! If all American Christians had done likewise we would be awakening the world to the triumph of the Christ Way of Life and would not be trembling concerning military training, the Third World War and kindred fears. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." That's laying up "treasures in heaven." "Go ye and do likewise."

Charles A. Bame, Fremont, Ohio.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and Pledges \$6,536.66
Yet to be raised, not less than \$8,463.34

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FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.

The Brethren Evangelist

Official Organ of the Brethren Church

Consecration is not calmness



It is Activity in the right direction

The Brethren Evangelist

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Elkhart, Indiana. We quote from a note received from the Elkhart Church correspondent, Edna Nicholas, as follows: "At our July business session Brother L. V. King was called to serve his second year as pastor. The work is moving along in a very encouraging way—summer slump has not been noticeable."

From Brother King's bulletin we learn that the Cash Day offering which was received on July 13, amounted to \$851.96.

We also note that Brother and Sister King and Brother and Sister Claud Studebaker were starting on a vacation trip which would take them through Detroit, Toronto, Montreal, and finally to Lake George, New York.

Akron, Firestone Park, Ohio. Brother J. G. Dodds announces the Sunday School Picnic to be held at Waterworks Park in Akron, on Saturday, August 9.

Vinco, Pennsylvania. We note that Brother W. S. Ber shoff announces the "fight against the liquor evil of the township" in which Vinco is situated is on. The voting will take place on September 9. This is the first such announcement we have noticed in any of the church bulletins which come to the editor's desk. Isn't it about time the church begins to "take stock" of her obligations to society and to raise her voice in protest against this traffic in souls which the liquor interests are "enjoying?"

St. James, Maryland. Brother Henry Bates reports: his bulletin of July 27 that beginning with that morning nursery was being provided for the small children in order that the parents may be permitted to attend the services of the church. This is always a fine service that can be rendered.

Pittsburgh, Pennsylvania. Brother W. S. Crick reports that sixty attended the Sunday School Picnic on Saturday, July 12, and makes this significant statement at the close of his report—"And it didn't rain."

Brother Crick also writes that Sister Crick was "temporarily" released from the hospital on July 19.

Pleasant Hill, Ohio. The Pleasant Hill Sunday School recently held a "Children's Picnic" on the church lawn and Brother Sibert reports that there were seventy-six of the "lower grades" present. He says, "When it was over each child went 'sailing' home attached to a pretty colored balloon." Marjorie Shultz, Superintendent of the Children's

(Continued on Page 12)

ANNUAL SHAREHOLDERS' MEETING OF THE BRETHREN PUBLISHING COMPANY

The Annual meeting of the shareholders of The Brethren Publishing Company will be held Wednesday morning, August 20, 1947, at 10:15 o'clock at Ashland, Ohio, in the Conference auditorium in connection with the General Conference of The Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of Regulations states that "all members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as The Shareholders. This notice constitutes the official notice to the shareholders."

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

J. E. Stookey, President

J. G. Dodds, Secretary.

Date of meeting—August 20, 1947.

The Editor Thinks Aloud

Fred C. Vanator

THE GOOD OF GOALS

SOME weeks ago Brother J. G. Dodds, Chairman of the National Goals Committee, asked me to write "generally" concerning the National Goals Program. I had felt that there had been several references to this particular part of the Conference work in this "Thinking Aloud" column, and that I had about exhausted my thinking in that direction. But recently I have noted in various church reports and in District Conferences, reference being made concerning the efforts being put forth to spur the "Every member an active member" phase of this program to a more definite reality.

So—this set me to thinking!

If the Goals Program would bring about nothing more than a definite urge among the churches to set the membership to work and cause a wave of activity in each congregation—then it has been worth while, yes, more than just worth while.

It seems to me that the basis of the workability of the Goals Program lies in the definite "activity" of the entire membership of the denomination. If every member is an "active member" then every phase of the work of the entire church will go forward. It must, by the very reason of a mass formation. A few years ago I chanced to be an unwilling example of what one will do when caught in a "mass movement." It was still war time and transportation on the train was at a premium. As I sought to board a train, I was caught in the forward mass movement of the crowd and was literally "forced" to go in the direction of the train platform. There was no stopping, no turning back—all I could do was to go with the crowd. I caught the train, but it was because I could do nothing less.

Now I realize that this is not too good an illustration, but it does illustrate one point at least, and that is if one is caught in the right kind of forward movement he is bound to move in the right direction. Caught in the activity urge of the church, the one who is many times prone to lag behind will, by the very force of the forward movement, be fired with the enthusiasm of it.

And by the way, that word "enthusiasm" is very apropos here, for, breaking it down, it simply means "God in us." "En" is in, and "Theos" is God, and Enthusiasm has for its original meaning, the idea of an indwelling of the spirit of the Living God. And that's what makes "activity."

The Goals Program is one of activity through and through. It must breathe activity in order to be alive, but, if alive, it will simply be the path by which we reach each individual end and purpose. For a goal completed is at the end of each and every path. They can all be reached through an "active membership."

Think it over!

Business Manager's Corner

George S. Baer

A Demonstration of Gratitude

To the National W. M. S. and the Ohio W. M. S.

WE WISH to invite the ladies of these organizations to a Demonstration of Gratitude on Tuesday of Conference Week, at 1:15 P. M. All production will cease for thirty minutes while the force is engaged in telling in its own way its story of appreciation of the gifts that have been made to improve the equipment of the Printing Plant. We kindly ask all the ladies to honor us with their presence for this half hour. Will every one please consider this a personal invitation.

More Reports for the Press Fund

Mrs. A. L. Ankrum, Gratiot, Ohio	\$ 5.00
Mrs. Mary B. Turner, Bethlehem, Pa.	5.00
Mr. and Mrs. Myron Steiner, Sterling, Ohio	25.63
Mrs. C. Frank Myers, Hagerstown, Md.	5.00
Mr. and Mrs. Ira T. Leidy, Vinco, Pa.	10.00

(For Total in this fund, see block on page 16)

Sunday School Secretary's Record Book

We have on hand a supply of Meyer's Paramount S. S. Secretary's record books, No. 1, capacity for 15 classes. Price 60c. Also, Meyer's S. S. Treasurer's Record Book at 80c.

About Brethren Quarterlies Again

In case your school is not now using all the Brethren quarterlies in every place possible, please go into a huddle with your teachers and come out with plans increasing the use of Brethren quarterlies.

With Regard to 100% Churches

Keep on keeping on the Honor Roll, or keep on trying to get on. Every church that makes sure that the Evangelist goes into every home of its members is looking wisely to the future of the congregation. You may think money wasted that is spent on families where the Evangelist is "not read," but very likely those same families do not take advantage of the Sunday School instruction or the preaching services, yet you continue to make these services as interesting as possible and urge them to attend. In many homes the Bible is not read regularly, but still you would urge that a Bible in every home even though it is used only occasionally. So the Evangelist should be in every home, even though some do nothing more than look at the pictures or read an occasional news item that may interest them. It's one of the essentials to a normal Christian home.

Calling Your Attention to

A Beautiful White Bible for the bride, with presentation page and marriage certificate in front, imitation leather, padded sides, size 4 x 5 7/8, King James version, \$6.25 postpaid.



Rev. Floyd Sibert

Stewardship of Leadership

STEWARDSHIP implies responsibility. In the church it implies a sacred and holy responsibility. All our possessions are God's. We receive them from Him, hold them in trust for Him and are responsible to Him for the use we make of them.

No earnest Christian denies that we owe God the tenth; but some men who concede this point, utterly ignore another equally binding responsibility of stewardship,—the "Stewardship of Leadership." It is a sacred trust. It is not the despotic privilege of a slave holder.

The home has a responsibility here. "For this child I prayed," said Samuel's mother. What a testimony! What a legacy! In 1 Sam. 1:28 we read that Samuel, the baby, was lent to the Lord for life. Hannah was a good steward.

In Scotland years ago, a faithful minister was waited upon one day by one of his deacons who seemed under a great burden. "I came early to meet you," he said. "I have something on my conscience to tell you. There must be something wrong with your preaching and work; there has been but one person added to the church in a whole year, and he is only a boy." The old minister went into the pulpit that day with a grieved and heavy heart. He lingered in the church to pray after the rest had gone. He had labored hard for years, only to be told at last that his labor was no longer blessed. At last he became conscious that he was not alone, as he supposed. It was "only a boy." "Well, Robert," said the minister, "what is it?" "Do you think if I were willing to work hard for an education I could ever become a preacher? A preacher?—Perhaps a missionary?" There was a long pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache in my

heart, Robert. I see the divine hand now. Yes, think you will become a preacher." That boy was Robert Moffat. He was "only a boy," but the measure of the old minister's reward will be found in the gathered fruitage of the labors of Robert Moffat, the great African missionary.

The church has a responsibility here. The ministry of young people is recognized frequently in the Scriptures. Paul said to young Timothy, "Let no man despise thy youth." The young people of the church today are saying to the church, "Give us a chance, tell us what to do, show us how, and we will try to do what we can." The church that gathers its young people into the world and keeps them in, and gives them proper instructions and a good start in active spiritual worship and service, that church is doing a good permanent work. No church is so rich in leadership that it can despise its youth. God pity the denomination that permits itself to be wholly dominated and engineered by old men who "dream dreams." When a denomination is reduced to such spiritual poverty that she seeks to make a pretence of growth by alliances and unions, there is something wrong.

The church itself is responsible here. She elects her leaders, or at least is supposed to do so. If in any case she finds that political knots prevent her choosing the right leaders, then, before God, she is duty bound to rise up and change her system of government. If the denomination cannot get past her "dreamers" to do the work of evangelism in the world, she is duty bound to change her leadership or have her name changed to Ichabod. More than one denomination has lost the fire of evangelism and missionary zeal because they were poor "Stewards of Leadership." They closed their eyes to facts and their ears to truth until they hit the rocks and it was too late. They loved peace and quiet and the calm waters of ease and were willing to pay any price for these things. They left the "dreamers" at the helm and were content to sail wherever they led without question or prayer. They slept while the ardor of youth was smothered and the "vision" of youth was subjected to the red hot iron of the modern Chaldean. Dis

turbed by the burning of a few red hot coals that still remained in the cold ashes of a dead profession, they made a pretence of growth by federation. Federation is an acknowledgment of fear and spiritual weakness. It is trusting in horses rather than trusting in God. It is at best a bloodless transfusion.

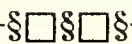
What has this to do with "Stewardship of Leadership?" Simply this. The laymen ignored their sacred duty of stewardship of their leaders. They were responsible for their existence. They forgot the dual principle of divine progress, "your old men shall dream dreams and your young men shall see visions." They failed to note that men usually dream with their eyes closed. The blind followed the blind.

Finally, leadership itself is responsible for a good stewardship of the leadership with which it is entrusted. A man may be a poor steward of his money and lose it; but this he may recover. If he doesn't, it is his own personal loss. The stewardship of life is different. This is a sacred and holy trust. It cannot be carried out without fervent prayer and divinely imparted vision. No man has the right to write "finis" over another's spiritual career. Such judgment may be pronounced by God

only. More than once in my ministerial career I have seen the dreamer stand in the way of young people who were called by God to mission work at home or abroad. In each case the particular denomination represented by each of these young people paid a tremendous price for the foolhardy leadership that dared to trifle with God's call to action. The leadership that stands in the way of Gods' leadership is doomed to failure. The denomination will become short-sighted, her young men and women of vision will be lost and scattered to the winds, and she will soon be groveling in the dust clamoring for entrance into some liberal or modernistic organization to save face. A true, God honoring, Bible loving, blood bought organization, wouldn't have her.

Let us, as a denomination, be good stewards of leadership by demanding that our leaders be men of spiritual vision rather than men of cunning reason. Let us choose for leaders men whose hearts are aflame with the spirit and practice of evangelism and the fire of missionary zeal. Then "no man" will despise our youth, and we will not be led by craven fear to enlarge our number by federation instead of evangelization.

Pleasant Hill, Ohio.



1947 Ohio's Moderator's Address

"He Who Gives Himself"

Rev. Vernon D. Grisso

I HAVE been in a position through a few years to study the giving of people to church and religious efforts. I have searched widely and studied charts and contributions of other denominational gifts. I have seen in a few years, Christian giving diminish throughout the nation. Are you surprised? Yes there has been more money given and spent by the church but in no way will it bear up in proportion with money spent in all other endeavors. While we give the same or slightly more than last year and the year before the great increase in luxuries, and staples go up and up. Thus with inflation in consideration, our Godly share is going down and down.

Last year our theme was EVANGELISM. We stressed it and followed it not only through the conference but through the year. We hope the same will be done with our theme STEWARDSHIP this year, not entirely through dollar and cent basis but that we might begin from within building not with concrete gold and silver but with consecrational motives, not with condemning facts but with convincing spirits. And now as we approach the introduc-

tion we are pleading not for competitive giving, not for the size of the program nor for the needs that lie before us. We are pleading for blessings for the inner man that can come only through his sharing and giving his inner self. Let's begin from within.

From out of somewhere there came to my desk a slip of Christian literature that held this story:—"The committee had called the third time, presenting to Mr. S. J. the need of funds for a new Mission station. Again, in his usual attitude of joshing he had sent the committee away saying he had not made up his mind and, 'Who knows, I might get married and would need my money.' Getting married seemed a joke, for was not he a bachelor of sixty-seven years, and did he not possess land and stock valued at \$50,000?

"His grandmother had been a devoted Christian woman and the committee reasoned that although Mr. S. J. was not a professed Christian, he might find joy in making a Mission gift as a memorial to his grandmother.

"The need for the new mission station was so great

that the committee conceived the idea of sending Brother D. to present the appeal. Now Brother D. was noted for his ability to penetrate the coldest heart and secure a response. But he, too, returned empty-handed, with the very significant statement, 'Sorry, Brethren, to report no gift, but you see Mr. S. J. is not a Christian and it is hard for him to give a valued gift to Christ when he has not given himself first.'

How could a man, conscientiously, give ANYTHING away, if he has not first given himself?

Last year our District theme for Conference was "Evangelism," this year, "Stewardship"—if there is any difference in them, and I doubt it, we must admit however, they are two divinely united partners. "Stewardship is the logical response of the heart to the transforming touch of the divine Spirit." That transformation is the product of Salvation through the touch of the evangel or spirit of Evangelization." Stewardship, in spite of importance cannot be told or taught away from the heartwarming spirit of its origin through a knowing presence of a living and giving God. NOW—the sense of obligation is merely a natural expression of generosity and loving service.

What I am saying is, A Christian heart, warm with the full meaning of salvation, is pulsating freely also for the sick, the sorrowing, the hungry, the cold, their enemies and the lost. With a freedom of pulsations the same heart is vibrant and warm in alleviating what suffering, money can heal. Stewardship is natural and part of Salvation, may I make it more sure and conclusive? IT IS SALVATION. There is no other, none to give, than himself.

Sir Launfal gave LUCRE when he scornfully tossed his handful of coins to the beggar. When he shared his last crust of bread with a leper, he gave HIMSELF. Then and only then, did he sense the approval of Christ:

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor and ME."

Here then stands our commission of Stewardship: "YE HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU, AND ORDAINED YOU, THAT YE SHOULD GO AND BRING FORTH FRUIT, AND THAT YOUR FRUIT SHOULD REMAIN, THAT WHATSOEVER YE SHALL ASK IN MY NAME, HE MAY GIVE IT YOU." John 15:16.

"HE Who Gives Himself"

FIRST: He Wants us! "Ye have not chosen Me but I have chosen you." It was true then and it is true now that the initiative in our fellowship with Christ is with Him. So far as the first disciples were concerned Jesus might have spent His life making plows and cottage furniture. So says Marcus Dods. No one discovered Jesus. Neither does anyone discover Him now. It is He who comes and summons us to follow and serve Him. He does so because He sees that there is that which we can do which no one else can: relationships we hold, opportunities we possess, capacities for just this or that, which are our special property into which no other can possibly step, and which, if we do not use them, cannot otherwise be used.

There was a talented young man in Mark 10:17-22 who came running to Jesus in all his magnificence, splendor and goodness calling Him "Good Master." He would have followed Jesus on his own terms but the Good Master is also a jealous God in wanting ALL to be given him FIRST

that He may return our due portion. The young man couldn't pay the price because he had great possession. He was not included among those whom he said, "I have chosen you."

"I HAVE CHOSEN YOU." Jesus takes our lives in partnership with His own. He sets before us the same views and hopes which animated Himself, and gives a perspective of being useful to Him and His work. If we engage in the work of life with a dull and heartless feeling, of its weariness, or merely for the sake of gaining livelihood, if we are not drawn to labor by the prospect of result then we have scarcely entered into the condition our Lord opens to us. It is for merest slaves to view the work with indifference or repugnance. Out of this station our Lord calls us, by making known to us what the Father made known to Him; By giving us the means of a free rational-fruitful life. He gives us full satisfaction as mortals beings filled with intelligent purpose. He lifts us to a position in which we see that we are not the slaves of this world, but that "all things are ours"—instead of hardship to bear such a world—we have the highest possible objectives to life—We are partners—not servants—chosen to build and share His Kingdom.

SECOND: "He wants us to go and serve." "Go and bring forth fruit," says the text. The Baptist Stewardship leader Paul H. Conrad says, "Have we been trying to find comfort in the impression that the church exists only to give us something? A sense of smug security perhaps? Or pleasant fellowship, a sermon, a song? Have we perchance been urged to join the church to receive all the good things it can offer, without being frankly informed of the rightful obligation we must assume in order to release the real values of such a gift? If that is the case, it is not to be wondered at that so many of us have bogged down in a passive inertia, saying, 'I don't care much about going to church any more because I don't seem to get much out of it.'"

When we stop to think of it, one of the chief reasons why we have the church at all today is because a sufficient percentage of members, though usually a minority, have perceived that the Christian life must be properly balanced between satisfaction of receiving and the fine art of giving.

Jesus set forth this dual requirement in a variety of seemingly antithetical statements such as:

"Come unto me . . . Go ye into all the world"
"It is more blessed to give than to receive."
"If you would find your life—lose it for my sake"
"For whosoever hath, to him shall be given" . . .
"Whosoever hath not, from him shall be taken away even that he hath."

The old prophet Malachi records the age old principle of God who wants his children to make recognition of their receipt from him by returning to his treasure house the first portion of all that is entrusted to him by bringing him his tenth.

"Bring ye all the tithes into the storehouse," says God, "that there may be meat in my house, and prove me now herewith . . . if I will not open you the windows of heaven and pour you out a blessing, so that there shall not be room enough to receive it."

Hence if the Master first chose us—then it follows we must accept our responsibility of producing a harvest for the Kingdom of God. "Go and bring forth fruit!"

Christ's Church is his material Kingdom on earth that preserves and preserves spiritual fruit for the Kingdom of Heaven. Material kingdoms and buildings are made of matter, material and substance. Matter, Material and substance costs money. Money is the fruit of our material labor and joined with the material Kingdom it becomes blessings in the eternal kingdom of God. A man's money and his soul must be one. They cannot be separated. His greatest gift in service and worship is with his money.

Are you disgruntled with things? Are you ready at times to give up? Do you threaten to cash in your church policy? Before you do it, consider your investment. Consider your sacrifice and service rendered. Have you enough invested to have great joy in your spiritual holdings even after you have given your all to it?

Jesus says, "Where your treasures are there shall your heart be also." Hazen G. Werner tells this story, "I can't get over it. The cop down on the corner asked me if I went to church! He said that if I didn't, he wanted to invite me to his." So spoke a layman to his pastor at a church luncheon. The pastor instantly remembered that policeman. He had accepted the Christian Life in that church recently. "He was like a man in a new world." Having had his share of disappointments and defeats, he was now "thrilled" with his new-found experience. It was with shocked surprise that the minister heard him ask if fifty cents a day would be a sufficient pledge to the church. "I want to pay every day, because every day I am helped to live right."

"This is it," exclaimed E. Stanley Jones, as he arose from the altar rail after his conversion, "now I must go and tell another the Good News."

HIRD: He wants us to go and serve—and abide—"That our fruits should remain." The revised version says, "That our fruits should abide." Moffatt translates it, "Bear fruits that last." John's Second epistle, verse 8 says, "Look to yourselves, that we lose not those things which we have wrought."

These fruits are not yet in any sense OUR REWARDS. We will render those later. This is still a great part of the commission. He chose us to be partners in His Kingdom. He sent us to plant and water. He commissioned us to bring forth fruits. And He would have us to have a mind for the continuation and propagation of other fruits for other harvests. It is for our Kingdom and His.

His work, our work, must abide in homes, churches, schools, cities, nations, missions, relief, Christian education, permanent, substantial, peace giving places we love to worship and serve in. These things are ours they are ours, endowed for eternity—if—He who gives himself unto us has come far enough that both he and his are Christ's. If he has not come that distance, then . . . then he is not the chosen . . . he is not of the Kingdom of God.

When Paul said, "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him" he called for not only systematic giving, "on the first day of the week," but conditioned the gift upon the size of the income, "As God hath prospered him." That proportionate giving. Of course the tithe is the most often mentioned proportion because we would not, under the free grace of God, want ever to be less considerate and appreciative in our share investment in the kingdom of God than the old Jew was under his law! It must be, how-

ever, a voluntary choice of one who has "first given himself" and is ready to give more in time and abilities. Put these three into practice, tithe—talent—time—No more to worry about the fruits that shall remain. They are not only remaining, they are reaching. Reaching out, around, and most abundantly, UP.

REWARDS: "Whatsoever ye shall ask." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." "He who gave himself," first, shall have all the rewards. He who gave himself in LOVE has found that love is its own rewards. When a man's life is in any intelligible proceeding from LOVE, when this is his chief motive, he is content with living, and LOOKS for no rewards. His joy is already full. He does not ask, "How shall I be better off because I have sacrificed myself?"—"How shall I gain by this strict regulation of life?"—"What good things will the future return for what I lose now?" He cannot ask these things if his motive of Sacrifice is LOVE—just as little as the husband could ask what reward he should have for loving his wife! You'd be astounded and shocked if a man asked you what you get out of loving your parents, your wife or your children. GET? He doesn't expect to get! He's not loving an object. He loves because he cannot help loving. The chief joy in his life is in these unrewarded affections. He no longer looks forward and thinks of a fullness of life that is to be. He is or has been chosen. He is a partner in the Kingdom of God. The kingdom here that shall be builded to meet the kingdom there. He has a purpose to work, give sacrifice and share. He already lives and is satisfied with the life eternal that he has. Happiness is present; the rewards are that he is permitted to express his love that has come unto him. His love is now depending upon him to feed it, he is gratified by giving, labouring, and sacrificing for it. He finds in Love eternal life. **REWARDS?** "Whatsoever ye shall ask of the Father in my name, he may give it you . . . These things I command you, that ye love one another." There's rewards enough for all and forever . . . the love bestowed by him, to us, through the many channels of grace.

Brethren of the Ohio District, have we made it clear? We give unto Him, not out of our abundance, but out of our emotions of love. When our giving lags it means our Love for Christ lags. Scolding and begging does not make men give themselves. That is filthy lucre cast to dogs. Consecration to a self given for the Love of Christ is manifest in a sharing of the burden of the kingdom of God. "I have chosen you."

These are the thoughts of commendation we wish to leave with you:

Let us urge upon our churches:

1. To give to the kingdom because He chose us first to give.
2. To give to the kingdom because He first gave us talents and means with which to give.
3. To give to the kingdom because He first loved us, asked us to abide and continue in that love, awaiting its fulfillment. David said, "I will hope continually."
4. To share unlimited rewards that are continued manifestations of a perpetual love, compelling our material prosperity in accordance with our spiritual reality.

Editorial Comment

Dr. R. F. Porte

CONRAD BEISSEL

THE purpose of this short statement is to suggest how the Brethren dealt with a religious situation and maintained their original religious program. The place in Brethren history of the man of our subject and his organization is quite well known. In some ways Beissel deserves consideration but the movement of which he was the leader might have been disastrous to the Brethren.

Conrad Beissel was born in Eberbach, Germany, in 1690. His father was a drunken, dissolute man who died two months before his son's birth. His mother was a godly woman but, unfortunately for the boy, died when he was only eight years old. Beissel became apprenticed to a jovial baker, from whom he learned not only baking, but music. He was much in demand as a musician at parties. One day he felt a sense of penitence, which he believed was a call from God to leave the gay life he was living. He went to Heidelberg, where he came in contact with the Pietists and attended their meetings. He became intensely interested in their faith.

One is here impressed to suggest that if Beissel could have viewed the entire program and purpose of the Brethren faith what a power he might have become.

Beissel's proficiency as a baker led to imprisonment and final banishment which led him finally to Schwartzenu and contact with the Brethren. Without doubt Beissel's life was colored by the unfavorable circumstances of his life.

History relates that Beissel was of a roving nature and absorbed something from every kind of religion he came in contact with. The faith that most impressed him was that which fitted into his nature, "restless and discontented and full of ambition."

He set sail and landed in Boston in 1720, and at once made his way to Philadelphia and Germantown. He was kindly received by Peter Becker from whom he learned the weaver's trade. Beissel, for some reason, never seemed to appreciate the kindness he had received and soon left the association of Becker.

Beissel formed an unfriendly attitude toward Becker but being convinced of the Brethren mode of baptism was too proud to allow his friend Becker to baptize him until he recalled that John the Baptist baptized Jesus, then Beissel submitted to the hand of Becker. Beissel became pastor of the Conestoga congregation, but felt that in many ways he was better and more righteous than the Brethren.

In 1733 Beissel suddenly left his congregation and went into the wilderness where he erected a rude hut and lived the life of a hermit. He was soon joined by some friends and the Ephrata Society was formed.

Reference has already been made to Beissel's tendency to pick up something of nearly every type of faith he came in contact with, such as Inspirationalism from Michael Eckerling of Strassburg whose four sons later

joined with the Ephrata movement in America, and with Haller in Heidelberg and the Rosicrucian teaching. In America, Beissel could only lead a group which would follow him so long as he was personally with them.

The type of religious program which Beissel seemed to have in mind is quoted by Dr. Brumbaugh from Saach: "Beissel and his companions expected to find here an ideal community whose chief interest centered around the Tabernacle in the primitive forest, where the time was spent in prayer and a nightly watch was kept to obtain the first harbinger in the skies, who would appear to announce the coming of the celestial bridegroom; a community where the world with all its allurements was secondary to the state of spiritual regeneration."

The Ephrata movement was mystic, legalistic religious community. Beissel preached the celibate life. The men lived in separate houses after the fashion of monks, and the women after the same manner like nuns. Efforts were made to induce members of Brethren congregations to join the movement and many did. The Ephrata movement, however, ended with the death of Beissel in 1768. A few of the members remained but most of them returned to the congregations which they formerly belonged.

The historic facts of the Ephrata movement tell much and offers to Brethren of all time certain dangers in theology and religious practice. The unfortunate situation which these digressions bring to the church is the fact that they are so pious and also so dangerous. Some circumstances are at first almost without any visible piety and at heart are deeply pious. Take the idea of separation set forth by the Ephrata movement and the Divine apocalypse which have always been taught and insisted on by the church but since they are lacking in external and visible form are therefore assumed to be neglected. It is difficult for some minds to understand that inner quality of life and character is the best answer of any and to religious questions.

We are facing today in our Christian faith a typical mysticism and Medieval Monasticism for the same purpose as Beissel sought for and others try in the same manner to give expression to their mystical and other worldly views. Good people need to realize they cannot achieve their religious ideals artificially but only by labor and sacrifice in a work-a-day world such as our world. The separatist groups today are making exactly the same mistake that Beissel made in colonial America. If good people knew history they would know that "with-drawing from this group and that does not and cannot solve the world's religious problems nor make the body of Christianity more holy. Christian purity and fundamentalism cannot be made artificially such as separatist groups attempt to do. The "light of the world" and the "salt of the earth" implies something apart from any separatist idea of the Christian faith. If geographic separation means holiness, then Jesus should have stayed in Heaven and if we believe He is holy even as Son of Man so Christian people can minister in the world without losing the character and life of the Master. Preaching the Bible does not mean preaching our view of the Bible, but the Bible itself and this is the task and program of Brethren people from their very beginning.

This short reference to the Ephrata movement here to show the practical character of the Brethren people.

Even in its infancy and amid conditions far from settled, the Brethren were able to maintain their faith on an even keel even in spite of such a brilliant, though erratic and mystical character as Beissel. Beissel had everything in his favor to establish his point of view but almost immediately at his death his effort ended and the Brethren faith went forth triumphantly. The separatist groups today with their enthusiastic evangelism (and Beissel was just as persuasive and just as evangelistic) have within their own groups the seeds of the death of their organization. Beissel helped to keep the Brethren people away from mysticism and asceticism. Dr. Gillin states the point as follows, "That repudiation determined that the Dunker church should not be a celebrate and communistic society subject to the domination of the spirit in one man, but a church organized on democratic principles, living its life in the world, and governed by the Spirit of God working on the hearts of all its members. Therefore, the influence of Beissel upon the development of the Dunker church was very significant." The Brethren have suffered because one man could attract a following instead of every member sharing in the program of the church, while some churches have suffered because they have lost the original purpose and message of their early leaders for the influences of the times. Every separation of our church has been the over-emphasis of one truth until it was wrested out of its place and become a cancer upon the body of truth of which the church is the guardian. "My Brethren, be not many masters, knowing that we shall receive the greater condemnation." James 3:1.

Warsaw, Indiana.

Brotherhood Conference At General Conference

YOUNG MEN AND BOYS' BROTHERHOOD SESSIONS

1:15-2:00 P. M. daily, Second Floor of Library Building

Tuesday, August 19

Devotions by the Ashland Brotherhoods

Sallman's "The Boy Christ" Alvin Grumbling

Wednesday, August 20

MISSIONARY HERO PROGRAM

"John G. Paton, King of the Cannibals" .. John Lindower

Thursday, August 21

MISSIONARY HERO PROGRAM

"Adoniram Judson, Herald of the Cross in Burma"

William Cober

Friday, August 22

MISSIONARY HERO PROGRAM

"David Livingstone, Africa's Pathfinder and Emancipator"

Philip Lersch

Saturday, August 22

BUSINESS SESSION

Devotions by the Brotherhood of Berlin, Pennsylvania

The Fifty-seventh Pennsylvania District Conference Report

THROUGH the mercies of Almighty God, the 57th Pennsylvania conference of our church was permitted to open in the Berlin Church on Monday evening, July 21, 1947, and continued through Thursday evening. With a full quota of delegates from almost every congregation listed as a member of our district, the sessions, from the very first were well attended.

Despite some questionable co-operation on the part of the state highway officials, the Berlin folk, led by their fine pastor S. M. Whetstone, proved excellent hosts. All who desired were well housed and breakfasted. A sizeable number of young people availed themselves of the opportunity of "going to Berlin" and it is my personal knowledge that they were shown a royal time, apart from their eating at the spiritual table provided.

Moderator Percy Miller, genial pastor at Vandergrift and Brush Valley, with the aid of our most excellent chairman of the rules and organization, Rev. Dyoll Belote, saw that the business sessions moved right ahead and almost on schedule.

A decision on the part of the conference body to postpone final action on the proposed "new constitution and by-laws" for one year, with a lay-ministerial committee of six to meet and consider in the interim, was an important item on the agenda.

Out-of-the-district brethren to bring messages were Rev. John F. Locke, Bible lecturer, Rev. Fred Vanator and Rev. E. M. Riddle, the latter two speaking on the special interests of the church at large. These men brought inspirational words and were greatly appreciated by our district folk. Pennsylvania District pastors and laymen took their place on the conference program in their usual fine fashion. All active ministers in the district, with the exception of Rev. Crick, prevented by his wife's illness, were in attendance.

Special mention of organist Miss Thelma Saylor and her assistant, Rev. St. Clair Benshoff, is in order. Forward looking plans were made by this conference and its co-operating organizations.

Officers for the year 1947-1948, elected at the Wednesday morning session are: Moderator, Rev. Freeman Ankum; Vice-Moderator, Floyd E. Hibbs; Secretary, Floyd S. Benshoff; Assistant Secretary, Mrs. Walter C. Wertz; Treasurer, John H. Glessner; Statistician, Wilma Leidy.

Floyd S. Benshoff, Secretary, Johnstown, Pa.

GENERAL CONFERENCE DATES

August 18 to 24, 1947

College Campus -- Ashland, Ohio



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 17, 1947

HOW PRESENT-DAY BIBLE TRANSLATIONS HELP

Scripture: 1 Pet. 1:24, 25; 2 Tim. 3:16, 17

For The Leader

FOR several weeks we have been studying the development of our Bible. We considered first the early copies of the scriptures. Last week we discussed the King James Version. Tonight we are looking into the newer translations to learn if they can be of any help to us. Certainly we should always be interested in learning more about the scriptures than we have ever learned before. And if the newer translations can help us any, we should use them along with the accepted King James Version. It would be well, perhaps, to put in a word of warning about "going overboard" in favor of some newer translation. Not all of them give to us the correct meaning of certain Bible passages. But if we are guided by the spirit of God, we can rest reasonably assured that we shall not be led astray. The Word of God is eternal, and shall outlast any number of translations. We should be thankful for men who are willing to devote their time to enlightening the scriptures for us. Let us study the new, and season it with the older versions, that God's word might mean more to us.

DISCUSSION

1. WHY "NEWER TRANSLATIONS?" We may well ask this question regarding a flood of translations since the King James version. Of course, the whole period of Church history has seen its full quota of new versions. These develop through much research and work. They come because men have discovered in archeology and improved language study that certain scriptures can be translated in a clearer way. So, a new translation is started. The idea is good, for all Christians should seek clearer views on the scriptures. The idea is not so good right now because we are going through a period of apostasy, denying of the truth, and social gospel emphasis teachers. It would be well for us to feast on the older translations, and taste very sparingly, if at all, of the new versions coming out.

2. THE ADVANTAGE OF PLAINER WORDS. Perhaps the biggest help which new versions can be to us is their use of recent English words. When the King James version was effected, the English speaking peoples found it to be written in the words which they used day by day. Since then we have learned a lot of new words, and have discarded a lot more, so that today, to get the full meaning from that version, we must learn the meaning of many words. That is, the words which we do not commonly use today. (However, this is good training for us, and should be done a lot!) So, the newer versions give us the advantage of present day words.

3. "BIBLE HELPS." It might be well to inject a word about the multitude of Bible Helps which some scholars

have placed with the Bible text. Most of these are very good. These can be of a lot of help to us. None of us are capable of getting everything out of any particular Bible verse or passage. But if we have the helps which some other person has prepared, along with the Bible, the meaning can be made clearer to us. Chapter outlines, comments, studies, and thoughts can aid us a lot in getting clearer meanings. All of these should be used with care, for in the last place, the Word is the Word, and we should search the spiritual food from its pages. We should not always depend on pre-chewed food for our diet.

4. "INSPIRED" WORK. Beyond a shadow of doubt, the Bible was written by men who were inspired and directed by the Holy Spirit. These men wrote as they were directed by the Spirit. Divine inspiration we call it. And we are safe in saying that through the years, the Spirit has preserved the Word through its changing languages so that today we still have the true Word of God. This same Spirit of God can aid us in our study of the Bible. Before we read it, under any circumstances we should always ask for His guidance. Try it some time. Take a chapter and read it. Then reread it, asking the Spirit to guide you. When you are finished you will know more about it than you did the first time.

5. WHY THE SPIRIT HELPS. Wherever you have seen the Bible go you have seen the workings of the Spirit. We may well ask ourselves why the Spirit helps in this way. The answer is easy. For the Bible is the true Word of God. It is essential to the program of evangelism which is powered by the Spirit. To bring to pass the preaching of the gospel we must have the Bible. So the Holy Spirit sees to it that it is preserved and available when needed. God's word will never fail. All else may fail but His Word is eternal. The more we can do to make it a part of ourselves will be time and energy well spent. For the Word is knowledge to us. It is food for us. Let us eat lots of it day by day that we might grow spiritually. If we do this, we shall be more valuable to our Lord, to our Church. We shall be better prepared to serve Him wherever He may lead.

QUESTIONS

1. Name a number of the newer translations.
2. Discuss the merits of the newer translations.

Notice To ALL Churches

DO NOT FORGET to bring your Church Conference Offering to General Conference. This offering, taken in the individual churches each year, and sent to the General Conference Treasurer, is for the purpose of helping to defray the General Conference Expenses. Such offerings give each church of the Brotherhood an opportunity to share in such expenses.

Make Checks payable to: Treasurer of General Conference of Brethren Churches. Send this offering with your delegates.

L. E. Lindower, Moderator

E. J. Beekley, Secretary.

The Church - Victorious In a Day of Doubt

By Christian Courage

Rev. Chester F. Zimmerman

DO YOU think of courage only in the sense of physical courage? All too many people today do just that. Many real heroes go unsung because theirs is a kind of courage which the average individual does not see or appreciate. Many a boy or girl has been a moral hero for defying the edict of the gang or friends. When we face the right after choosing between the right and the wrong we have shown our courage and won a moral victory.

Christianity has always been blessed with members who had unlimited courage. It is said that Constantius, the father of Constantine, finding, when he came to the throne, a considerable number of Christians in office and at court, issued an edict requiring them to renounce Christianity or give up their places. The far greater part of them readily and resolutely gave up their employments and prospects in order to preserve a good conscience; but a few cringed and renounced Christianity. When the Emperor had thus made full proof of their intentions, he turned out every one who had complied and took all the others in again, giving as his reason for his conduct that those who would not be true to Christ would not be true to him. And he was right in that reasoning. Courage was rewarded. It was not physical courage. It was a far greater courage.

The church is victorious in a day of doubt because of those who have courage. The first century church was victorious. The church of today is victorious. The church does not win every encounter with the forces of evil but it wins the final battles and that is what every one means by victory. Our mighty armies of the United States of America had their temporary set-backs at times, but that did not cause us to doubt the final victory or make us stop in our activities that would bring us that victory.

Every age has had its heroes. When Dr. Schauffler was told by the Russian minister at Constantinople, "My master, the Tsar, will not let you put foot in that territory," Schauffler's reply was, "My Master the Lord Jesus Christ, will not ask the Tsar of all the Russians where he shall put his foot." It was such courage that moved away mountains of difficulty.

The very audacity of the early Christian missionaries brought them safety. It was the early Christian missionary that penetrated the wilderness, preached the gospel to the natives and made it possible for the trader to come later on in safety. Because the natives trusted the missionary and believed all white men to be Christian and honest, they trusted the traders and many lost their families, their homes, their money, their freedom, their lives, and their all because the white man turned out many times to be no better than a drunken beast. We are sad when we think of those days. We give all honor to the gallant and consecrated men who opened up the closed places of the earth.

Courage is not confined to days gone by. A Chinese boy in Singapore had arranged to be baptized shortly after

his graduation, but to his surprise he won a scholarship of \$500.00 a year for four years in the Hong-kong University. One of the conditions was, "The winner must be a Confucianist." To a poor student the temptation to defer baptism was very great, but he resisted and stood before the altar for baptism at the appointed time. A friend, a Confucianist, stood next in line for the scholarship, but was so impressed that he refused the scholarship, saying, "If Christianity is worth so much to my classmate, it can be worth no less to me. I will be a Christian." He also was baptized.

You, my Christian friend, will probably never know the results of some of your courageous decisions. Your Christianity will be as an ever-widening circle in the water when a stone is thrown in. Many are the temptations to be less than your best. The challenge is to always stand with him who has overcome the world.

Nietzsche only gave expression to a thought vaguely present in the minds of many men when he impeached the slave morality of Jesus. But he was wrong. It needs more courage to be meek than to be arrogant; it needs more strength to be merciful than to be vindictive; self-sacrifice is nobler than self-assertiveness; it is a manlier thing to serve with Jesus than to conquer with the god of war.

The historians tell us that there has never been a just war except the current one. In other words each war has always been justified at the time and then as we look at it from a distance and see how little it accomplished and how destructive of human values we begin to see the futility of such activity. It takes real courage to stand against the use of physical force. Jesus set us the supreme example. Jesus was the very spirit of meekness in the presence of the power of Rome. Pilate said unto him "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered him, "Thou couldst have no power at all against me, except it were given thee from above." He could have used fire from heaven as did the prophets of old but he did not.

Hundreds of men in the medical corps of the services in this last war showed the world what true bravery was. They had great physical bravery and great spiritual and moral bravery. Many of the chaplains pictured for their men the supreme bravery that discounts life as counting little when it can be used to bring comfort, peace and salvation to one in need. All of these, along with the many who stood firm in their religious principle, guaranteed by the United States as their privilege, have in this day and generation shown to us what true bravery really is. To me this is one of the supreme values that have come out of this present world conflict.

A popular text cyclopedia that I have lists bravery and courage but the only listings are from the Old Testament, with one exception and that tells of the disciples that "all

this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled." Matthew 26:56. Such a view is narrowminded to say the least. The New Testament record gives us some splendid examples of moral courage. The disciples faced the Jewish mob's fury and the Roman rulers and all types of difficulties with real courage. Let's not forget them for it was their faithfulness that gave to us our heritage.

We grow in grace somewhat like the little boy who learned to skate. When asked "How did you learn to skate, little boy?" he replied. "Oh," and then smiled as he said "by getting up every time I fell down." The world hates a quitter. The man who forges ahead doing what he is told of God will always be respected. The church is truly victorious today because the church is that group of men and women and boys and girls who believe on Christ and show their courage and their conviction and devotion to duty by getting up every time they fall down. It is plain for all to see too that they lend a helping hand to all who are down for they want all to know the Christ who gave his life as a sacrifice that the whole world might have life eternal—even Jesus Christ.

—Johnstown, Pennsylvania.

WHICH ARE YOU?

The bones in the body

Are two hundred or more;

But for sorting out people

We need only four.

Wish-bone People:

They hope for, and long for,

They wish for and sigh;

They want things to come, but

Aren't willing to try.

Funny-bone People:

They laugh, grin and giggle,

Smile, twinkle the eye;

If work is a joke, sure,

They'll give it a try.

Jaw-bone People:

They scold, jaw and splutter,

They froth, rave and cry;

They're long on talk, but

They're short on the try.

Back-bone People:

They strike from the shoulder,

They never say die;

They're winners in life, for

They know how to try.

The Revised Standard Version of the New Testament. We have it in three bindings—blue cloth with jacket, \$2.00; imitation leather, \$3.00; genuine leather, \$5.00, all postpaid. Every Bible student ought to have in his possession this latest translation of the New Testament.

Interesting Items

(Continued from Page 2)

Division and the teachers were responsible for the good time the children had.

Brother Sibert reports that quite a number of the young people of the Pleasant Hill church attended the Young People's camp at Shipshewana.

Why Don't We? The editor received a note the other day on which was written, "Why don't we get more news about our church in the Interesting Item column of the *Evangelist*?" To which the editor made reply, The main reason there is no more news in that column is because the editor does not receive it from your church." P. S. There was no news item that came along with the inquiry. The readers want news concerning the doings of **your** church, and we cannot print it unless we have it to print. Put an item on a post card, address it to the Editor, and it will appear in print, we assure you. What **your** particular church does is always of interest to others.

Shipshewana Sisterhood Cottage. We quote the following from Brother J. Milton Bowman's bulletin relative to the cottage: "Wonderful progress has been made at the Sisterhood Cottage at Shipshewana. New floor in the kitchen; new built-in cupboards; electric pump, lavatory and stool with septic tank. Rev. C. A. Stewart donated twenty-five hours of work installing cupboards and flooring. C. W. Johnson donated the paper for the kitchen. Don and Pearl Swihart put the paper on as a gift to the girls. Yes! S. M. M. does things."

Milledgeville, Illinois. Brother D. C. White reports a weiner roast and Vesper Service at 7:00 o'clock on Sunday evening, July 27, at Sword's Grove. The Sunday evening before twenty young people enjoyed a campfire and supper.

Cerro Gordo, Illinois. We learn from Brother C. E. Johnson's bulletin of July 27 that a "Chicken Fry" was held on Friday evening, August 1, at the park on the south side. We would have liked to have been sitting along side of you, Charlie, when the chicken was passed.

Lanark, Illinois. The Lanark Senior W. M. S. held a meeting on Thursday, July 31, at the church, at which time a Picnic Lunch was served at the noon hour and the Chapel Fund Program was presented, and the Chapel Fund offering received.

Masontown, Pennsylvania. Brother Freeman Ankrum reports that the offering of Sunday, July 20, for the new parsonage fund totaled \$447.22.

Rev. Austin Staley Passes to His Reward. Word has been received from Brother W. R. Deeter that Rev. Austin R. Staley, formerly a pastor in our denomination, and known to many of the older Brethren, passed to his reward on July 18, at an Omaha, Nebraska, Hospital. Brother Deeter conducted the funeral at Corning, Iowa, on Monday, July 21. He had been baptized by Brother Deeter a number of years ago.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

SATANIC BOMBS

By Esther Chappell

We hear so much of atom bombs,
Folks fear what they can do;
They wonder if the enemy
May learn our secret, too.

A bomb can only close this life;
Yet we shudder at its goal
And fail to see the many snares
That can corrupt the soul.

Sin in its most wicked form
Is o'er our land today
And dropping all its poison down,
Yet not a word we say.

Atomic bombs explode at once—
We see their wretched power
And fail to see that Satan
Is working every hour.

He doesn't take his prey by force,
But slowly day by day
Pollutes the mind and fills the heart
With darkness and decay.

It isn't bombs that trouble me,
No matter how great the shell;
But the strength of sin and evil
That can send a man to Hell.

Wake up, ye sleeping Christians,
And real conditions view;
The harvest fields are ready—
The laborers so few.

* * *

"YOUR ADVERSARY, THE DEVIL"

Scripture: Ezekiel 28:11-19; Isaiah 14:12-14

Suggested Hymns: "All That I Need," "Yield Not to Temptation," "My Soul, Be On Thy Guard."

Leader's Petition

Seed Thought Provokers:

OUR Scripture lesson gives light on the origin of the Devil. "The Devil is" (John 8:44; Matt. 13:19). The Devil is a person (1 John 3:8). Only a person who knows and wills can sin. We need real armour to fight against real person (Eph. 6:11, 12). We should not underestimate or overestimate the Devil's power. He is mighty, but our Saviour is almighty. The conflict between the two in our lives is determined by us. An angel cannot rebuke Satan (Jude 9). He is the prince of this present world (John 14:30).

The Devil is the original sinner (1 John 3:8). His work is to lie to men (John 6:44). In tempting men to sin he is "transformed into an angel of light" (2 Cor. 11:14). Satan tempts us in all points in which he tempted our Saviour in the wilderness, i. e., in the realms of material things, pride, and power. He is the author of doubt and false views in religion (2 Cor. 4:4). To Eve he said, "Ye shall not surely die." To Christ he had the nerve to say, "IF THOU BE the Son of God!" He is doing all he can to lead the churches away from the Bible as the Word of God. His destiny is Hell (Rev. 20:10). "If you go to Hell it will be because you cast your lot with the Devil rather than with God!"

James 4:7 tells us that to get victory over the Devil we are to surrender to God and "resist the Devil." By our submitting to God we have His power in our defense. Christ used the Word of God in His defense against the Devil. By storing up God's promises in our hearts we, too, shall be fortified. We are to put on the WHOLE armour and claim Christ's promised strength (Eph. 6:10). If in temptations we sincerely cry, "Jesus, help a fellow," and call in time He will not refuse us His aid. Prayers for the tempted.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 17, 1947

STRAIGHT THINKING ABOUT DRINKING

Lesson: Proverbs 20:1; 23:19-21, 29-35; Eccles. 10:17

LAST week we turned our thoughts in the direction of moral purity. This week we will seek to "think straight" about the drink problem. It is a problem which seemingly is further from solution than it has been for many years. It is a problem that cannot be worked out on paper as one would solve a mathematical equation. It must be solved by "thinking" men and women through legislation, and by those who are willing to "think straight."

In a recent study book, entitled, "Some Notes on the Alcohol Problem," by Deets Pickett, the question is asked, "Why do men and women drink?" He states that with uncivilized man that "he wants to get drunk because it is a means of finding oblivion . . . it enables him to forget fatigue, cold, hunger, insects, aches, pains, and the many problems of his unorganized way of life." "But," he goes on to say, "of the various motives for drinking, the Social Motive is most prominent in present day life." Far too many today do not have the courage to go against the social trend of the crowd with which they "run." They have not the stamina to say "No" in the face of what has become a far too common practice in the so-called "best circles." Some one has facetiously said, They have taken down the old motto that hung in the "parlour" which said, "What is Home without a mother?" and have hung up in its place another which reads, "What is home without a cocktail bar?" In far too many instances the mother of

the home becomes the dispenser of the now common "cocktail." Brethren, this ought not so to be.

There comes to the Editor's desk each week, the "Clip-sheet," a sheet prepared particularly for clipping of items for editorial use. As we scan its contents each week we are struck with the many reports of the high handed methods used by the liquor forces to advance its interests. Isn't it about time that the decent American public rise up in its anger and power and work together for the putting down of this terrible scourge?

Mr. Pickett in the above mentioned book, quotes from a pamphlet given to the patients who leave the Shadel Sanitariums on the West Coast, where the following ten statements of advice appear:

1. Never take the first drink.
2. Do not experiment with drinking.
3. Remember that alcoholism is an illness.
4. Do not look on alcoholism as a personal weakness.
5. Do not think of alcohol as a challenge.
6. Prove that you do not need alcohol.
7. Develop other outlets.
8. Do not work too hard.
9. Develop an adequate philosophy of life.
10. Be proud of having stopped drinking.

If it is necessary for alcoholics to "think straight" how much more necessary is it for those who have the power in their hands to control the placing of the temptations before these people to not only "think straight" but also to take a straight course of action that they may be helpful to those who are less fortunate in their ability to ward off temptations.

Make your class discussion center around the thought of "What can WE do to rid the community in which we live of this nefarious traffic?" Then go forth to Do something about it.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

NEWS FROM THE NEW LEBANON, OHIO C. E.

FORTY young people enjoyed a Banquet given in honor of the Graduating Class of 1947. Rev. Powell from Brookville, Ohio, was the guest speaker. His talk was enjoyed by all. Rev. Rob Byler from West Alexandria, Ohio, made a recording of the entire program.

Station WING, Dayton, Ohio, was the scene of an exciting evening for the New Lebanon Christian Endeavorers. At exactly 11:30 P. M. we were "on the air!" A program of Devotions and music was planned by members of the Christian Endeavor. Camp Choruses were used for group singing. The New Lebanon Girls' Trio closed the program by singing, "'Tis the Blessed Hour of Prayer." This was the second broadcast for our Society. Listen in every Sunday night at 11:30 o'clock for the Broadcast of the Miami Valley Christian Endeavorers.

Phyllis Deeter
Shirley Runyan.

Wedding Announcement

RALSTON-NEHER. On Friday evening, July 25, 1947 Mr. Ralph Ralston and Miss Florence E. Neher were united in marriage at the bride's home in Warsaw, Indiana. The immediate families attended the ceremony.

The bride is a member of the First Brethren Church. They expect to live in Warsaw. We wish them a happy wedded life.

DOBBINS-YATES. On Sunday evening, June 29, 1947 at the First Brethren Church in Warsaw, Indiana, Mr. Lewis P. Dobbins and Miss Joan Yates were united in marriage. The church was beautifully decorated with ferns and flowers and candelabra and the double ring ceremony was used, joining these two Christian young people as man and wife.

They will live in Warsaw and share in the life of their home community and the church they have always attended.

We wish them a happy wedded life.

R. F. Porte.

AUTHOR OF "REMEMBER" MARRIES BYRON DEETER

The Pleasant Hill Brethren Church was the scene of the wedding on Saturday, July 12, 1947, of Miss June Ditmer of Pleasant Hill, Ohio, and Byron Deeter of Covington, Ohio. Rev. Floyd Sibert read the double ring ceremony.

Palms and standards of white gladioli, chrysanthemum and fern formed a background for the beautiful candlelight ceremony.

The bride is the author of "Remember," the popular "memory song" of Ashland College. She wrote it "out of sheer devotion and love for my college home."

June is a faithful member of the Pleasant Hill Brethren Church. She has gladdened many hearts with her beautiful voice and her ability at the piano.

The happy couple left on the day of their wedding for a tour through the states. They will establish their home in Lima, Ohio. May God's blessing be with them.

Floyd Sibert.

* * *

"REMEMBER"

June Ditmer—'38

Remember old Ashland College,
Remember when you're away.
Remember the friends you made here
And don't forget to come back some day.
Remember among those pine trees;
Up on the hill so blue;
That you belong to Ashland College,
And Ashland belongs to you.

» » » » **Our Poet's Corner** « « « «

GIVE

Mrs. Elmer Ebbinghouse

When the day is dark and gloomy,
And you're feeling very blue,
Just look around at others
Who are bearing burdens too.

Then give a smile or kind word
To those who need it, too;
And before you would believe it
The sun is shining through.

There's always some one needing
The help that we can give—
And by thinking first of others
We learn to truly give.

—North Manchester, Indiana.



News From Our Churches

FALLS CITY, NEBRASKA

The Falls City, Nebraska, Brethren Church has been quite busy this spring and summer.

Our Vacation Bible School closed with three girls completing the entire course from the Beginners up through the Intermediate Division. These girls want to take work that will help them to be good Vacation Bible School workers. Those who have had the full course make the best workers.

We have had two Ashland students with us this summer. Myron Dodds, a pre-seminary student, spoke to us on Sunday evening, June 29, and Tommie Shannon, a seminary student, spoke on Sunday morning, July 27.

On July 6 we had Rev. and Mrs. W. R. Deeter with us. He preached to us at the morning hour.

The Mid-West District bought a Young People's Camp ground which they are trying to get ready for camp which begins August 4. Our pastor, Rev. Cecil H. Johnson, has been putting in quite a bit of his time there with other volunteer workers.

Rev. Johnson handed in his resignation as pastor of the Falls City Church to take place on October 1, but he was given a unanimous vote to stay another year.

We plan to start a Revival service on September 24, with Rev. J. G. Dodds, pastor of the Akron, Ohio, Firestone Park Brethren Church, as the evangelist. He, with Rev. E. M. Riddle, Missionary and College Field Secretary, will

be the Mid-West District Conference National representative speakers when the conference convenes at McLouth, Kansas, October 9, 10, 11 and 12.

Our Home Coming is planned for September 28. We will be glad to receive messages for this date from former pastors, members and friends.

Mary E. Rieger, Cor. Sec.

VALLEY BRETHREN CHURCH, JONES MILLS, PA.

Just a few lines concerning the happenings in this territory.

I just came home from Camp Juniata last Sunday, where I was privileged to spend a week, my first week at Camp, but it was such I hope I shall have the same privilege again some time. We had thirty-four Juniors in the camp this year.

Then I came home from Camp to help in our Community Daily Vacation Bible School, which was conducted in the local Church of the Brethren, with our church and the local Methodist Church. We had eighty-six enrolled this year. The Vacation School was held July 6th through the 11th.

The Willing Workers Sunday School Class of the Valley Brethren Church, which is made up of young people of the church, is working on a project to do some remodeling of the church.

Beginning the eighth of June the writer began serving the Mt. Pleasant, Pennsylvania, congregation as their full-time pastor, and we believe things are progressing slowly. We ask an interest in your prayers in behalf of this work.

H. R. Garland.

Laid to Rest

SELLERS. Lillie Williams Sellers, daughter of William and Janette Neikirk Williams was born north of Milledgeville, Illinois, April 20, 1874 and passed to her heavenly reward July 5, 1947. She was united in marriage to William H. Sellers on December 12, 1899. He survives to mourn her loss.

She united with the Milledgeville Brethren Church December 20, 1903 and remained faithful to her vows until God called her.

Funeral services were conducted by the writer from the church.

D. C. White.

RAPER. William Leonidas Raper gained release from his painwacked body July 7, 1947. He had been confined to his home for about three years, and was bedfast almost two months. He departed to be with the Lord in his eighty-first year. Brother Raper united with the Pittsburgh First Brethren Church in 1900. He is another of the many elderly members of this Church who have been called home within the last five years. He was twice married, and is

survived by his second wife, five daughters, one son, and nine grandchildren. Interment was made in Ohio.

William S. Crick.

—

GRIFFIN. Claude Archibald Griffin, died suddenly of a heart attack at his home in North Side Pittsburgh, May 31, 1947. He was in his seventy-first year, and had united with the Pittsburgh First Brethren Church a number of years ago. His employment interfered with his attending worship services, but he had been present at the Communion Services just a month preceding his departure. He is survived by his widow.

William S. Crick.

—

VANATOR. In the early hours of Thursday morning, July 17, 1947, Brother George W. Vanator quietly passed out of this life on earth into the life where no sorrow nor pain can harass God's people. Brother Vanator was in the eighty-fifth year of his earthly life, having been born December 3, 1862, the son of Benjamin F. and Margaret (Holmes) Vanator. All his life was spent in or near Warsaw, Indiana, where he had a part in building this community, for he was a skilled carpenter. He was a stalwart citizen of the community and a member of the local Brethren Church. His health failed some ten years ago, and four years ago he was confined to his home because of partial paralysis.

On May 1, 1884 he was united in marriage to Ella E. Wolfe. To this union were born two children, Rev. Fred C. Vanator, Editor of Publications of the Brethren Publishing Company, Ashland, Ohio, and Mrs. Albert G. Hartman, of Warsaw, Indiana, who, together with the wife remain to mourn his departure. A granddaughter, Mrs. Carl Mohler, also survives.

On May 1st of this year Brother and Sister Vanator celebrated their sixty-third wedding anniversary.

He was laid to rest, awaiting the coming of the Lord, in beautiful Oakwood Cemetery at Warsaw. Services were by his pastor at the Bibler Funeral Home.

R. F. Porte.

—

MARTIN. Harry Martin, son of Henry M. and Susan Martin, was born November 11, 1869, in the same home in which he spent most of his entire life time four miles north of Lanark, Illinois.

He passed out of this life Monday, June 23, 1947, at 2:15 A. M., after a brief illness, at the age of 77 years, 7 months and 12 days.

On January 6, 1892 he was united in marriage to Miss Lula Curtice, who survives him, together with two sons, Albert and Walter Martin, of Lanark; eleven grandchildren; three great-grandchildren, and one sister, Mrs. Minnie Bolinger of Lanark. His parents, three brothers and five sisters preceded him in death.

In October, 1912 Brother Martin was received into the membership of the First Brethren Church of Lanark, by baptism, and remained a consistent member thereof until death.

Mr. Martin was much interested in the affairs of the

community in which he lived, as well as in his church, having served more than 25 years as County Highway Commissioner, and Director of Public Schools. Harry will be greatly missed by all who knew him.

Funeral services were conducted from the First Brethren Church of Lanark, by the writer, and interment in the Lanark Cemetery.

L. O. McCartneysmith.

—

PETERMAN. Clara Nonemaker Peterman was born at New Freedom, Pennsylvania, and passed out of this life at Lanark, Illinois, May 26, 1947, at the age of 69 years, 2 months and 18 days.

On June 24, 1896 she was united in marriage with Spencer Peterman at New Freedom, Pennsylvania.

Mrs. Peterman was a faithful member of the First Brethren Church of Lanark, Illinois.

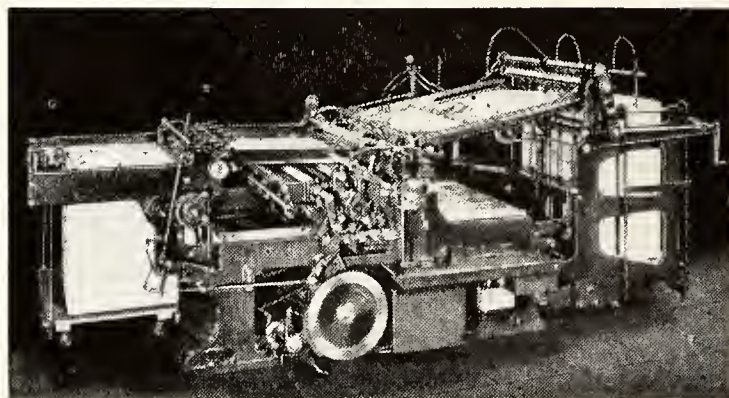
Surviving her are: her husband, Spencer Peterman; one daughter, Mrs. Herbert Hirsch, Corcoran, California, and a granddaughter, Julia; two brothers, G. H. Nonemaker, Rockford, Illinois and Harvey Nonemaker, Freeland, Maryland; two half-sisters, Nora Nonemaker, Wilmington, Delaware, and Mrs. Bernice Thayer, Southern Pines, North Carolina.

The funeral was conducted by the writer from the First Brethren Church of Lanark, with interment in the Lanark Cemetery.

L. O. McCartneysmith.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$6,587.29
Yet to be raised, not less than	\$8,412.71

A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.

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1947

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1949

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District Totals

For the Past Year's Mission Offering

District	Number Churches	Total	Average per Church
Southeastern	16	\$ 5,182.64	\$323.92
Pennsylvania	26	7,829.40	301.13
Ohio	22	12,192.02	554.18
Indiana	30	18,970.11	632.33
Central	5	3,144.69	628.93
Mid-West	8	676.21	84.53
California	3	634.69	211.56

Brethren Missions

by *Claud Studebaker*

The Missionary Board is quite conscious that we are only the trustees of the money to be invested in missionary work both foreign and at home and also for relief of suffering humanity in various parts of the world. We are also conscious that the members of the church who give this money want it to be used in preaching the gospel and binding up the wounds of suffering people.

We are probably more conscious than most of the members of the difficulty these last years have presented in launching out in building new churches and in opening up foreign fields.

NOT MAKING APOLOGY

We are not using the obstacles as an apology for not doing more missionary work. We are saying that in the last few years money has been easier to get than to know just what to do with it as an investment. That is true of missionary money.

At home we have been greatly handicapped by lack of men as pastors of churches. We have started some new churches, but in almost every case new churches already established must go without pastors. This is not good.

We have some good prospects for foreign missionary workers but it takes time for the training. We have at least six who want to go into the foreign mission field. They are college graduates, but need special training for special work and knowledge of the language. We cannot just send anyone as a foreign missionary. This difficult work must have the best in preparation it is possible to give.

Mr. and Mrs. LaRue Roesch are college graduates and she is a registered nurse; he desires to prepare as a medical missionary which takes time and money. Rev. and Mrs. Robert Byler desire to have special preparation for missionary work in South America. Rev. Archie Martin desires to do missionary work in India. Miss Liskey, registered nurse, desires to serve as a missionary in Africa. We have others who are definitely looking to the missionary field for service.

Our program has always suffered for lack of workers. "Pray ye the Lord of the harvest that he would send forth laborers into the harvest." We need an ever increasing number of men and women as missionaries and ministers for pastors at home. Those named are talented young people and should be placed in active service as soon as possible.

THANKS TO OUR SUPPORTERS IN PRAYERS AND GIFTS.

Our gifts come from many people and many prayers are offered in behalf of the work. We are grateful to everyone for even the smallest gift. We would not discourage those who are able to give large gifts but we would encourage every member of the Brethren Church to

give an offering for missions outside of their own local needs to carry on the work of the church. If our church membership would each give as they are prospered, we probably could increase our giving ten fold, which would not diminish our work at home but increase it and result in great spiritual blessings. Giving is a grace and must be practiced to increase just as forgiving becomes easier by exercise.

SOME ACCOMPLISHMENTS

The Mulvane, Kansas church has been finished and dedicated. The Canton, Ohio church was purchased and is proving a good investment. The Cheyenne, Wyoming church is now possible to be built as they have the permission for building. Rev. Drushal is calling for a building at Stacy, Kentucky. The Washington, D. C. church is now ready to proceed with building. The Muncie, Indiana church is planning immediate forward steps to complete their church. They have lately acquired a lovely parsonage adjoining the church property. Peru, Indiana is soon to complete a fine parsonage. Akron, Ohio secured a splendid parsonage and have a lot and are planning a temporary church on their lots. Stockton, California has added to their church building and are proceeding to secure a parsonage. The Cameron, West Virginia church is planning to complete their lovely church soon. This is only a glance at our home mission field, but our field is as large as men and money under the spirit of God can reach.

The South American mission field in Argentina is growing under the labors of native workers. These workers are intelligent and consecrated and with our prayers and money we may be of great service in spreading the gospel there. We expect to have some workers from this country to assist in the work before too long, probably entering as students for a year to become acquainted with the customs and better knowledge of the language.

AFRICAN MISSIONARY WORK

We have given most of our money for African missions through the Church of the Brethren Board. A description of the work in Nigeria, Africa by Dr. Bosler and his corps of workers is certainly gratifying to those who share in the giving. With the thousands of lepers being treated and the hospitalization of the other thousands and the preaching of the gospel to the tribes who have never heard, it is certainly one of the most encouraging to missionary givers.

We are not giving to the Church of the Brethren, but they are administering our money given to the Lord's work in a field where it is doing fruitful missionary work. At any rate we are all Brethren and have a common task and a common faith and should have a common love.

(Continued on Page 7)

On To South America

It has been our desire for several years to prepare ourselves for work as missionaries in our Brethren field in Argentina. After much prayer, it seems that our hopes are nearing fulfillment. Spending two years in this present pastorate has given us some much-needed experience and an opportunity to witness for Christ in our home field. But still the desire to serve in a foreign field has persisted and has grown even stronger.

Therefore, our first reason for planning to go to South America as soon as possible, is that we feel that it is God's will. We know He has called us to do such service for Him and we have dedicated our lives to that end.

In many of the letters recently published in the Evangelist from the native workers in our Argentine field, the lack of helpers has been quite apparent. Many areas throughout all of South America are untouched by Protestant Evangelical Missions. A prominent Latin American writer recently said, "Charlie Chaplin is better known in South America today than Jesus Christ." He went on to say "Twenty year's use of the cinema has made the comedian better known to the South Americans than four centuries of Roman Catholicism has been able to do for Christ." Is not this reason enough to desire to go to South America to help make Him known?

Recently we heard a minister who has just returned from a trip through South America, visiting various mission points and observing methods and needs. Said he, "ARGENTINA is FIRST in Latin America." His argument is that with its high standard of living and prominent position of importance in all of South America, Argentina presents one of the greatest opportunities for Missionary work at the present moment. So the challenge is strong and urgent, and is our second reason for desiring to go.

The Brethren Church has been calling her young people to volunteer for full-time service in home and foreign work. This is right and commendable, and some fine young folks have responded. And yet it has been some time since any new recruits have been sent to a foreign field. Among the greatest thrills in our Christian experience as young folks growing up, were the contacts and personal interviews with missionaries from various fields. Our Brethren children today are not in touch with Brethren missionaries. Perhaps that is one reason why the response to the foreign call has been so slight. Therefore, our third reason for wanting to go, is in the interest of the greater activity and appeal to the Brethren Youth in our home churches to join in a real program of missionary endeavor and expansion.

A few months ago we received a call from the Elkhart Brethren Church to become their missionaries-in-training. We appreciate this encouragement and support and are giving up our present pastoral work at the close of August to spend some time in further training. The plan is to enter Moody Bible Institute and take some intensive work in their missions department this coming school year. We have been fortunate in finding an apartment near the Institute where we can also keep our small daughter with us.

When ever arrangements are completed for visas, passage, etc., we shall be ready to enter Argentina. We hope to study in one of their schools in order to become better acquainted with the language, customs, and religious thought of the people. But at the same time, it shall be our purpose to study the methods and work that our native pastors and lay people are doing in our churches. We shall hope to worship with our Brethren there and gain experience and inspiration for further labours. We shall try to help in any way we can with the work already established. Those who are well-acquainted with the field will be able to give us much guidance as we seek to grow in knowledge and in fervor for our missionary task.

At such a time that is deemed advisable by those in charge, we hope to enter into full-time service for the Church wherever the Lord directs us to work. At present the political situation makes it somewhat difficult for American Protestants to enter the country freely. We have a relative who just recently was admitted to Argentina to work for the Mennonite Mission after waiting two years for permission to enter. So it is not too soon to be thinking of these things. It may take concerted prayer effort and a great deal of time to secure passports. And so realizing that the future is in His hands, we ask for your prayers and your interest.

Jane and Robert Byler
West Alexandria, Ohio.

(The following few offerings represent 1946 Easter Offerings and should have been included in the report of August 17, 1946 but because they were sent in too late to be included in that report, we are herewith publishing them.)

Bethlehem	\$425.70
Waynesboro	222.00
Miscellaneous Calif. ...	15.00

NEWS

From the Christian World



General Conference delegates of 1945 will remember Miss Bessie Crim, missionary nurse of the Church of the Brethren to China. On December 15, 1946 she and other missionaries sailed for China from San Francisco. Miss Crim says that since they have landed in China, "several of the students from our mission stations in Shanshi who were here in Peking came to visit us. They surely need our prayers and sympathy. Many of them have no homes to go to, for they were destroyed during the war. One girl's father was executed by the Japanese. They seemed so happy to think we had come back to China."

Sixty-two percent of Iowans questioned in a poll conducted by the Des Moines Register and Tribune expressed the opinion that foreign mission work is more important today than before the war. This feeling is strongest among Iowans twenty-one to thirty years old.

Satan is referred to as the "Prince of the Power of the Air"; and as we look at recent years we cannot but notice how he has turned to destruction every invention of man in the air. In the 1914 war, bombs of 100 pounds were dropped. In the late war mighty increases were made in destructive power. Warsaw, Rotterdam, London, Cologne and Berlin bear witness to this. Then came the V1 and V2, and finally the atomic bomb, whose powers of destruction are to be greatly increased by rocket propulsion. Unless Divine intervention takes place, it looks as if utter destruction faces man.—Practical Christianity.

A group of fifty native Christians in New Guinea, whose individual incomes seldom reach \$5 monthly, have sent a check for \$41.86 to Seventh-Day Adventist headquarters to help needy Christians in Europe. They were inspired by the account of the early church in Antioch sending food to the hungry Christians of Jerusalem.

The birthday gift offering of the women's auxiliary of the Presbyterian Church in the U. S. was \$151,770 this year. This fund will be used for foreign mission work in China, Japan and Korea.

In gratitude for the preservation of the churches of Denmark during the war the Danish Church has decided to build a church in northern Norway and one in northern Finland to replace those destroyed by war.

A total of 60,118 Virginia school children were enrolled in the week-day religious education program during the past school year, an increase of about 10,000 over two years ago, the Virginia Council of Churches reports.

A campaign against lavish floral displays, eulogies and expensive funerals has been started by the Episcopal bishop of Detroit, the Rt. Rev. Frank W. Creighton, and his suffragan bishop, the Rt. Rev. Richard S. Emrich. In a letter sent to all the churches in their diocese they say, "Simplicity better symbolizes the Christian life, and we desire in Christian and democratic spirit to avoid anything approaching competition at funerals."

Women must foster an interest in world affairs in the home and project that attitude into the local community if a new world order of peace and justice is to be attained, Miss Mabel Head of New York, observer for the United Council of Church Women at the United Nations meetings, told the Massachusetts Council of Church Women at their annual meeting. "What happens to the world in the coming generation is largely in the hands of women, the homemakers," she said. "It is the duty of every woman to become world-minded, to study and grasp fully world affairs and to evaluate carefully what effect they may have on her day-to-day home life."

The housing shortage is the chief cause of the mounting divorce rate in the U. S., according to Mrs. Arthur Forrest Anderson, president of the national board of the Young Women's Christian Association. In a report to members of the national board, in New York for their annual meeting, Mrs. Anderson declared that Y. W. C. A. counselors in fifty of the nation's largest cities found "crowded housing and lack of living space" chiefly responsible for divorce.

"The problems of young people today," her report said, "are chiefly problems in human relationships. Our divorce rate is the highest in history, one in every three marriages. Marital stresses and family problems have arisen through emotional disturbances and maladjustment of young people in this country which have stemmed, in the majority of cases, from lack of living space."

Three leaders of American life called for an end to racial and religious animosities in the United States when they were honored by citations at the tenth annual goodwill dinner of the Massachusetts Committee of Catholics, Protestants and Jews. They were Secretary of War Robert P. Patterson, Ex-Governor Herbert H. Lehman of New York and John Kieran, New York.

Patterson said, "As a nation, we were more closely united in brotherhood during the war than at any other time. During the threat to our freedom, Americans drew closer together. Now that the immediate pressing danger has been eliminated, there is a temptation to split into factions of race, or politics, and of religion."

The Christian's Place In The World

by John F. Locke

Before you read this article, turn to St. John's Gospel, chapter 17. Read carefully verses 14 to 21. If you have done that, one or more times, you are ready to read this piece. If not, skip it. Anybody too busy to read the Bible doesn't have time to read this.

When Christianity was new it was missionary because it understood the Christian's place in the world. Today there are too many Christians who do not know what they are here for or what to do with the Christian message. This passage of scripture which you just read gives our Lord's prayer for us, and acts forth the relation of the Christian to the world as He intends that it should be. We are in the world. He doesn't pray for us to be taken out of it but that we should be kept from evil. But we are not to get our spirit, our standards, our message out of the world. We are not to be like the world because then we can do the world no good. These verses give us a picture of Christ's ideal for His people and they also go far in explaining why we are failing to win the world to Christ. Too often the world fails to see the difference, or the gain by the change, if it were made.

Many years ago I heard Bishop Cannon somewhere on the high seas preach one night in the ship's lounge. I can recall that his main emphasis was that the Christian's place is in the world. We are here for a purpose. That purpose is a Christian purpose. Not long before the Bishop died he sent out a letter to temperance advocates all over our state, in which he expressed the same opinion. For he said that "the church people of Virginia have the power to change conditions, and if they have the power, then they have the responsibility before God for action. God calls, 'Who will rise up for me against this evil doer?'" His logic is simple and unassailable. Look at it again. If we have the power, we have the responsibility, and that means action. The early Christians didn't say, "Look what the world is coming to." But they did say effectively, "Look what has come to the world." Because they did, Christianity triumphed.

Everybody knows the world is quite shrunken in size by new means of travel and communication. It isn't more than 60 hours to anywhere. This fact coupled with the threat of atomic war is not pleasant to contemplate. As Mr. Willkie said, it's "One World"—one world in size and geography. It is strange that Mr. Willkie's book should have been hailed as sensational. St. Paul had the same conception of the world. For him there was but one world so far as our relations are concerned. One race, the human race. One Lord . . . Jesus Christ is the only Saviour and blessed Potentate. There is but one goal, Heaven. There is but one reward, His "Well done." If you are a Christian and you are not missionary minded, you have cause to fear and tremble. For to be not so minded is to fail to share the mind of Christ. As soon as you have said, "Our

Father,' you have brought up the subject of foreign missions. For those words remind us of them all, the millions for whom Christ died—hearts weary and distressed. We have the one hope, the one remedy, the only solution to the heartaches of this one world of ours. Christ is the answer to the world's pitiful need. God's love sent Jesus. Our love of Jesus should send us. The field is the world. There never was anything provincial about Christianity as we find it in the New Testament.

Today millions mourn. Millions are behind the barbed wire living wretched lives of misery and hopelessness. Millions starve. Christ is not known by many of them. The harvest is ripe and the precious grain falls to the earth to die, unreaped. Even in our country, every boy that goes to Sunday School meets three going the opposite way. For every girl who finds a man interested in spiritual things to marry, there are three who do not.

Our world is one world, it is a suffering world, it is a pagan, double-crossing world, full of sin and sin's results. There are the tensions here in our own land between capital and labor, between the races, and in home and society. The Damoclean sword of war is over us. We cannot solve our social problems by killing adolescents. All wars should cease. We have the key to the situation. That key is Christ and His gospel for which we are responsible. Shall we eat our morsel alone? Or shall we truly share with the world the precious Bread of Life?

We must learn to spend our money on that which will make the greatest contribution to the Kingdom of God. Pentecost came when the spiritual conditions were met. The Holy Spirit waits to use us when we make ourselves ready. I heard of two preachers who got into a fuss and someone remarked that they had to turn off the spiritual radio until both left town. Christians, UNRRA, Red Cross and other agencies combined spent about three billion on rehabilitation of the homeless, cold, hungry millions. That is a million less than the first atomic bomb cost us! Before the war, foreign missionary gifts of all the "sending countries" amounted annually, to about enough to keep the war running nine hours. This can be Christianity's finest hour. This certainly can be the Brethren Church's finest hour. This June I was thrilled by the great program of "Advance for Christ" adopted by the Church of the Brethren. They are out to win 15,000 new members and reclaim 10,000 inactive ones. Their witness for peace, temperance, and brotherhood is that of a truly New Testament church. That is why they voted at their last Annual Conference to share these things fully with us. Now the door is open to us, and "Welcome" is on the mat . . . to enter fully a great common purpose and fellowship and fulfill our Lord's desire that we might all be one. He is the great opportunity of more effective witness before the world.

How long has it been since we sent out a foreign missionary to China, India, Africa, Europe or South America? Last year we had a net loss rather than a net gain for the year. If our loss had been a gain it would still take us over two centuries to regain what we lost in the lamentable division of the recent past.

Let the church remember that it is here in the world with a mission. Let us seek to be a truly New Testament church doing the things the New Testament church did. Christ has given us the word, prayed for us, sent us, even as He was sent, and sanctified us through the truth. The world will never be captured by fine speeches on unselfishness but by the lives and acts of believers who reproduce the spirit and acts of the Crucified and Risen Lord. Let us unite behind Him and follow His leading. Then all will be well with the church and it will be decidedly better for the world.

I asked them whence the victory came
They with united breath
Ascribed their conquest to the Lamb
Their triumph to His death.

With Our Field Secretary

CENTRAL DISTRICT

After two profitable days in the Central District Conference held at Lanark, Illinois, Mrs. Middle and I traveled to Cedar Rapids, Iowa where the Fourth of July was spent with the Ronk families. The opportunity to rest and enjoy friendship which has existed over a number of years was really refreshing.

WATERLOO, IOWA

The following two days were spent at Waterloo, Iowa which pastorate we left just ten years ago. It was a joy to speak to an unusually good audience for summer time and to greet so many wonderful friends as well as to meet so many new folks who have come into the church. This church is receiving regularly new people into its fold, and prospering under the leadership of Brother Virgil Meyer. Our institutions have a large place in the heart of this church. A basket dinner had been planned in our honor. It was carried out in a very enjoyable way. This effort we surely did appreciate.

PITTSBURGH, PA.

Enroute to the Pennsylvania Conference, I spent a Sunday morning with this church in a big city. Brother Crick had but little notice of my coming, so there was no advance announcement; yet, there were 12 more for Sunday School than the previous Sunday and a very good attendance

for church. The pastor informed me that there were 15 in the audience who were not members of the church. There was a very keen interest on the part of the congregation in the service of the morning. Due to the serious illness of Mrs. Crick at that time, I went on to Berlin where the conference was held.

PENNSYLVANIA DISTRICT CONFERENCE

This was a very fine conference held in the splendid church building, where a wonderful congregation worships, with real Brethren history behind them. Pastor and Mrs. S. M. Whetstone and the congregation had everything in readiness for the delegates. Every organization of the church had a place in the program. The program was challenging and the weather ideal, even though a bit cool, and the attendance at every session was large.

This was my fourth conference since June first. Everyone of them has been marked with determination and zeal to press forward in the great business of the church.

E. M. R.

Brethren Missions

(Continued from Page 3)

LOOKING FORWARD

This brief word concerning our missionary work will be available to our people at Conference time.

It is the responsibility of delegates of Conference to scrutinize reports, to approve or disapprove, to offer suggestions and instructions, to constitute committees and boards and also disband them. Certainly we cannot be too well satisfied with our accomplishments. As a denomination we certainly are not reaching out aggressively enough.

With our observance of baptism by trine immersion and the communion service as we observe it, it does require teaching and preaching by men and women who have conviction and are capable of teaching others.

After our years of history we have many states without a Brethren Church. One district conference including great states of Iowa, Illinois, Dakotas, Wisconsin with their millions of people report less than 1,000 members in 5 churches. My district of Indiana has not established a new church for some time and with only 6,000 members in the state. In fact, we have only one member of the Brethren Church in 10,000 of the population of the United States and when we count the teeming millions of the world, we surely have a task set before us that should stir us to the most diligent labor, the most sacrificial giving, with the wisest planning in the finest cooperation with all Christian people to make known the gospel to all the world. This is our great task to which all endeavors of our church should be consecrated.

Mission Offerings

(Received from July 1, 1946 to July 31, 1947)

SOUTHEASTERN DISTRICT

	1946 Thanksgiving	1947 Easter	Special	Total
Bethlehem	\$ 245.99	\$ 5.00		\$ 250.99
Cumberland	63.50	100.00	\$ 12.00	175.50
Gatewood	18.00	20.00	9.00	47.00
Hagerstown	726.55	804.93		1,531.48
Haddix	11.00	10.00		21.00
Liberty	18.50	22.75		41.25
Linwood	467.93	219.66		687.59
Lost Creek	104.56	103.58		208.14
Mathias	70.00			70.00
Maurertown	437.67	339.14		776.81
Mt. Olive	225.23	185.87		411.10
Oak Hill	54.41	60.25	9.00	123.66
Prosperity	27.00	5.00		32.00
St. James	175.33	248.88		424.21
St. Luke	10.00			10.00
Washington	331.91			331.91
Miscellaneous Southeast	10.00	30.00		40.00

PENNSYLVANIA DISTRICT

Allentown	\$ 40.00	\$ 10.00		50.00
Altoona	88.00	81.66		169.66
Berlin	510.25	692.00		1,202.25
Brush Valley	70.00	76.00		146.00
Calvary	65.00	85.00		150.00
Cameron	41.00	34.50		75.50
Conemaugh	121.00	111.00		232.00
Highland	100.00	77.00		177.00
Johnstown First	557.21	526.40		1,083.61
Johnstown Second	69.50	91.00		160.50
Johnstown Third	565.14	354.39	9.84	929.37
Kittanning	20.00			20.00
Masontown	152.78	154.31		307.09
Meyersdale	150.00	170.00		320.00
Mt. Olivet	28.50	31.50		60.00
Pittsburgh	180.60	220.41		401.01
Quiet Dell	48.50	36.00		84.50
Sergeantsville	30.00	32.50		62.50
Summit Mills	204.25	206.00		410.25
Uniontown Second	165.80	134.50		300.30
Valley	132.50	83.00		215.50
Vandergrift	54.00	50.81		104.81
Vinco	332.89	437.78	100.12	870.79
Waynesboro	60.00	95.00		155.00
White Dale	17.33	15.83		33.16
Yellow Creek	5.00	6.50		11.50
Miscellaneous Pa.	60.00	37.10		97.10

OHIO DISTRICT

Ashland	\$ 779.71	\$ 845.71	110.00	1,735.42
Bryan	554.93	600.00	30.00	1,184.93
Canton	148.50	185.25		333.75
Clayton	13.00	5.00		18.00

Columbus	30.56	52.84		83.40
Dayton	1,368.02	916.15	35.32	2,319.49
Fairhaven	85.52	139.54	7.50	232.56
Fairview		5.00		5.00
Firestone Park	121.50	150.00		271.50
Fremont	8.85	11.05	5.00	24.90
Glenford	55.00	53.00		108.00
Gratis	181.80	144.00		325.80
Gretna	242.43	234.72		477.15
Louisville	461.36	431.42	10.00	902.78
Mansfield	100.00	100.00		200.00
Mt. Zion	5.00	10.00		15.00
New Lebanon	367.50	8.00	50.00	425.50
North Georgetown	61.00	45.50		106.50
Pleasant Hill	176.85	1,042.03	100.00	1,318.88
Smithville	635.70	1,004.85		1,640.55
West Alexandria	96.36	98.85		195.21
Williamstown	125.30	99.40		224.70
Miscellaneous Ohio	20.00	23.00		43.00

INDIANA DISTRICT

Akron Coop.	\$ 27.00			27.00
Ardmore	120.60	154.21		274.81
Brighton		60.00		60.00
Burlington	122.30	100.65		222.95
Center Chapel	66.26	111.85		178.11
College Corner	47.25	81.76		129.01
Corinth	88.29	67.54		155.83
County Line	19.50	25.00		44.50
Denver	184.55	217.90		402.45
Dutchtown	20.00	52.50		72.50
Elkhart	750.00	2,285.00	231.71	3,266.71
Flora	280.50	471.72		752.22
Goshen	776.36	490.63	404.81	1,671.80
Huntington	118.45	137.80		256.25
Loree	274.32	307.03		581.35
Mexico	195.00	138.20		333.20
Milford	85.25	123.49		208.74
Muncie	272.84	324.00		596.84
Nappanee	425.00	625.00	206.50	1,256.50
New Paris	408.60	2,068.83		2,477.43
North Liberty	121.22			121.22
North Manchester	176.96	263.16		440.12
Oakville	213.00	254.97	16.54	484.51
Peru	75.00	45.50		120.50
Roann	228.13	240.82		468.95
Roanoke	87.45	39.00		126.45
South Bend	1,336.25	1,137.03	701.00	3,174.28
Teegarden	8.50	10.00		18.50
Tiosa	27.60	83.00		110.60
Warsaw	285.72	293.06		578.78
Miscellaneous Ind.	35.00	6.00	317.00	358.00

CENTRAL DISTRICT

Cerro Gordo	\$ 117.55	\$ 63.83	50.00	231.38
Lanark	366.75	326.00		692.75
Milledgeville	503.53	264.11	11.20	778.84
Udell	35.00	29.05		64.05
Waterloo	424.33	682.84	12.50	1,119.67
Miscellaneous Central	103.00	105.00	50.00	258.00

MID-WEST DISTRICT

Carleton	\$ 25.00	\$ 56.10	81.10
Cheyenne	35.00	25.00	60.00
Falls City	173.50	19.00	192.50
Fort Scott	17.00	7.00	24.00
Hamlin	46.90	40.00	86.90
Morrill	19.82	24.30	44.12
Mulvane	60.50	65.59	163.59
Portis	5.00	19.00	24.00
		37.50	

CALIFORNIA DISTRICT

Lathrop	\$ 56.00	\$ 88.17	144.17
Manteca	81.00	57.50	186.84
Stockton	21.00	82.68	103.68
Miscellaneous Calif.	85.00	85.00	200.00
		30.00	

GENERAL MISCELLANEOUS

\$3,050.62	\$1,276.63	2,454.76	6,782.01
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From South America

Rosario, Argentina
July 7, 1947

for our Lord Jesus and for our dear Brethren Church.

Dear Brother E. M. Riddle:

We have just gone through the best season of the year, Autumn. Here in our country this season is considered the best as Spring is a very changeable one. It rains very often and the weather is always damp and sticky.

I am writing to you again as I wish to send you some news from Villa Constitucion which Miss H. Louisa Kugler has given me. I hope it will be of interest to the readers of the Brethren Evangelist.

As you can see, sometimes there are many activities that are not possible to register in reports as they happen accidentally according to the needs of each mission field and its development.

For instance, in Villa Constitucion, Colon, Santa Rosa, etc., we are constantly carrying on activities, such as scouting work, which requires many callings, private conversation, delivering of literature, tracts and many other things. However, we can greatly thank God as we see that He is abundantly blessing us.

Actually we have opened a new annex in Rosario, hoping that we shall be able to reach many souls in this part of the town. As perhaps you know our city has about 600,000 inhabitants. I think we have to try and gain as many as we can

As always with much love in Jesus Christ, our Saviour,

I remain sincerely yours in His service.

Adolfo Zeche.

Villa Constitucion

by Miss H. Louisa Kugler

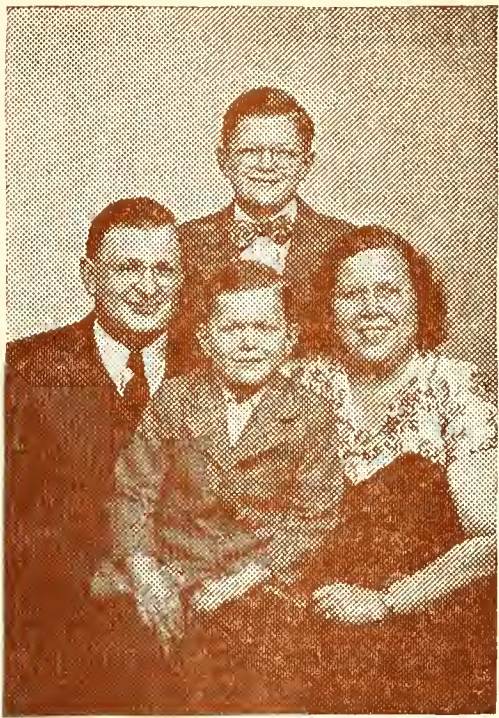
VISITORS

The 30th of March we were privileged with the visit of Miss Lucy Honegar, an active member of the Methodist Church in Rosario. She spoke to our Sunday School children about the Bible in an object lesson, making plain to us how important this Book is in our lives.

Brother Adolfo Zeche, pastor of Rosario, was also with us two Sundays. His messages are always a blessing to us. At present we are taking a course of training in Child Evangelism under the direction of Miss Theda Krieger, who has recently specialized in this work in the United States. There are about fourteen young men and women studying this problem with great enthusiasm. We are very thankful for the visits and help and pray that all efforts made for the advancement of the work may bring as a result the salvation of more souls.

BAPTISMS

The 5th of April was a day of great rejoicing for our church. We went to Rosario to accompany several of our



Rev. G. W. Hagenbuch and Family

We are happy to announce the coming of this fine family to our ministry. They expect to be present at our General Conference.—Ed.

The First Brethren Church of Fremont, Ohio is happy to announce that beginning September 1, 1947 they will once again begin with renewed vigor the work of full time worship and witnessing for the Lord Jesus Christ.

They have called as their pastor, Rev. George S. Hagenbuch and family who will assume the pastoral duties beginning September 1, 1947. Rev. Hagenbuch will graduate from the Moody Bible Institute of Chicago, from the Pastors' Course on August 7, 1947. Mrs. Hagenbuch also attended Moody Bible Institute, majoring in music subjects.

Rev. Hagenbuch is the son-in-law of one of our own beloved Brethren pastors, the Rev. S. E. Christiansen of Georgetown, Delaware. We ask the earnest prayers of the whole Brotherhood as we once again take on the "whole armour of God," striving to witness and to testify of His saving grace unto all men.

—Fremont Brethren Church.

young people, who in obedience to the Lord's command, wished to be baptized. The baptisms took place in the church of Rosario, Rev. Zeche performing them, and immediately everybody participated in the Lord's Supper.

The young people added that day to the church are the following: Miss Noemi Manzano, Felix Gonzalez, Santiago Moya, and Helvecio Fernandez. Young Fernandez lives with his family on one of the islands of the Parana river. The enthusiasm and fidelity with which he and his sisters attend the meetings is touching, for they come with great sacrifice, and sometimes it is almost impossible to do so. when the river is flooded they can reach their home in a small canoe, but in summer when the waters go down, they have to leave their boat and make an hour's journey on foot through mud and swamps where they often sink to their knees. In spite of this, they themselves have said that all week they are looking forward to Sunday when they can come to the meetings. However, to do justice, I must mention the mother of these young people, who for many years prayed for her children, hoping to overcome their indifference to the Gospel, and now her faithful intercession is well rewarded and the promise of the Word is once more fulfilled in this interesting case.

SORROW

"Suffer little children to come unto me," said the Lord. The home of sister Raimunda and Brother Bernardo Heredia was visited by the death angel, who took their little grandchild to the heavenly abode. We went to the home to express our sympathy and were able to announce the Gospel to a group of people gathered there. Brother Miguel Manzano spoke on this occasion and everybody listened with attention. May the Lord bless this family and make them feel His nearness.

MOTHER'S DAY

The 18th of May we had a special program commemo-

rating Mother's Day. The evening was quite cold, but all of our Sunday School children along with their parents and friends were there at the appointed hour. Under the direction of young Benjamin Herrera, the program was presented by the children and young people of the church. There was a brief but appropriate message presented by Miss Louise Agnese. Others who cooperated most effectively were Marcos Herrera and Miss Noemi Manzano. In closing a white flower and a card was presented to each mother present. May all these efforts be for the glory of His name and for the furtherance of His cause.

These Churches Passed the Thousand Dollar mark in Mission Offerings This Year

1. Elkhart	\$3,266.71
2. South Bend	3,174.28
3. New Paris	2,477.43
4. Dayton	2,319.49
5. Ashland	1,735.42
6. Goshen	1,671.80
7. Smithville	1,640.55
8. Hagerstown	1,531.48
9. Pleasant Hill	1,318.88
10. Nappanee	1,256.50
11. Berlin	1,202.25
12. Bryan	1,184.93
13. Waterloo	1,119.67
14. Johnstown First	1,083.61

Conference At Orlando

(The following report by John F. Locke, Chairman of the Fraternal Relations Committee of the Brethren Church, is published at the request of the President of the Missionary Board of the Brethren Church.)

Inasmuch as the Evangelist family was informed through the "Interesting Items" department of a trip to be made to the Church of the Brethren Conference at Orlando, Florida, let me render a brief report of it.

As Chairman of the Fraternal Relations Committee of the Brethren Church I was invited to bring fraternal greetings to the 161st recorded conference of the Church of the Brethren which was held in the great municipal auditorium of the city of Orlando. The greeting was scheduled for the morning of June 14. So, leaving Hagerstown, Maryland where the Southeastern District Conference of Brethren churches was still in session, we journeyed southward to the beautiful city of fourteen lakes. At the appointed time I was seated on the platform of the auditorium looking out over the sea of faces of the Brethren there. God most graciously, according to His kind providence, having brought us there in safety. Mrs. Locke, mother, and myself made the trip very comfortably in mother's car.

Moderator Rufus Bowman, President of Bethany Seminary, made a most cordial statement of welcome to me as representative of our denomination. I stood behind the microphone to address the great audience. The fraternal greetings were brief. I merely quoted from our last General Conference minutes that we favored the finest fraternal relations, which I interpreted to mean that we loved and respected them. I did not ask them to take any action, nor did I expect any to be taken. But when my last few minutes of greeting were finished many of the Brethren arose to express their love and goodwill toward us. Among these was probably one of the oldest men in the conference whose memory of earlier days is probably quite vivid, since his mind is agile and keen. I refer to Dr. I. N. H. Beahm. He said he felt very fraternal, So did all the rest, for not one word or unfriendly idea was implied or expressed. With one accord the various delegates declared in favor of union. Then the Conference went on record as favoring such by a unanimous vote. It all seemed miraculous and many were deeply touched by what had transpired as they spoke to me about it afterward. The Moderator spoke to me of it referring to it as a miraculous doing of God. Nobody planned it that way. It was great to feel the spirit of that moment, the sincerity and genuineness of their love for us was something real, that could be felt in the meeting.

Now the door of hospitality and brotherhood is open wide to us. "Welcome" is writ large on the mat. Plainly the Holy Spirit led the Brethren to make this expression

of love and desire for unity. Viewed from a worldly standpoint, as a selfish man would see it, they have nothing to gain by making this gesture. But viewed from the Christian angle, we know that we gain always by doing the Lord's will and seeking the fulfilment of His desires. By being thus minded toward us, therefore, they gained, even as they have gained by their fine Christian stand on Peace, Temperance, Relief of Human Suffering, and all the rest. Now it is up to us to allow ourselves to be led by the Holy Spirit in our reception of this gesture of goodwill which is designed to heal the breach and to promote peace, harmony, and progress among the Brethren.

It was my privilege to address the Conference a second time on the subject "The Hope for Peace." This address was the major one in size but those few minutes in the morning will always linger in my memory as one of the great moments of my life. I spent hours in business sessions which were thrilling because of the spirit of advance which was alive and active. The Brethren will seek fifteen thousand new members, now! They are embarked on a great program of temperance. Their missionary program and their colleges strung across the nation are in the mood to advance. The Conference adopted a budget of over one million dollars for the year. They have given and more is being given unto them.

The great missionary program in which seven foreign missionaries, doctors, nurses, teachers, evangelists had hands laid on them commissioning them to go to Africa, India and South America was a service long to be remembered as various choirs, some high in the upper balcony sang "Speed Away" and then the whole congregation of over 4,000 lifted the song. So closed the Conference.

The Sunday morning program was much like our own. The Sunday School class for adults practically filled the auditorium and was ably taught by Dr. William Beahm of the Bethany Seminary faculty. The sermon of the morning was a great gospel message of inspiration by Rev. Harper Will of Chicago. In the afternoon Christian Education featured the program and Dr. Calvert Ellis, Moderator-elect, President of Juniata College, spoke on "Brethren Colleges Serving the Church," and Dr. Minor C. Miller spoke on "The Church Teaching the Christian Message."

Of the whole Conference it may be said the fellowship was sincere and rich, the inspiration was lofty and pure. We all enjoyed it greatly.

We came home leisurely, enjoying some of the wonders and beautiful scenes along the way. To tell of all these things, or even to give a comprehensive view of the Conference can not be done in a letter such as this although I would like to. May the Lord bless and lead us all, is my prayer.

Sincerely,

John F. Locke.

UPPER TEN CHURCHES IN MISSION GIVING

1944

1. Elkhart	\$5,066.40
2. New Paris	3,891.15
3. South Bend	2,882.36
4. Dayton	1,913.10
5. Pleasant Hill	1,498.49
6. Ashland	1,490.96
7. Smithville	1,329.32
8. Nappanee	1,319.00
9. Johnstown 1st ...	1,100.61
10. Berlin	1,065.06

1946

1. Elkhart	\$4,318.25
2. New Paris	3,029.69
3. South Bend	2,784.68
4. Pleasant Hill	1,842.03
5. North Manchester.	1,755.35
6. Ashland	1,709.68
7. Dayton	1,590.96
8. Goshen	1,453.48
9. Smithville	1,411.25
10. Hagerstown	1,353.92

1945

1. Elkhart	\$4,680.99
2. New Paris	3,644.07
3. South Bend	2,537.09
4. Dayton	1,908.45
5. North Manchester.	1,793.25
6. Ashland	1,773.70
7. Berlin	1,428.20
8. Louisville	1,403.37
9. Johnstown 1st ...	1,250.03
10. Smithville	1,245.45

1947

1. Elkhart	\$3,266.71
2. South Bend	3,174.28
3. New Paris	2,477.43
4. Dayton	2,319.49
5. Ashland	1,735.42
6. Goshen	1,671.80
7. Smithville	1,640.55
8. Hagerstown	1,531.48
9. Pleasant Hill	1,318.88
10. Nappanee	1,256.50



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 24, 1947

"REMEMBER THE SABBATH DAY"

Scripture: Ex. 20:8-11; Isa. 58:13, 14

For The Leader

ONE DAY a week we are called upon to set aside for the worship of the Lord. Not that we should not worship and praise Him every day, but that this one special day is His. On it we are to attend the Church services, we are to refrain from the regular activities of the week. It is a day set apart for rest and worship. In recent years there has come a multitude of inroads on the sanctity and peace of the Sabbath. These have not contributed to the spiritual uplift of God's children. We need to watch carefully the things we do on Sunday, that we do not engage in things which will spoil the reverence of our worship of God. There are no hard and fast rules on "remembering the sabbath day" apart from the scriptures. And your interpretation may vary somewhat from ours. Each person, in this case, is a law unto themselves, **provided** he or she is controlled and motivated by the desire to please God in every act.

DISCUSSION

1. ORIGIN OF THE SABBATH DAY. The first sabbath day was observed back in the very beginning of time. Gen. 2:2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." The timeworn, yet truthful, logical argument is that if God needed a day's rest in seven, how much more does man need it? And we do need it. "Man was not made for the sabbath, but the sabbath was made for man." We need a day which is set apart for rest, relaxation, and worship. From the very beginning of man's sojourn on this planet, one day in seven has been set apart for rest and worship. From the beginning of time, God has had a problem with getting man to spend the day as he should.

2. HOLY DAY OR HOLIDAY? Some one has put a bit of truthful wit into this matter of Sunday observance. Taking the word Holy Day and replacing the "y" with "i," makes it Holiday. And then the comment, that when men puts "i," or himself into the Holy Day, it becomes a Holiday. Which is exactly right. When we will put our own pleasures and desires ahead of worshipping God on Sunday, we are guilty of making it a Holiday. And when we do this, we are guilty of violating another commandment, "Thou shalt have no other gods before me." Anything unnecessary which we put ahead of our attendance and church, and worshipping God, is a god of our own making. So it behooves us to be careful of what we plan to do on the sabbath day.

3. SABBATH OR SUNDAY? Some people like to make

a great fuss over whether we observe the "Sabbath" day or "Sunday." There is no argument. In the Old Testament it was the seventh day or the end of the week. In the New after Christ rose from the tomb, the disciples gathered on the first day of the week. It has so been ever since with Christians. It is the Lord's Day, whether it be called "Sabbath" or "Sunday." We will have all we can do to keep the day sacred as it should be. Every power of evil and greed is aligned against this day as a day of worship. If they had their way, all churches would be closed on Sunday. Are we helping them, or are we doing all we can to keeping our churches open morning and evening for the worship of God?

4 "IT JUST DOESN'T SEEM RIGHT." Not so long ago we heard of a young person who felt very bad because the church she attended did not have evening church services. She said, "It just doesn't seem right." Well, we ask who is to blame? Certainly not the ministers. Few, if any of our ministers willingly drop evening church services. But you cannot hold evening church services when you people are sitting at home entertaining friends, in the movies, riding around, or playing cards. One of the blackest charges against our church people today is their brazen disregard of the evening church service on Sunday. Aside from spiritual loss, it brings down the wrath of God which cannot be escaped. Blessed is that minister who finds a fair proportion of his people wending their way to the sanctuary when the evening church hour arrives.

5. FOR A HAPPIER SABBATH. More could be said on this subject than the allotted room allows. But most of us are interesting in making our sabbaths more effective and helpful. First of all we can begin the day with prayer and Bible reading. Most ministers arise early on Sunday that they may spend last minute meditations on their messages, and to spend much time in prayer. So should we of the congregations. Arising early, we can pray for the services. A Sunday thus begun will bring its fruits before the day is done. We can attend church in the proper spirit. Desiring to gain much from the services will not see us disappointed. All services can be a blessing unto us. The other hours of the day can be spent with friends reading, riding, etc. As you go to rest at the close of the day, your mind will be full of the great blessings which you have received. First, because you attended the service morning and evening. Second, because you associated with other Christians. Third, because you have received strength which will help you to resist temptation in the coming week. Fourth, because you have given a day of praise and worship to your Maker.

QUESTIONS

1. How did it come about that we observe the first day of the week as our Sabbath, when it says in the scripture that God rested on the seventh day?
2. Is any work allowed on Sunday? Matt. 12:12.
3. What can we do to make the day more sacred?

SUGGESTED PROGRAM

Gospel Choruses
Scripture reading
Sentence prayers
Leader's Talk, Discussion, questions
Business, offering
Special music, Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Missions)

WE PRAYED FOR YOU

Last night, in fellowship we prayed
Before the Throne of Grace,
Till Christ Himself came down and made
That room a Holy place.
We felt His presence while we prayed
For friend and stranger, too.
Our burdens at His feet we laid,
And then we prayed for you.

We prayed that you might freely share
His love so strong and true,
And cast upon Him all your care.
Because He cares for you.
Yes, He will meet your daily need,
No matter where you go;
For Jesus is a friend indeed,
The best we'll ever know.

So when in fellowship we meet,
As we are wont to do,
There gathered round His mercyseat,
We'll always pray for you.
We'll pray that in your trying hour,
When earthly conflicts end,
You'll trust the saving, keeping power
Of Christ, our perfect Friend.—G. L. O.

WE PRAY FOR YOU

Scripture: Col. 1:9-12

Prayer Hymns

Leader's Petition

Thought Provokers:

WE ARE commanded to pray for all men (1 Tim. 2:1). We are commanded to pray for all the saints (Eph. 6:18). Notice the three "all's" in Eph. 6:18. So we are to pray for the Church (Psa. 122:6; Isa. 62:6, 7). We are to pray for the ministers of the Church (2 Cor. 1:11; Phil. 1:19). If we did more praying there would be little or no occasion for criticising. Prayer would be constructive and remedial, whereas criticism solves nothing. Prayer changes men, including the ones who pray as well as the ones for whom prayer is made. When men are changed, conditions will certainly improve. Christ is our Example along this line (Luke 22:32; 23:34). We say again that intercessory prayer is beneficial to the offerer (Job 42:10).

Our ministers are to pray for their people (Eph. 1:16; 3:14-19; Phil. 1:4). Ministers are to pray for those who forsake them in the good work when the going is hard (2 Tim. 4:16). They are to pray for those who envy them (Num. 12:13), and for those who complain against God (Num. 11:1, 2; 14:13, 19).

We sin in neglecting to pray for those who should have our prayers for support (1 Sam. 12:23). Have we prayed for the sick (Jas. 5:14, 16)? Have we prayed for the erring ones (1 John 5:16)? Do we pray for those in civil authority (1 Tim. 2:2)? Do we pray for our employers (Gen. 24:12-14)? Our employees (Luke 7:2, 3)? Our children (Gen. 17:18; Matt. 15:22)? Our friends (Job 42:8)? Our fellow citizens (Rom. 10:1)? Our enemies (Matt. 5:44)?

Let us pray for our mission churches in home and foreign land, their pastors and workers.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 24, 1947

PLAIN FACTS ABOUT HONESTY

Lesson: Prov. 3:3; 11:1; 12:17-22; 14:5; 23:10-11

ONE of the salient virtues of Christian living is just plain honesty. We read that "Honesty is the best policy," but it should be more than just "policy" which becomes a mere "quality" in the eyes of the world. Honesty should be an inherent quality in the life, not merely to be honest because it is necessary, but to be honest because we sincerely want to be.

We are often asked the question, "Is there such a thing as absolute honesty? Can one always be honest?" To which we may answer, "Yes, there is a possibility of being honest in everything. One may be mistaken in his dealings sometimes, but at the same time he may be perfectly honest in his attitudes."

Honesty really begins with self. First of all one must learn to be honest with himself. Honesty embodies several things: square dealing, truthfulness, and justice, for instance.

Honesty begins in the little things of life. The meeting of obligations, no matter how small, form an index of the character of the individual. It has been said that a good motto to hang before a child is this. "Be honest at work, at play, and in prayer." It seems rather queer that one should be admonished to be honest in prayer. But are we always honest with God when we pray? Are there not times when we belie our words with our actions?

But there is another side to the story. Honesty does not compel you to tell everything you know, or to vaunt before the public everything you see. There are many truths that are better left unsaid, locked in your own heart, and many scenes that meet your eyes that are better left unrehearsed in the presence of others.

It used to be said of Brethren, that "their word was as good as their bond." This meant that they were honest. But today, it seems, that instead of absolute honesty, men have turned to what might be termed "relative" honesty. Let's go back to the positive!

Temperance

Teachings

(From the Sunday School Times)

The Christian and the Liquor Traffic.—"The Christian conscience has to be aroused, not merely to the enormity of the liquor traffic, but to the enormity of the sin of doing nothing about the liquor traffic."—John G. Woolley, *Clipsheet*, May 26, 1947.

Why Tolerate Alcohol?—"We do not tolerate the obvious use of morphine or cocaine or opium, and we should not tolerate the use of intoxicating liquors."—Dr. Charles Mayo.

Days to Remember.—"There are some 7,000 to 8,000 readers of this paper in the city of Birmingham and Jefferson County alone. They will remember that, in 1917, the city jail (South-side jail) of Birmingham was closed and the City Commission offered the jail to the city for a hospital. The jail at Ensley was also closed. But now, with approximately 20,000 drunks annually arrested in Birmingham, the jails are overflowing. Each Saturday night they are taken to the jail by the scores, and among them are drunken women as well as men."—Editorial, *Alabama Baptist*, *Clipsheet*, May 26, 1947.

Automobile Insurance Increasing.—On May 1, automobile insurance rates in California were increased up to forty per cent on passenger cars and up to twenty-five per cent on commercial vehicles. A branch secretary for the National Automobile Underwriters Association said that one of the reasons making these increases necessary, is drunken and reckless driving.—*Sacramento Bee*.

Alcohol and Traffic Accidents.—One out of every four fatal accidents in 1945 involved a driver or pedestrian who had been drinking.

One out of every six drivers involved in fatal accidents in 1945 had been drinking.

One out of every four adult pedestrians killed in 1945 had been drinking, compared to one out of five in 1944.

A survey of all drivers as well as drivers in accidents, indicated that drinking drivers are three or four times as

likely to be involved in accidents. Drivers with 0.15 per cent or more alcohol in the blood, the group definitely under the influence, have an accident rate 55 times that of the non-drinker.—*The Scientific Temperance Journal*.

Crime Increase and Increase in Drinking.—The commission of serious crimes is at its highest point in ten years and alcoholic beverage consumption went up steadily over the same period, rising from 14.26 gallons to more than 20 gallons per capita in 1945, and the trend was still upward last year.—*Christian Science Monitor*.

Liquor Advertising.—"I urge that . . . the people of this nation be spared the offensive and injurious advertising appeals in press and over the radio promoting liquor drinking. Advertising artificially stimulates sales and drinking of liquor . . . The preservation of our national life requires the safeguarding of youth from such appeals."—Robert Babson, *Clipsheet*.

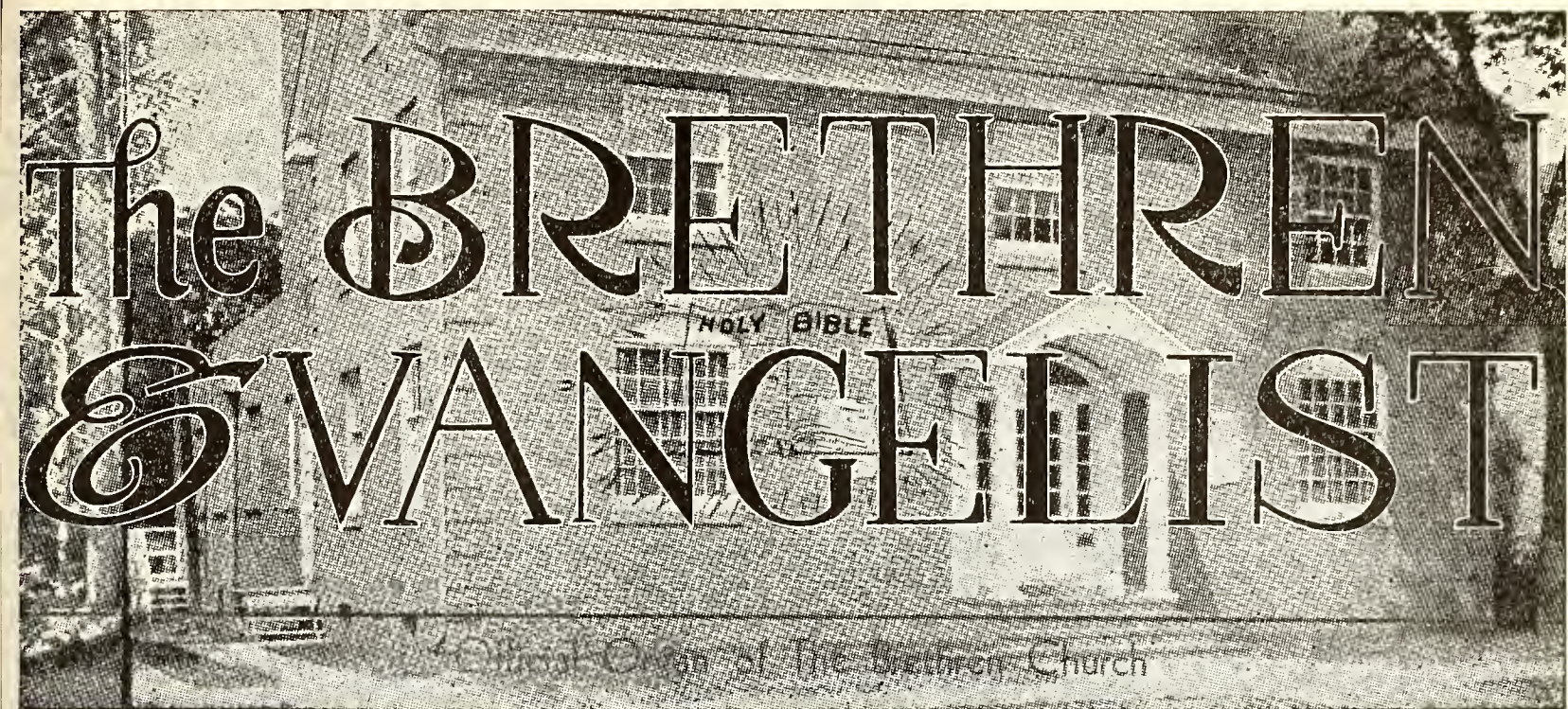
As our Scottish Neighbors See Us.—After almost two decades of repeal, drunkenness was never so rife as it is now in the U. S. A., says the Scottish Temperance Reformer. Never in history, says one writer, has there been a nation with such luxurious drinking places and such ignorance about drinking. The average American is either a teetotaler or a drunkard. Compared to an American drinking place, Saturday night at the British local is like a garden party with a vicar in charge.

Excessive drinking in the U. S. A. is extraordinarily rife. It is causing ill health and death on a scale never known during the prohibition era . . . The general conclusions are:

(1) The U. S. A. was infinitely better off from a social point of view under prohibition.

(2) The promises by "Wets" of reform were hollow and valueless.

(3) Luxurious and comfortable drinking places are a guarantee of moderation in the consumption of liquor. September 30, 1946.



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The Brethren Evangelist

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the last week in December.

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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NO ISSUE OF THE EVANGELIST FOR AUGUST 30

This is one of the two issues left out during the year. According to our mailing permit the last issue of August is one of these two numbers. The other is the last week of the current year.

Conference delegates. Conference Secretary, E. J. Beekley, informs me that as of Thursday morning of conference the number of delegates reported in was 307. This is nearly forty less than at the same time last year. Again we blame the hot weather and some sickness.

South Bend, Indiana. We note from Brother Studebaker's bulletin of July 27, that the trustees were authorized to revamp the heating plant of the church. Also to purchase new chairs and fully equip the basement with tables suitable for communion and other functions.

Elkhart, Indiana. Brother L. V. King reports that the average attendance at the Sunday School for the first three weeks in July was 280 as against 239 the same period a year ago. A fine increase.

Linwood, Maryland. We learn from Brother Keck's bulletin that one of the good brethren, Truman Dayhoff, furnished the means of transportation for the campers of Linwood, in the nature of a large truck. Sixteen boys and girls attended the camp, and took the ride. We note that the Crusaders assumed the entire expense of all the campers. This was a worthy project.

Waterloo, Iowa. Brother V. E. Meyer gives notice of his call for two more years of service as pastor of the Waterloo Church, and states that the call is gratefully accepted.

The condition of Mrs. W. S. Crick. Brother Crick informs us that Sister Crick is "all well again," and wishes to express his thankfulness to the brotherhood for the many remembrances in letters and cards and for the prayers that went up in her behalf.

Masontown, Pennsylvania. The choir of the Masontown church enjoyed its annual picnic and supper on Friday evening, August 8, at Darnall, in the Cooper National Forest. Approximately forty were present, including guests. Brother Ankrum says, "The choir can cook as well as sing." Evidently he had some of the food.

In this issue will be found an air view of the city of Masontown. Brother Ankrum took the picture from the plane as it passed over the city.

Peru, Indiana. Brother Elmer Carrithers, recently installed pastor of the Peru Church, writes, "The Peru Sunday School had a fine annual picnic in the Maconaqual Park, Peru city park, on Wednesday evening, August 6. Every one had a fine time and enjoyed the band concert later." The editor has been in that park many times and he knows it is a fine place for a picnic.

Christ and the Fine Arts by Cynthia Peal Maus. A great and popular book. There's nothing quite like it. New issue at \$4.95, postpaid.

Flannelgraph books, a new supply, finest ever, at \$1.25 each, postpaid.

INTERESTING ITEMS

Evangelistic Reports. Reports on the evangelistic efforts that are put forth in our churches are always welcome reading for our subscribers. Such reports, even delayed, are good reading.

Incidentally, Brother C. C. Grisso, who is mentioned as evangelist in Brother Belote's Uniontown report, was a visitor in the office, and remarked that he was still in the field of evangelism. We have just a few who are working constantly in this field. Maybe you would want to contact him for a meeting this fall. He may be reached at his Mexico, Indiana, address. There may be others of our ministers who will be in the field of evangelism in the coming days. Why not use our own men? Evangelists are welcome to state their open dates in these columns.

The Editor Thinks Aloud

Fred C. Vanator

ABOUT CONFERENCE

CONFERENCES have a peculiar way of "doing something to you." That is, they make you do a lot of thinking. For conferences become a sort of panorama by means of which we again take a look at the picture of the church, both past and future. It is like looking over hills and valleys, and into dark gorges; over sunlit areas and shaded woodlands. Some things stand out in bold relief; others are shadowed and indistinct. Sometimes clouds shadow the sun; at other times everything stands out in bold relief.

The picture each one carries away depends on just where his or her attention is focused. Some see the mountain heights which need to be scaled; others look almost entirely into the dark passages. Some find joyful rest in the intermingling of kindred spirits; others find disappointment because they cannot fathom the dark passages, which, in all probability, are filled with nothing more than debris, the accumulation of past storms and decayed vegetation. What is taken away in the life and the future attitudes altogether depends on the manner in which we approach the scenes.

I read a little article last night which was titled, "Your Attitudes Depend Largely on the Weather." Well, in this conference we surely had a "spell of weather." But brotherly love can even overcome weather conditions.

Reports of the various auxiliary organizations and the general interests of the church show that there has been a very fine support of these organizations and interests in the increased financial contributions from the general brotherhood. Each interest of the church is standing on a very firm financial foundation. However, this does not say that there should not be an even greater support given in the years to come.

The general attendance has not been as large as last year, up to the time of this writing. This we believe is largely due to the intensely hot weather that has prevailed. But the interest has been good, the messages of the highest order and the fellowship delightful.

Actions taken at any conference are of only as much value as they carry out and on throughout the conference year. Much time can be spent in discussing the various phases of the work at large, but the results obtained must await the definite activity of the local churches as they seek to carry out the suggestions involved. After all, conference is merely the "steam" that is gotten up—it takes someone locally to turn on the throttle. In other words, conferences only seek to generate the electric current—the wiring and switches at the other end of the line are of the utmost importance.

All this has been making me think—now how about you thinking it over?

Business Manager's Corner

George S. Baer

Brother Belote's Comments on the Press Fund

EVIDENTLY Brother Belote, pastor at Uniontown, Pa., has been keeping his eye on the progress of the Press and Equipment Fund and speaks out what he thinks about it. His church, like Brother Gilmer's at Bryan, has made a good offering to that Fund, long since reported in these columns. We think \$150.00 from a church of that size is a very good one and we commend them on their fine loyalty. Following are Brother Belote's words:

"WE WONDER"

"It has occurred to the writer to wonder what has become of the enthusiasm and concern which was evidenced at General Conference a year ago, when it was decided to give the Publication Board the right-of-way in trying to raise \$15,000.00 for the purchase of a new press. As far as we can see 'money must be tight, awful tight,' or else enthusiasm and concern have waned as concerns the Press Fund. We have noted but few churches that have sent an offering for this Fund. One of the three years in which the Fund was to be raised is past, and yet less than a third of the amount necessary has been contributed, when we consider how the price of machinery has gone up since we started. Such dragging out of a worthy appeal is what makes workers discouraged and doubt our sincerity, Brethren, let's give the support we promised to our leaders, or else quit promising. 'Them's my sentiments.'

Dyoll Belote."

When Pastors Begin to Wonder

Why our projects proceed slowly, you can count on it that we ourselves have been doing some wondering also. We do believe the brotherhood will come across eventually with the funds necessary, but if all understood the emergency we face they would be challenged to more courageous and daring measures. We have received some splendid gifts from individuals, and some have really given sacrificially, but as these pastors have pointed out, not many churches have taken offerings especially for this project. However, I am hoping for and expecting some surprising gifts by Conference time. We shall be happy and grateful for any such surprises.

Press Fund Steps Up Another Notch

Mrs. J. J. Wolfe, (Add'l), Howey-in-the-Hills, Florida	\$ 50.00
Gertrude Lake, Johnstown, Pa. (1st Ch.)	10.00
Mr. and Mrs. A. B. Furry, Johnstown, Pa. (1st Ch.)	10.00
S. F. Flickinger, Morrill, Kansas	20.00
Frances Shriver and Family, South Bend, Ind.	100.00

Additional Publication Day Offering

Johnstown, Pa. (1st. Ch.) A Church Offering taken with the kind permission of the pastor,

(Continued on Page 10)

Excerpts from the General Conference

Moderator's Address - 1947

Dr. L. E. Lindower

(Space in this issue will not permit the full text of the Moderator's address. It will appear in its entirety in the regular Conference Annual number of the *Evangelist*, which will contain the conference minutes as usual. You may read it there. We trust we are bringing to you the most important paragraphs of the address as found below.—Editor)

●

"We have yet to see what God can do with one man who is thoroughly consecrated to His will." God sent His Son, who was alone, that perfect Man, through whom He reconciled the world. Yet they rejected Him, and crucified Him! But there were others who carried His Banner. In spite of hatred, persecution and martyrdom they actually carried out His commission to disciple all the nations in one generation. One of these greatest of Christian Missionaries was Paul . . . In his first letter, he indicated that his Thessalonian converts were carrying on the great task which he had been accomplishing. We learn that they were sounding out the Word of the Lord in every place (1:8). This was the accomplishment of their "work of faith and labor of love and patience of hope in our Lord Jesus Christ." (1:3). In other words, they *produced*, they constantly and painfully *toiled*, and they exhibited a *steadfastness* that never wavered in the service of Christ.

"We claim inheritance with this apostolic church. We call ourselves the spiritual descendants of these warriors for Christ. If so, how are we 'sounding out?' In those days the church, through its representatives, lay, as well as leader, sounded out the Gospel clearly to the whole world at the risk of their lives. We are not here to ask, 'What kind of a job are others doing?' but how is God's Trumpet sounding from our lips? What could be set down about the Brethren if Paul were writing to us? Let us examine the accomplishments of the past, the activities of the present and the opportunities of the future, that we might, under God, set our course and dedicate ourselves anew to the Captain of our salvation, who died for the whole world."

Following this introductory statement, under the general head of "Our Past," the moderator re-

calls incidents in our past history, closing with this searching paragraph:

"How many new churches have we started in the past seven years? I think you can count them on one hand with a couple of fingers to spare. How many foreign missionaries have we sent out in the same time? These questions are not asked for the sake of unjust criticism, but that we might make an honest appraisal of ourselves. It seems pretty evident that for the most part pastors and churches have been doing pretty well in their own localities. They have been carrying on worthy programs. They have supported what we call the National and District interests of the church. But is this the extent of the work the crucified and risen Lord called us to do? *How far have we sounded out?*"

He next turns to "Our Present." In this phase of his address he summarizes the answers to the questionnaire which he, as chairman of the Committee on the Spiritual State of the Churches, sent out to seventy-five pastors, only twenty-three of which responded, and which does not give a too comprehensive picture. The questionnaire contained fourteen questions relating to the work of the church. These covered attendance, evangelist effort, young people's activity, prayer meeting, local missionary activity, increase in special offerings, promoting Christian giving and tithing, increase of Bible reading, the distribution of Christian literature, conference attendance, students for higher learning from our congregation, suggestions for new programs and activities in congregations, spiritual advances manifest in congregations, and suggestions for the work of the Committee on the Spiritual State of the Churches.

We will only quote the last, since the others were mostly the summarization of statistical figures. But the fourteenth paragraph contains the suggestions that were made.

"Fourteenth: 'What are your suggestions for your national committee on the spiritual state of the churches?' Perhaps the first one you think of now is that no one should ever again read a report like this. But perhaps some of these things

in a dreary series may put each one of us on the spot, where we will think more of our opportunities. Here are the suggestions reported: seven had none; an honest, realistic report, stating weaknesses; constructive plan of evangelism; more new churches; missionaries sent out; five-year program like the Ohio District; make statistics, goals, and Spiritual State, one report; mission board send cooperative workers to each church; do not over-organize; continue to circularize the churches; laymen, especially deacons, more impressed with the spiritual work; more stress on spiritual life, less stress on numbers; more attractive New Testament literature; help promote evening church attendance; committee on the spiritual state of the churches to emphasize spiritual needs; more spiritual, less material emphasis in Brethren institutions; seven-year program patterned after the seven churches of Asia in Revelation; more inspiring messages, less space for offerings in the Evangelist.

"Concluding the report, we must in all fairness recognize that this does not represent the true spiritual state of the churches. You see how some points were misunderstood, and not all items reported, perhaps the questionnaire was not taken seriously enough. Taking all things into consideration, it seems as though there is a fair spiritual growth among our congregations. However, we seem to be most interested in growing within the already established work only. We have not evidenced much interest in pushing out and going into new places, either home or foreign. This is not like the spirit of the apostolic church, or of our own pioneers. Spiritual growth cannot mean much or last long in this state. There must be more than merely building our own little programs or just carrying out the ordinary round of schedules and prescribed services. *How shall we ADVANCE?*"

He then turns to "Our Future." We will concern ourselves only with the "recommendations" contained therein. We continue quoting:

"I recommend that we take seriously, many of the suggestions made by pastors to the committee on the spiritual state of the churches. I recommend that we make our Goals Program more alive among the churches, possibly revising it. One item of this program is a good tonic for our laity, namely, 'every member an active member.' The word active means more to me than just corresponding or contributing or attending at least once every six months to keep one's name on the

active roll . . . Laymen can render a real help to the pastors in keeping our rolls from having so much dead wood. Many more of our laymen could help conduct services and start new classes and churches where a pastor's services cannot be had.

"I recommend a plan to provide some time by each full-time pastor and a number of Gospel teams and lay workers, whereby we could provide regular services and evangelistic campaigns for each of these pastorless churches, and several new classes of mission churches yet to be started.

"Each one of our full-time churches has enough talent and organizations to provide good services in the pastor's absence. Therefore I recommend that each full-time church grant its pastor from four to six weeks out of each year to conduct services in new and pastorless churches. The Mission Board or some central planning committee would schedule them so as to provide regular and special services for each place throughout the year. This could be arranged as to satisfactory time for the pastor, his regular charge and the pastorless church. It should provide enough time on the field to carry on visitation as well as preaching. If pastors and churches would catch the vision of missionary service, there would be about sixty preachers available, besides the lay workers and Gospel teams mentioned previously, which could be trained in the churches for this work.

"Of course the pastor's regular salary would go right on. A prudent guess would be that, besides salaries, such a program might cost \$30,000.00 a year, which could be divided between the churches and the mission board. Is that too much for a Home Mission project of almost 20,000 Brethren? . . . If we step into the work by faith, the workers will come.

"There are already many workers on the way. The many life-work recruits from our churches and camps, and those already in training, attest to that. This plan would keep the challenge before them, so that there would not be so much temptation to fall by the wayside before their preparation is completed.

"Many of these recruits have felt called to the foreign field. But how are we challenging and holding them? We say we are cooperating with the Church of the Brethren in their fields and they with us in Argentina. But how do we expect missionary recruits to know the possibilities or find out how to prepare? Are we doing anything to investigate the possibilities of another field of our own? Are we to think that all the harvest fields are taken? If so, we ought to tell our young

Masontown, Pennsylvania, Viewed from the Air



*Taken by Brother Freeman Ankrum at 500 Feet Elevation
Hand points to Church and new Parsonage location*

people to quit volunteering for missionary work? Do we wish to sit back and do nothing, and dump our missionary responsibilities in some one else's lap? Are we just responsible to write checks for Chinese or European relief?

"How many missionaries ought 20,000 Brethren have representing them on the foreign field? We can number them now on two hands! But if we had 200 it would only be one to 100. Again, I believe if we build up the challenge we will get the workers.

"I recommend that an attractive colored booklet be prepared showing the opportunities and the training necessary for each of the existing Brethren and Church of the Brethren fields. I also recommend that the Mission Board use adequate funds to investigate the opening of a new foreign field and that such field be recommended one year from now. I further recommend that the Seminary and Mission Board cooperate to provide a

full training for missionary service in any of our cooperative fields. If work has already begun on any or all of these recommendations, I happily withdraw them and substitute a hearty 'Go with Speed'.

"A Moderator is expected to make recommendations. If time permitted many others could be mentioned, or these could be elaborated. Since this is written, all statements can be restudied so as to be sure what was said, and what was not said. I have tried to be critical in a constructive and impersonal way. The work of the Church of Christ is bigger than any or all the persons in it. These recommendations have been made because I believe they can and should be done. They will need much study, planning, time, money and the energies of all the Brethren. Is this too much to ask of those who were redeemed by the blood of Christ? Could Paul say of us? 'For from you sounded out the word of the Lord!'"

General Conference Treasurer's Annual Report

TREASURER'S REPORT TO: THE GENERAL CONFERENCE OF THE BRETHREN CHURCH

Johnstown, Pa., Aug. 11, 1947.

Receipts

August 16, 1946. Balance	\$ 757.88
Aug. 20, 1946. Credential fees	266 00
Conference offerings. Warsaw, Ind.	23.26
Berlin, Pa.	15.00
New Lebanon, Ohio	25.00
Pleasant Hill, Ohio	11.00
Calvary, N. J.	5.00
N. Manchester, Ind.	20.00
Udell, Iowa	5.00
Bryan, Ohio	20.00
Waterloo, Iowa	10 00
Denver, Ind.	15.00
Mexico, Ind.	10.00
Roann, Ind.	25.02
Corinth, Ind.	24.27
Washington, D. C.	10.00
Masontown, Pa.	15.00
Vinco, Pa.	10.00
Center Chapel, Ind.	10.00
Oak Hill, W. Va.	10.00
Louisville, Ohio	15.00
Tiosa, Ind.	14.54
Dayton, Ohio	25.00
Carleton, Neb.	2.75
Cambria, Ind.	8.00
Dutchtown, Ind.	10.00
Burlington, Ind.	17.50
Gratis, Ohio	10.00
Peru, Ind.	5.00
Uniontown, Pa. 2nd.	8.80
Highland, Pa.	8.27
Cameron, W. Va.	6.00
Quiet Dell, Pa.	5.55
White Dale, Terra Alta, Pa.	7.20
Huntington, Ind.	7.50
Aug. 21, Credential Fees	45.00
Cerro Gordo, Ill.	5.00
Aug. 2, Credential Fees	18.00
Williamstown, Ohio	5.00
Canton, Ohio	5.00
Oakville, Ind.	10.00
Aug. 23, Sale of song books .....	.30
Credential Fees	17.00
Aug. 22, Conference Offering session	192.10
Aug. 24, Conference Offering session	191.85
Aug. 25, Conference Offering session	88.78
Sept. 3, Conference Offering, Lanark, Ill.	22.31
Sept. 12, Ashland, Ohio	15.00
Sept. 16, New Paris, Ind.	10.00
Oct. 15, Goshen, Ind. 1st	10.31
Nov. 8, Johnstown, Pa. 3rd.	10.00
Nov. 30, Williamstown, Ohio, Delegate fees	3.00
Jan. 10, Goshen, Ind. 1st	9.87

Pan. 21, Pittsburgh, Pa.	15.00
April 12, Goshen, Ind. 1st	11.45
June 30, Goshen, Ind. 1st.	13.76

Total receipts\$1,379.39

Receipts, Inc. balance\$2,137.27

Expenditures

Aug. 20, 1946, Eugene Beekley, sec. salary and expense	\$ 44.00
Aug. 21, W. S. Crick, statistician, salary and expense	61.28
Dyoll Belote, printing election ballots	4.75
Ashland College, use of grounds	200.00
Dr. Warren D. Bowman, lecturer	50.00
Francis Hotel, room for Dr. Bowman	4.00
Joseph's restaurant, meals for Dr. Bowman	3.31
Dorcas DeLozier, music director fee and expense	14.55
W. S. Benshoff, pianist	10.00
Clayton Berkshire, song leader	10.00
Delbert Flora, ex. sec. fee and expense	26.00
Dr. Bowman, traveling expense	30.00
Spencer Gentle, work on conference Hi-Lites	9.30
Gil. Dodds, Brethren Youth expense	150.00
Sept. 12, Brethren Pub. Co., conference programs	46.20
Nov. 21, Geo. S. Baer, song book committee trip, Elgin	21.12
Dec. 16, Brethren Publishing Co. annuals	402.97
April 9, 1947, Breth. Pub. Co. goal prog. stat. blanks	24.50

Total expenditures\$1,111.98

Balance Aug. 11, 1947 1.025.29

Respectfully submitted,
Floyd S. Benshoff, Treasurer.

Young Men and Boys' Brotherhood

BRYAN BOYS HOLD PUBLIC SERVICE

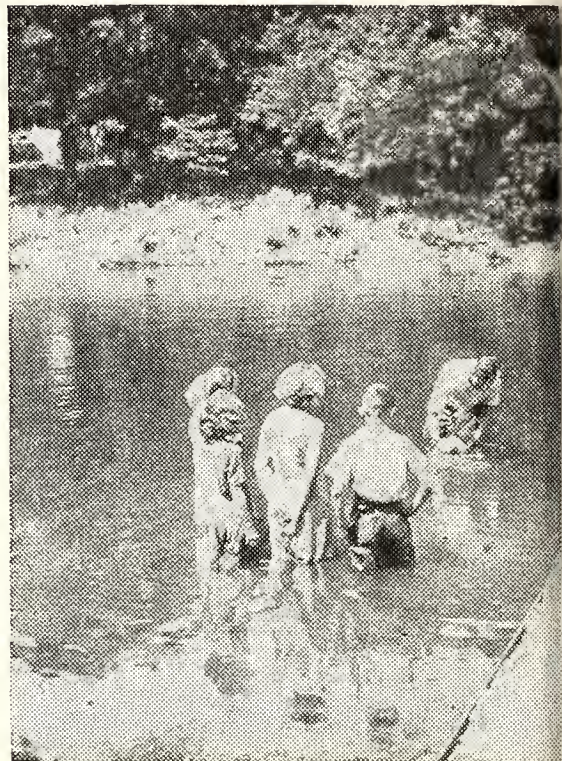
THE Boys' Brotherhood of the Bryan, Ohio, Church, held their Public Service on Sunday morning, July 6. The hymns used were "This Is My Father's World," and "Our Brotherhood Hymn." The offertory was played by Galen Lahman. The Scripture lesson on "The Boy Christ" (Luke 2:40-52) was read by William Peltes. Prayer was offered by Russell Snyder, teacher of the Boys' Class. A vocal solo was rendered by Raymond Peltes. A poem entitled, "What Is a Boy?" was read by John Mitchell. The message was given by Alvin Grumbling, a pre-seminary student at Ashland College. He gave an explanation concerning Sallman's painting of "The Boy Christ." Prayer and benediction were given by Dale Roesch, a graduate student at Ashland. The Brotherhood has had its initial year under the presidency of George Wetmore. Jerry Wetmore is treasurer of the organization.

Camp Juniata, Pennsylvania

R E P O R T S



Scene at River Baptism



River Baptism—Camp Juniata—1947

THE Fifteenth Annual Young People's Camp of the Pennsylvania District held as in former years at the Johnstown Y. M. C. A. Camp at Entriken, Pennsylvania, has passed into history, and it was one of its most successful years. There were three separate camping periods: The Young People's Camp—June 22 to June 29; the Junior Camp—June 29 to July 6; the Adult Camp—July 6 to July 10.

In the Young People's Camp there were sixty-two registered, plus the staff. The staff was as follows: Camp Director—Walter C. Wertz; Dean—Rev. Arthur R. Baer; Dean of Girls—Mrs. Arthur Baer; Dean of Boys—Rev. W. S. Benshoff; Commissary—Walter C. Wertz; Recreational Directors—Charles Wheeler and Charles Berkshire; Camp

Secretary and Editor—Loris Hibbs; Nurse—Lucetta Hibbs; R. N.; Life Guard—Bob Myers; Vesper Services—Dr. L. E. Lindower; Chapel—Rev. Freeman Ankrum; Music Director—Rev. W. S. Benshoff; Crafts—Mrs. Walter C. Wertz; Counsellors—Loris Hibbs, Rae Musser, Lois Jean Wertz, Emma Jean Blough; Quiet Hour—Mrs. Chester F. Zimmerman; Cooks—Mrs. Margaret Horner, Mrs. Haze Benshoff, Mrs. Savilla Horner, Mrs. Alice Helsel. Courses of Study and Instructors: Bible Doctrine—Dr. L. E. Lindower; General Church History—Rev. W. S. Benshoff; Sunday School Administration—Rev. Percy Miller; Christian Education and Alcohol Problem—Rev. Freeman Ankrum.

The campers were divided into four tribes with a counsellor at the head of each. The competition among the tribes in volleyball, mushball and Bible Memory was very keen. The Tuscarora Tribe, with Lois Jean Wertz as counsellor and Charles Thomas as Chief, by the week end had the largest number of points and every member of the tribe was given a Camp Juniata Ribbon award.

Stunts and Bible Drama highlighted the Saturday evening activities, after which each camper was presented the Camp Juniata Emblem.

Rev. E. M. Riddle of Ashland, Ohio, spoke at the indoor candlelight service. At this service numerous young folk made reconsecrations and several gave their lives to full time Christian service, wherever God would direct them.

Out-of-state visitors included, Dr. George S. Baer, Business Manager of the Brethren Publishing Company; Rev. E. M. Riddle of the Mission Board and Ashland College



Junior Camp—1947

and Rev. and Mrs. N. V. Leatherman from Hagerstown, Maryland. We also had numerous visitors from our own local churches.

The River Candle float was very impressive, with Rev. Percy Miller bringing the message.

The hike and picnic was held on Wednesday. The hikers were given their suppers at the beautiful State Park. The campers saw some of the wonders of nature—balanced rock, and actually got ice from the mine—the latter part of June.

We had two boys in camp who had served their country in the past great conflict—Charles Berkshire and Paul Metheney.

There were five young people to be graduated from the three year training course. They were Ronald Beal, Masontown; Pauline Evans, Johnstown Third; Paul Metheney, Masontown; Lucille O'Gorman and Marguerite O'Gorman from Johnstown Third.

There were thirty-six campers in the Young People's camp who were there for the first time. Moving pictures of former camp years were shown by Melvin Wertz. The campers enjoyed seeing themselves in the "movies."

The Junior Camp

The Junior camp staff was as follows: Camp Director—Walter C. Wertz; Dean—Rev. Percy Miller; Dean of Girls—Mrs. Harry Berkshire; Dean of Boys—Rev. Harold Garland; Commissary—Walter C. Wertz; Music Director—Rev. W. S. Benshoff; Camp Secretary and Editor—Loris Hibbs; Nurse—Lucetta Hibbs, R. N.; Athletic Directors—Charles Wheeler and Charles Berkshire; Life Guard—Bob Myers; Chapel Flannelgraphs—Mrs. Walter C. Wertz; Vesper Stories—Mrs. Harry Berkshire; Crafts—Mrs. Walter Wertz; Quiet Hour—Mrs. Chester F. Zimmerman; Cooks—Mrs. Margaret Horner, Mrs. Hazel Benshoff, Mrs. Savilla Horner, Mrs. Alice Helsel, Mrs. Irene Link; Kitchen Helpers—Gracie Stutzman, Don Rowser; Counsellors—Loris Hibbs, Rae Musser, Lois Jean Wertz, Emma Jean Blough.

Thirty-five Juniors enjoyed the beautiful camp grounds for a week. The Juniors had a real treat when it was announced that several young people were kept over to do their dishes. No one objected. Their activities were similar to those of the young people, but some say they were much more active.

At the indoor candlelight service twelve Juniors made first time confession of Christ. Many made reconsecrations. Six of the twelve who made public confession were baptized in the river at a very impressive service, by Rev. Percy Miller. The others preferred to be baptized at the home church.

The Juniors, too, had their picnic at the State Park, but they only walked about two miles. Singing and story telling highlighted the Vesper and Campfire service.

The Juniors served as officers for the Sunday School under the supervision of Mrs. Berkshire.

The Craft program was a much enjoyed part of the camp. We had a big fireworks display on the night of the fourth of July, through the courtesy of Mr. and Mrs. George Straub of Vinco, and Mr. and Mrs. Walter C. Wertz.



Junior Camp Staff—1947

Front Row, left to right: Rae Musser, Lucetta Hibbs, Ida Kimmel, Wadena Wertz, Loris Hibbs.

Back row: Walter C. Wertz, Eva Berkshire, Rev. Harold Garland, Rev. Percy Miller, Rev. W. S. Benshoff.

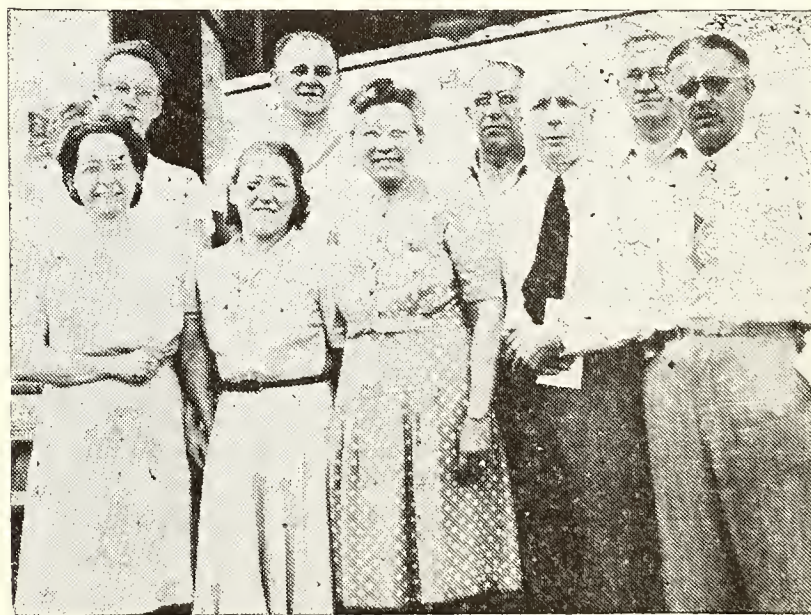
The Adult Camp

In the Adult Camp, which followed the Junior Camp, Rev. Floyd Sibert from Pleasant Hill, Ohio, was present and taught the course, "Mountain Peaks of Prophecy."

Although this camp was not so large, what it lacked in quantity was made up in quality. Great interest was shown in the class discussion and the craft work, especially in the shell craft work.

Our cooks were very fortunate this year in having bottled gas to cook with.

We had a total of 105 campers in the three camps, besides the very efficient staff members.



Young People's Camp Staff—1947

Front row, left to right: Mrs. Walter C. Wertz, Miss Lucetta Hibbs, Mrs. Arthur Baer, Rev. E. M. Riddle, Dr. L. E. Lindower.

Back row: Rev. W. S. Benshoff, Walter C. Wertz, Rev. Arthur Baer, Rev. Freeman Ankrum. (Rev. Percy Miller was absent when picture was taken.)

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

HE WALKED WITH GOD

J. Danson Smith

He "walked with God!" Could granter words be written?

Not much of what he thought or said is told;

Not where or what he wrought is even mentioned;

He "walked with God," brief words of fadeless gold!

How many souls were succored on his journey,

Helped by his words, or prayers, we may not know;

Still, this we read—words of excelling grandeur—

He "walked with God," while yet he walked below.

And, after years, long years, of such blest walking,

One day he walked, then was not. God said, "Come!"

Come from the scene of weary, sin-stained sadness!

Come to the fuller fellowship of Home!"

Such be the tribute of thy pilgrim journey

When life's last mile thy feet have bravely trod,

When thou hast gone to all that there awaits thee,

This simple epitaph—"He walked with God!"

FELLOWSHIP WITH CHRIST

Scripture: Luke 10:38-42

Hymns of Fellowship With Christ

Leader's Petition

Thought Provokers:

EVERY saved person has the privilege of fellowship with God through the risen and triumphant Christ. Christ stands knocking at our heart's door offering His fellowship as well as His salvation (Rev. 3:20). He is faithful to knock through adversity, sorrow, catastrophe, conscience, His Word, the workings of His Spirit, the testimony of His faithful ones. Our Lord yearns for fellowship with the individual Christian. But He will not force it. If we allow Him to be our Guest, He will soon be Host bringing every spiritual enrichment into our lives.

Let us not be more occupied with service than with Christ. To do so would be to make service an idol! To miss spiritual fellowship with Jesus is to miss His power and peace. Lack of fellowship with Christ causes a Christian to have a murmuring and criticising spirit (Phil. 2:14). God has His best things for those like Mary, and His good things for those like Martha. Too often our self-efforts hinder the inflow of Christ that alone can give help for every need (John 15:5). So when Martha's brother died she was unable to appropriate Him in the time of need (John 11:20-24, 39, 40). We limit Jesus by lack of spiritual fellowship with Him. Mary by sitting at Jesus' feet to be instructed by His Word believed that He would rise triumphant from the grave.

Fellowship with God through His Word prevents sin (Psa. 119:11), and produces Christlikeness. Spiritual fellowship counts with God (Ex. 34:40; Acts 4:13; 6:15; 1 Cor. 1:9). Fellowship with Christ means keeping in touch

with Him, enjoying His power. Power ensues after fellowship with Him (John 15:1-8, 16). Fellowship with Him produces His likeness in us (2 Cor. 3:18). Being like Him, our entire life is service and fruit for Him.

Let us safeguard our fellowship with Christ lest our touch with Him be broken. Let us not neglect the God-ordained means for Christian growth. Worldliness and disobedience is fatal to fellowship. Joseph and Mary lost touch with Christ in connection with religious activity. They found Him right where they lost touch (Luke 2:40-48).

Satan will do all in his power to break your fellowship with Christ. He will get you to neglect your Bible, for instance. But seek that vital fellowship with God despite every form of opposition. Under severe persecution against Christians a saint once read his Bible while standing in him chimney with the daylight from above. How much inconvenience would you be willing to undergo to preserve fellowship with Christ in His Word?

Pray for a desire for greater fellowship with God.

1947 W. M. S. Conference Offerings

We are glad to report that the Women of the Women's Missionary Society have added materially to their Chapel Offering in their special gift this year. The amount reported by Mrs. U. J. Shively at the Thursday evening session of the conference was \$6,750.00, which, added to the amount already on hand brings the total to over \$32,000.00. The Chapel project is growing and it is hoped that the beginning of the reality of building will come in the not too distant future.

The amount of the "Feast of Ingathering" offering was also reported as of the above date to be \$3,700.00. This means that the women of the various societies of the brotherhood brought offerings of \$10,450.00 and laid them on the altar at this conference. It should put the men of the church to shame.

Business Manager's Corner

(Continued from page 3)

Rev. Ogden, additional to individual offerings previously sent in for this fund. Following are the additional offerings:

C. E. Albert	5.00
Mr. and Mrs. James Benshoff	10.00
Mr. and Mrs. Earl D. Benshoff	5.00
Mr. and Mrs. John Fitt	4.00
Mrs. Chester Holsopple	2.00
Mrs. Mary E. Hildebrand .....	.50
Mrs. Simon Miller	1.00
Mrs. Blanche Ream .....	.50
Miss Edna Shearer	5.00
Mr. and Mrs. H. W. Darr	10.00
Mr. and Mrs. L. E. Hildebrand	2.00
Mrs. Elizabeth Miller	1.00

Total to date \$5,706.50

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

ANOTHER GREAT FOUNDER

Christian Sauer, Sr., was born at Laasphe, a small town in the Province of Westphalia, Germany, in 1693. His early home was in the vicinity of Berleberg and Scwhartzenau. He was married in Germany to a woman spoken of as Marie Christian. Their only child was born September 27, 1729. He was given the name of his father.

The next we learn of the Sauer family is at Germantown, Pennsylvania, where they landed at the close of the year 1724. They remained there about four years, and in the spring of 1728 moved to Millbach, "Mill-Creek," Lancaster County. Here he engaged in farming.

At this place father Sauer met Conrad Beisel, whom he had known in Germany as a Separatist. However, Beisel had in the meantime joined the Tunkers and became the head of the Ephratah settlement. Up to this time Mr. Sauer had not attached himself to any church. But on Whit Sunday, 1728, he united with the Tunkers. This, however, was before the separation of Beisel and his party as a distinct organization.

So we have Christopher Sauer, Sr., in the Tunker Church through the administrations of Conrad Biesel, founder of the Seventh-day German Baptists. It is not material, however, that this should have occurred prior to the division of the denomination, as for many years thereafter, members were received into the German Baptist Church from the Seventh-day German Baptists without disfavor, and without being rebaptized.

Similar cases occurred frequently in Morrison's Cove, Bedford County, where the two denominations flourished from 1800 to 1850.

When the Seventh-day people began to decline, it has been reported that he, Sauer, had never belonged to church, which, however, is said to be a mistake. He was not only baptized by Beisel, but participated in a communion service at Ephratah in 1738. His wife also, was an enthusiastic member, and through Beisel's persuasive preaching was induced to leave her family and enter the sister's house, or "cloister" at Ephratah, where she became a nun, being known as Sister Marcella. Here she remained until November, 1744, after which she was persuaded by her son to return home, but for some time afterward she simply assumed the duties of the household, without taking her place as wife or mother. She, however, was fully reinstated to her marital place in the family before her death, which occurred December 14, 1752. After this disturbance in his family relation, Brother Sauer lost his interest in the Ephratah Church and he and his son returned to Germantown.

Brother Holsinger writes, that he is not in sympathy with any part of the doctrine within the Ephratah faction, differing from the main body of the Tunker fraternity. For a period of ten years, say from 1730 to 1740, or more, after the work was fully organized at Ephratah, they were the more influential and leading faction of the body. And, had it not been for the prominence they gave to the error of Celibacy and the Seventh day, they may have held their hard-earned prestige. Their consecration, devotion, piety, spiritual and constant worship in prayer and song and exhortation, was so rapturously inspiring as to almost be irresistible.

It is related of several of the old members, while on their first visit to the Ephratah services, that during a private conversation about their visit, one had made the remark, "It will be difficult for you to get me away from this Heaven-like place."

Their music must have been enchanting. I had the pleasure of hearing a choir from Snowhill Antietam Nunnery on several occasions, in the vicinity of New Enterprise, Bedford County, Pennsylvania, when I was a young man, and such inspiring songs I never heard anywhere else. I cannot understand why it should be lost. I walked a distance of twelve miles and back to hear it and would cheerfully repeat the trip. It was a gay day of my life to drink in those melliferous tones, which transported my spirit for a time to regions of bliss; tones which I never heard before or since on earth, but as often as I ventured, I became ashamed of myself, for scarcely had these celestial strains reached my ear, than I was bathed in tears, unable to suppress them, and they continued to cover my face during the services, in spite of modification, could I keep them away. They were tears of ecstatic rapture, giving a foretaste of the joys of heaven.

I have spoken of Ephratah as it was, not as it is now. True the Old Ephratah still stands, its weather-beaten walls, some of which are upwards of 2 hundred years old, and crumbling to pieces. Many traces of old-times remain, but its life has departed.

As early as 1758 there was a branch of this society established at Bermudian Creek, York County, Pennsylvania, about fifteen miles from the town of York. Some of the members still remain, though they have been without preaching for many years. Another was established in 1763 in Bedford County, which still flourishes, but members are scattered through the county and state.

The people of Ephratah possessed many of the Catholic principles and feelings. They have nearly 1000 pieces of music, a piece composed for every hymn. This music is lost entirely at Ephratah—no music book. But the style of singing is, however, still preserved and finely executed, though only in a faint degree, at Snowhill, near Antietam Creek, Franklin County, where there is a branch of the society, which is now the principle settlement of the German Seven-day Baptists.

(To be continued)

"Crudens Complete Concordance"—Indispensable to Bible study, \$3.00.

"Hurlbut's Story of the Bible," for Young and Old, \$2.95.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 31, 1947

"STAR GAZING REVEALS GOD"

Scripture: Ps. 8:1-9

For The Leader

THIS is a good time to start our fall program in C. E. Conference is over and the great fall and winter season stretches before us. Perhaps we are a little uncertain as to what our plans are. Perhaps part of our future looks dark. Here is where we need a renewed assurance of the eternal vigilance of God. In no greater way can this be obtained than by looking into the heavens on a clear night. Men, back as far as Abraham, have looked to the stars. We cannot look into a heaven full of stars without realizing that we are looking at the majesty of God revealed. As we look, we shall gain a greater insight into the continuing changelessness of God. We shall gain the great spiritual truth that God was with us yesterday, He is with us today, and He will go with us into that unknown and uncertain future which we face.

DISCUSSION

1. WHAT ARE YOUR PLANS? Most of us are starting back to school. Either to High School, or perhaps we are fortunate enough to be starting to college. Ten years from now, you will be glad that you let God direct your paths. You will be glad that you remembered to lift your eyes and heart unto Him in daily prayer. If you have good plans, God will bless you. If your plans are not good, it will bring sorrow to you. God can help you find good plans. A soul that has learned to put faith and trust in God will find His marvelous plan for his life working out. The years will reveal how wonderful He is. Look at the stars tonight. They seem changeless. Years from now you will look at them again and will be able to say, "God in His love has kept me and brought me to this place. He is truly a God that loves and keeps His children."

2. DOES THE FUTURE LOOK DARK? If you are a normal human being, you will face times when the future looks dark. Then look at the stars. For God has kept those stars in their places for countless years. Do you not believe that He is able to keep you through a few years of darkness and uncertainty. Forge ahead, casting aside all doubts and fears, and ere long, you will have cause for great rejoicing. Keep faith with your principles of pure Christian living, for God has a real purpose in your life and He is revealing it to you step by step. As you look at the stars, rededicate yourself to His service, and resolve that this year, you will live for Him in a better way than you have lived before.

3. ARE YOU FACING NEW DUTIES? If you are graduated from High School or College you are perhaps getting ready to start a new work, in the factory, in business, or in teaching school. If so, be the best you can be. Before

that first day on the new job, look to the stars, and pray for God's help. Back to you will come the answer that God is ever with you. And if you are a bit fearful remember the immortal words of Paul in Gal. 6:9, "And let us not be weary in well doing, for in due season we shall reap, if we faint not." And if you are like most people who have learned to depend on God, you will spend more than one hour at night looking to the stars, endeavoring to grasp God's meaning in the incidents of your life. God uses these things sometimes to keep us in close touch with Him.

4. IS THERE A PURPOSE IN YOUR LIFE? God reveals to those who listen. None of us live in vain, except by our own choice. Note the words of Longfellow in his "Psalm of Life." "Lives of great men all remind us, we can make our lives sublime. And, departing leave behind us footprints on the sands of time. Footprints, that perhaps another, sailing o'er life's solemn main, a forlorn and shipwrecked brother, seeing, shall take heart again." Somewhere along the journey of life we are destined to be of help to others. If we possess the faith and security which is found only in God, we shall be able to lift others to a higher plane in life. Lives need to be touched by our experiences. Lives are looking to us. They believe in us, not because of what we are, but because of the Christ in whom we have learned to trust. As we look to the stars tonight, let us resolve that we will shirk not the opportunity of helping others along the way of life.

5. GET GOING. We have waited long enough. We have drunk from the fountains of blessings. We have made our plans and resolutions. Now a dying and needy world is waiting for the gospel message in life and word. Wherever we are called to witness and serve, let us do it with a heart full of Christian love. Whatever the call, let us serve faithfully. Let us never sacrifice a principle of Christian conduct, no matter how strong the temptation from others. Remember that your counsellors and leaders are looking your way. They have faith in you, and they are expecting you to produce a good life for Christ.

QUESTIONS

1. How can we know if we are doing the thing God wants us to do?

2. How can we overcome obstacles in our life?

By all means, have this an outdoor meeting. On the church lawn, parsonage lawn, at a park. If possible have it after the evening church service so that a few stars will be shining. Make your meeting deeply devotional, for you are dealing with the destinies of young people tonight.

Topic for September 7, 1947

TO HAVE A FRIEND, BE ONE

Scripture: John 15:9-15

For The Leader

WE ARE beginning tonight a series of four topics on the general subject, "From Friendship to Marriage." These topics will bear out the thoughts which are back in our mind, that in a future day we will be wanting to get married and build a home. This is the natural thing for every young person to do. But don't forget that the things which we do now are going to affect our future happiness

in this respect. So, while marriage may be yet a few years away, we can make our lives develop in a way that we will be a desirable person when that time comes. Thus this series of four topics in Christian Endeavor. Tonight we want to consider how to be a good friend, for forming friendships is a necessary principle in a well rounded life.

DISCUSSION

1. **LET'S NOT BE EXCLUSIVE.** So often you'll see a young person form a friendship with one other person. To those two, nobody else exists in the world. They will cut themselves off from all other friends. Which may be all right, except when such a friendship breaks up. Which does often happen. When that does happen, we find two people very lonesome and without friends. They have not been in any friendly groups, and so have none in which to go. Other young people have learned to enjoy life without them. So we find it very hard to get back into a group when we have shunned their company. It would be far better if we could mingle with a lot of other young people, laughing with them, talking of serious things, enjoying life and sharing experiences. You will have more friends, and others will like you better.

2. **CHOOSING CHRISTIAN FRIENDS.** Nothing makes a person's heart ache more than seeing a Christian girl or boy tie up with an unchristian. For they live in two different worlds. Study the marriages where one was a Christian and the other was not. Very few have been really successful marriages. It all began back when they were choosing their friends. The "love-bug" is something which bites hard when it comes, and so often young people are swept off their feet. Better reasoning is lost, and we find another friendship developing into marriage that better judgment shows will not work. And there's little you can do about it then. How much better would be the lots of young people if they would choose their friends from Christian young people.

3. **BEING A GOOD FRIEND.** Look into any group. You will find some people that seem to be the center of attraction. Always they have friends. And they aren't always the best looking people. But manners, courtesies, attitudes, all play a part. A discourteous person will naturally be shunned. About the best suggestion we can give to be a good friend, is to always be interested in the welfare and interests of those people you meet. A basic principle of human life is that people like to be made over. And we must admit that the people we think the most of are those that were interested in us, in what we were doing, and in our family. Make it a rule never to meet a person without asking them something about themselves. It works.

4. **BE INTERESTING.** Another way to be a good friend is to be interesting. There is a common saying among young people when they comment on an individual that doesn't seem to fit in. They call him a "square." Meaning that he just doesn't fit. Presumably into a round hole. Don't give way to flattering, or "pouring it on," for that soon sickens. Always have an interesting subject to talk about. Telling your own experiences can become boring. Other people have experiences of their own which to them are much better than yours. Also, be a good listener. Don't do all the talking. The best type of a conversationalist is the kind that can listen and put the "yeses" and "nos" and grunts in at the right places while another person is talking. All in all, we seek the friendship of those whom we

like. Are others seeking our company, or are we being avoided? Each day we should check on ourselves to see wherein we can improve. Constant daily improvement will make us more valuable as a friend. Others will seek our company. We can then number our friends as we would count our precious jewels. Yes, friends are more valuable than jewels. You can purchase jewels, but you cannot buy a friend. To get friends, we must be a friend.

5. **BEING A GOOD FRIEND.** A Christ-centered life will help us to have many friends. For if our lives are controlled by Christ, we will operate on good principles of love, sincerity, honesty, cheerfulness and many others. We will not be "popular" with the sin-seeking crowd, but then, the end of their way is eternal death. As a Christian, we must choose our friends among Christians, we must treat them as Christian friends. And then they will also help us, we can help them, and many will be the rich fruits and rewards. Unselfishness, "in honor preferring one another," courtesy, kindness and genuine love, will heap up for us a mountain of friends who will do all they can to help us to enjoy life.

QUESTIONS

1. How can we gain the friendship of others?
2. What things do we despise in others that keep them from being friends of ours?
3. Give a word picture of a desirable friend.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 31, 1947

WORK IS GOOD

Lesson: Prov. 6:6-11; 18:9; 24:30-32; Eccles. 5:12

IN THIS machine age we seem to have lost the intrinsic meaning of the term "work." But we must remember that anything that is worth while is worth working for. Things are not just "given" to men in these days without harm coming from the gift. A thing that is earned (worked for) is of far greater value to the individual than that which comes easy without any corresponding effort.

The writer has had an opportunity both in the time he was in College and during the past several years as he has been brought into rather close contact with student life, to observe that those who are compelled to put a considerable portion of their time in "earning" their way through school, put a larger value on their education than those who are given all the money they can spend (without evident effort on their part to earn it) and who do not realize the value of work. When one works for a thing he puts a part of himself into it. It is then that he comes to realize the true value of the object.

Solomon takes the lowly ant and uses it as an example of thrift and industry. We do not want to be ants, but surely as human beings, we should not let one of the lower of God's creations place a greater value on industry than we.

One who has been in the habit of being industrious all the days of his life cannot be content, as the years bear their weight and weakness of body takes its toll, to sit down and do nothing. He has found work (honest toil, we mean) to be a valuable outlet for both soul and body. Work is truly Good.

But work is not always done merely with the hands. Anything that contributes to the good of man and to the advancement of his welfare may take the nature of work. The common dictionary definition is—"physical or intellectual effort directed to some end." The mind may work as well as the hands. Indeed we sometimes feel that a tired brain is more difficult to rest than a tired body.

We need to remember that real workers are "laborers" not "loafers." "Go work in my vineyard," is the Lord's command. In other words, "Go and bring forth the fruit of your labors." He did not hire the men to "loaf"—he desired to have his crop delivered.

Some people are so "do-less" that they are always seeking to "do less." God frowns on that way of living.

Jesus said, "My Father worketh even unto now, and I work." If it was necessary for the Father and Son to work, how much more imperative it is that we follow their example! Good, honest work never has hurt anyone. But it must be "good" and it must be "honest."

Lesson for September 7, 1947

EARNING AND SPENDING

Lesson: Prov. 11:24-27; 18:8; Eccles. 5:10-11; James 5:1-6

IN OUR last Sunday's lesson we touched on the subject of "earning" when we discussed "work." It goes without saying that the two must go hand in hand. The larger emphasis, therefore, in today's lesson must be placed on the "spending" of that which is earned.

It seems that today the average question in the minds of far too many is, "How can I get the most for the least amount of labor?" The writer, recently watched four men laying up a chimney. We say four men did the work, advisedly, for only two men really worked. One man stood on the ground and told the others what to do; a second carried the mortar and brick to the scaffold; the third sat on a box and handed the brick to the mason—who, in turn, laid them in place. We have seen two men do far more work in far less time.

But regardless of how much or how little labor is done to "earn" the incoming dollars, the matter of how those dollars are spent is of great interest to the Lord. That we are stewards of the Lord's money is taught in the Word of God, whether we like it or not. Read carefully and prayerfully the first section of our lesson—Prov. 11:24-27. There is both promise of reward and condemnation in those verses. And how about Prov. 16:8? and Eccles. 5:10-11? It does make a great deal of difference where the emphasis is laid on the "money question."

Now read James as his words appear in our text. He does not say it is wrong to be rich. He merely points out what happens to a rich man who has no vision of what riches mean.

It does make a great deal of difference how and where we spend our money. The spending is as important as the manner of earning.

Laid to Rest

STALEY. Austin R. Staley, aged nearly fifty-nine years passed to his reward on July 18, 1947. He was the son of Winston and Mary Staley, being born in Appanoose County, Iowa.

Back in the days of our first pastorate, more than thirty years ago, we baptized him, his wife, his father, mother brothers and sisters, together with some uncles and cousins. We helped to ordain him to the ministry, and we both moved to Ashland in 1916, and were College and Seminary chums through those years. We have worked to gether in revivals in three states, and our paths have crossed in various ways and many times. He was a real pal and friend.

The funeral services were in charge of the writer, at Corning, Iowa, with a great many people present—some from Dallas Center, Des Moines, Messena, Centerville and Udell, Iowa, and two from Kansas. A number of the local ministers from the city were present. It was necessary to have loud speakers so all could hear. Burial was made in Messena, Iowa.

W. R. Deeter.

SIMPSON. Mrs. Margaret Simpson, known to many as Grandma Simpson, was born in Platt County, Missouri, August 18, 1867, and was called Home on July 31, 1947, being aged 79 years, 11 months and 13 days "young" at the time of her departure. She gave her heart to God while yet a young girl and has been a faithful servant of her Lord during her entire lifetime.

In 1905 she was united in the bonds of holy matrimony, in Missouri, to George Simpson, who preceded her in death many years. On account of poor health they moved to Pryor, Oklahoma, where she spent several years as a missionary among the Cherokee Indians, moving to Cheyenne she was affiliated with the Salvation Army, in which service she gave many years of active work. She later became a charter member of the Cheyenne Brethren Church, to which church she belonged at the time of her demise.

Surviving are: her daughter, Mrs. Birdie Wynenegar, of Cheyenne; a step-daughter, Mrs. Ann Polzinof, Pierce, Colorado; a grandson, Bobby Wynenegar of Albany, Oregon. These, together with a host of friends mourn her departure.

She was a kind and affectionate wife and mother; a loyal, sympathetic friend, and a bright and shining light to all humanity, regardless of race, color or creed, and her greatest ambition was to be of some service to those around her. To know her was to love her.

Mother is not dead,
She has only moved away
To be with her Lord,
Forever more to stay.

No, she is not dead,
Her spirit's as it was before;
She has only gone to meet her loved ones
Beyond the open door.—F. W. G.

The funeral services were held from the Shrader Funeral Home on August 3rd, with Rev. Charles Tresner of Ft. Collins, Colorado, and the undersigned, pastor of the Cheyenne Brethren Church in charge. Her body was laid to rest in the beautiful Lake View Cemetery in Cheyenne, here to await the resurrection morn.

Frank W. Garber.



News From Our Churches

UNIONTOWN, PENNSYLVANIA, NEWS

This writer first of all, owes an apology to his brother minister, Elder C. C. Grisso, for the tardy report of the meeting which Brother Grisso held in the Uniontown congregation during the last week of March and first week of April—more correctly during the first week of April. The meeting opened on March 30, and closed on Easter Sunday, April 6, a period of one week only. The brevity of the effort was necessitated by the fact of Brother Grisso's illness from the Flu, contracted during a previous revival campaign, from which he was not sufficiently recovered to open the campaign here on March 23 as had been planned. The apology mentioned above is herewith tendered.

This was the second time the pastor and evangelist had worked together in an evangelistic campaign in Uniontown, and so Brother Grisso did not have to spend any time in getting acquainted. The pastor understood the evangelist's methods and gave him full sway in his plans for carrying on the campaign. It is a well-known fact that men do not "flock" to hear the Gospel these days, and yet there were those who were unconverted at every service, and so the evangelist had encouragement to do his best at every service (and Brother Grisso was convincingly earnest and persuasive throughout the campaign), and the result was a total of seven first time confessions and one reconsecration. The people liked the evangelist's Dispensational Chart, which he used for two or three nights, and they were led to understand Dispensational teaching in a way many of them had never heard it before.

The pastor was not able to lend as much aid during the campaign as he would have liked, but Mrs. Belote's illness just at that time made it impossible to be present at all the services or to do as much visiting as we had planned. In spite of all the hindrances, we feel that the meeting was a success, and we extend to Brother Grisso our heartfelt thanks for coming when his physical condition was weakened by his recent illness. It is indicative of the Christian consecration of our fellow-laborer in God's vineyard that he drove four hundred miles at that time of the year, and with a throat not fully recovered from the attack of the Flu, to keep his word with those to whom he had made a pledge to conduct their campaign.

Brother Grisso is an evangelical Brethren preacher, and declares the "whole counsel of God" without fear or apology. He has dedicated himself to the ministry of evangelism for the next while, and we believe any church will do well to engage him for that type of work.

Of the seven first-time confessions, but two have been baptized and taken into the church. We deferred baptism for some weeks until one of the converts should be sufficiently recovered from an appendectomy experienced the week following the close of the meeting, and meanwhile sought to get the others lined up for baptism. Here we encountered difficulty. Four of the converts were young women who have been attending the services of our church, but who come from denominationally divided homes, or non-christian homes. Those from denominationally-divided homes do not take a stand because they do not want to offend either parent—and the parents say the children must decide the choice of a church home for themselves—and so the children are doing nothing about the matter (but both parents and children are still attending our services, and one of the fathers said he has heard more Gospel since he has attended our services than he ever heard before), so we are still praying and hoping that the Holy Spirit may move them to the right decision. The one girl's mother is an unconverted moralist and so the girl gets no encouragement. But all the young women are fine characters, and we most earnestly solicit the prayers of the brotherhood that they may be convicted and brought into the church.

The work here at Uniontown maintains about an average interest among the membership of the church. The summer-slump has begun to make "dents" in the attendance records, but that will be over in a few weeks, and when the pastor gets back from General Conference and a week among "kin-folk" (in-laws), maybe we shall be able to make history in our work that will make a more glowing report. A sister of the appendectomy victim mentioned above, also presented herself when the baptism was administered, so there were three accessions as a direct result of the evangelistic campaign. We have lost none by death in very recent months, and feel that we are making slow, but we hope permanent, gains. Maybe we will get around to more frequent reports in the future, but our readers may rest assured that we are still "Brethren" and strive always to declare the "whole counsel of God" to our people.

Fraternally,

Dyoll Belote.

DUTCHTOWN, INDIANA

The Dutchtown Church has just closed a two weeks Daily Vacation School. For two consecutive years now this school has been held at our church with the North Winona Church of the Brethren co-operating. This year again as last year we applied to the Youth Organization of the Brethren church to send us workers to assist us in our school. Miss Ruth Clapper who heads this organization sent us Mrs. Ruth Royer, her daughters Nina and Jane, and Miss Ruth Brownsberger from Louisville, Ohio. We are very thankful to Miss Clapper for we surely had a very efficient corps of workers.

Mrs. Royer directed the school and besides the girls that came with her, she was very ably assisted by the pastor of the church, Mrs. Lucille McDaniel, Mrs. Maxine Perkins, Mrs. Verna Randalls, and Miss Marietta Whitehead.

Much interest was manifested in the school with complete co-operation from both churches. Standard courses were used and both communities feel that the efforts were very much worth while.

The enrollment of the school was 70 with an average attendance of 63, which bespeaks the interest.

The school began on July 28th and closed on Sunday evening, August 10th when the final program was given with a demonstration of the work they had done.

We feel that these Daily Vacation Bible Schools are really worth while and the good that is being done by them will be revealed in the future.

Mrs. Royer is a very efficient worker and we would recommend her and the group of girls that were with her to any church needing help in this kind of work.

Wm. E. Overholser, Warsaw, Indiana.

CUMBERLAND, MARYLAND

Yes, we are still on the map, and still on the beam, but we just haven't sent in any report of what we are doing on the map and the beam for so long that we could not blame you for thinking that we are off of both, if that is what you thought.

All departments of the church are functioning which includes besides the church, Sunday school and prayer meeting, a Boys Brotherhood, a S. M. M., a W. M. S. and a C. E. These have been carrying on in their various lines of work steadily and regularly. Prayer meeting attendance has been good, averaging about twelve. Gifts to the various yearly denominational offerings have been good for the group which can be counted on for the bearing of the load in our church. In addition there has been very fine work in the matter of our building debt. Five years ago this debt was nearly seven thousand dollars, now it is less than one thousand. The congregation is looking eagerly forward to the time when we can begin a fund for redecoration inside the church and for some much needed repairs to our ceiling and a few other parts of the building. Minor repairs are being made as they are needed. The interior redecoration, including refinishing of the ceiling, is not a minor item by any means.

A very happy fellowship meeting was enjoyed by many in the church when the Mothers and Daughters-Fathers and Sons Banquet was held in the basement of the church. The banquet was fine and the program was good for the promotion of fellowship.

Fellowship is a prominent word in the relations of the membership with each other. There is remarkable harmony, cooperation and good-will. For this we have prayed earnestly and God has graciously heard us. We are much hindered by the conditions under which our working members are placed. The majority are either on rotating shifts or are railroad men who must go whenever they are called for duty. Yet, one man comes and says, "I can do some painting or cleaning or other work in the church, I have

certain days off. What do you want me to do?" Another keeps the hedge nicely trimmed, and it is not a short hedge either. This same brother brought his saw and axe to church and with them attacked a large pile of long sawed wood. Doing most of the work himself he sawed and split wood and stacked it in neat tiers until he had a pile about four feet wide, seven or eight feet high and fifteen or sixteen feet long and in addition a smaller pile at another place. Others, both brothers and sisters, do many necessary tasks. Two good sisters have spent many hours giving the church a weekly clean-up. This they volunteered to do and do without cost to the church. Both have other duties in the church program. Sometimes they have some assistance from other ladies in the cleaning.

Altogether we feel that great credit is to be given to the inner and smaller group of the congregation for their faithfulness, regularity and willingness to bear the heavy load and also for the harmony and fraternity that pervades the whole congregation.

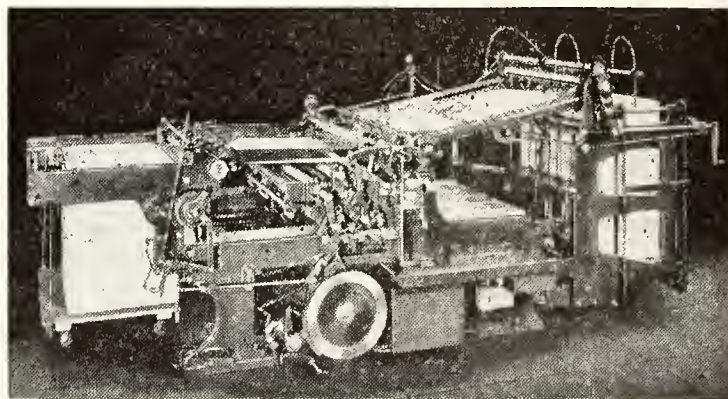
We have some good prospects for some more good, substantial members who can be counted upon to do things in the church. May the Lord add to our membership those who will serve Him.

We ask for your prayers and, knowing that there are some who have prayed steadily for victory at Cumberland we express hereby our deep gratitude. We believe the victory will come and we hope and pray that it will come in a genuine Spirit-born and Spirit-borne revival of the church and then of the community.

Paul M. Naff, pastor.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and pledges \$6,777.29
Yet to be raised, not less than \$8,222.71

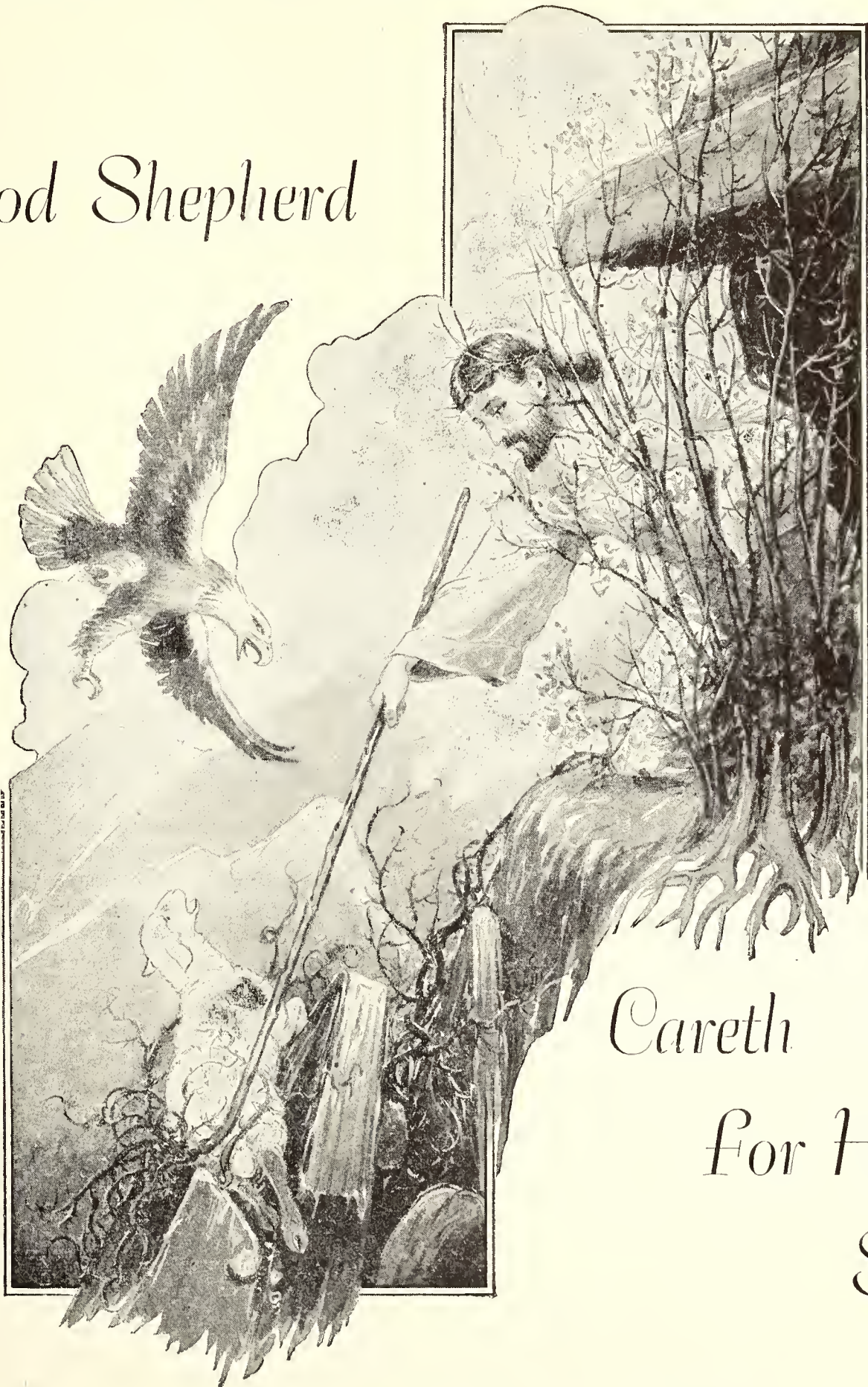
A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

We can have it, if we want it;
If we want it hard enough.

The Brethren Evangelist

Official Organ of the Brethren Church

The Good Shepherd



*Careth
for His
Sheep*

Vol. LXIX No. 35 September 6, 1947

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INTERESTING ITEMS

Vinco, Pennsylvania. We note that a "Panstrel," showing the falsehoods and evil efforts of the liquor traffic, was presented at the Vinco Brethren Church on Friday evening, August 29. The churches of Jackson Township, in which township Vinco is situated, cooperated in the presentation. This was a part of the program of publicity and education which is in preparation for the Local Option election which is to be held in this community on September 9th.

Vinco was host to the Cambria County Brethren Christian Endeavor Rally on Tuesday evening, August 5. This is a quarterly rally which is held by our own Brethren societies in the various Brethren Churches of the county.

Milledgeville, Illinois. During the vacation period of the Milledgeville pastor, Brother D. C. White, we note that the Christian Endeavor had charge of the Sunday morning

service on August 31, and that Dr. W. S. Bell, who resides at Milledgeville, will be the speaker on Sunday morning September 7. Brother White says he will be back in the pulpit on Sunday, September 14.

Elkhart, Indiana. The young people gave a "Goin' Away" party for the Elkhart young people who are going away to college. A weiner roast and a marshmallow toast featured the evening.

The Elkhart Laymen recently met at the church which time they listened to an address by Hyman Appelman, a converted Jew.

The Homecoming and Rally Day of the Elkhart Church has been set for October 12, with a revival tentatively set to begin the following evening, October 13.

Muncie, Indiana. We quote from the Muncie bulletin August 3. "The 'Go Sign' has just been given by the government, so that as far as the government is concerned we can begin building at once. The 'Go Sign' has been given by the National and State Missionary Boards and they advise to begin construction as soon as possible there would be no advantage in delaying work for price to come down."

We are glad that Muncie is about to take this advance step after being delayed for so many years. It speaks of progress.

Something Worth Writing About. Have you written your Senator with reference to his support of the Capper Anti-Liquor Advertising Bill—S268? At the present time this bill is in committee and the sub-committee, appointed to give it consideration, is seeking to weaken it by endeavoring to substitute amendments to be made to the Federal Trade Commission Act. The Capper bill would stop ALL liquor advertising.

Write your Senator AT ONCE. The matter will come up soon after Congress convenes again.

Carleton, Nebraska. In a telegram which came to the Editor last week, Ralph A. Lichty tells us of the passing of his mother, who was a lifelong member of the Brethren Church and a deaconess for many years. Our sympathy goes out to the bereaved ones. Brother J. D. Keiper was in charge of the funeral services.

Ashland, Ohio. We are glad to report that Brother S. Benshoff is somewhat improved, but still unable to resume pastoral duties. On Sunday morning, August 1, Rev. Clarence S. Fairbanks, pastor of the Washington, C. Brethren Church, who was staying over in Ashland since Conference was the preacher. At the evening hour Brother Cecil H. Johnson, pastor of the Falls City, Nebraska, Brethren Church, also staying over since Conference, brought the message. Both were greeted by good audiences and the messages much enjoyed.

The Ashland Laymen's Organization will soon hold their Annual Corn Roast as usual at the home of Dr. R. Teeter. This is always a most enjoyable event for the men and boys of the church and the boys of the college, who are also invited to have a share in the "roast."

The Holy Bible is a missionary manual permeated by the spirit of evangelism.

The Editor Thinks Aloud

Fred C. Vanator

COMPASS OR STAR!

SOME weeks ago, while in attendance at the Pennsylvania District Conference at Berlin, my good friend, Brother S. M. Whetstone, very kindly loaded Brother U. J. Shively and myself into his car and took us for a ride through the beautiful mountain territory that surrounds Berlin. As we drove along the mountain roads, curving this way and that, I noted that the compass above the windshield of the car did not register our changes of direction. Being an inquisitive individual, I said to Brother Whetstone, "What's the matter with your compass—broken?" To which he replied, "No, it's all right. It's just that it won't work in these mountains—too much ore under the ground to detract it. This pulls it out of adjustment."

Well, this set me to thinking!

Too many people try to keep in the right direction by the "world-made" compass. They follow its direction, but find that there are so many counter attractions that distort it, that the right path cannot be followed using it as a guide. Far too often in following the direction pointed out they find themselves going in the very opposite direction from the true course.

I heard a story the other day that illustrates the perplexity of man in desiring to follow his own course. It seems that a certain man was about to enter a wooded area enroute to a rather distant point. The wood was of almost jungle proportions and his friends gave him a compass with instruction to follow the pointing of the needle to the north, in which direction he was going. The man started on his journey which should have taken him about two days. Four days passed and he had not arrived at his destination. Search was made and he was finally found wandering about in the depths of the woods. When asked what happened and why he did not follow the compass, he made this answer, "That compass was no good; it always pointed to the north when I knew I was going west, so I threw it away." He had then proceeded to travel in a circle as so often men do when lost in the woods. But the compass was right, and it was he who was wrong.

A compass that is right will lead right, but a compass that is wrong will lead wrong.

Now I came home and one evening I was seated in the back yard looking at the stars. As I watched they became brighter and brighter as the darkness deepened. But I noted that one of the first to become visible was the good old North Star, the guide that never fails to give the right direction. True, sometimes clouds cover it and obscure the vision, but it is still there in the right place and when the clouds rift we are always able to again get our bearings.

May we liken our Christ to that constant North Star? Of course we can! Therefore we may conclude that a world-compass may be a dangerous thing to follow. But

the "Bright and Morning" Star—the Guide Star that never fails—will always give the right direction. What guide do you use?

Think it over!

Business Manager's Corner

George S. Baer

I Have Been Wondering about Prayer and Faith

HAVE we been praying for the Lord's work in the Publishing House, as we should? Have we prayed with faith, believing that we shall receive? Jesus said to the disciples, when they marvelled at the withering of the fig tree, "If ye have faith and doubt not," ye may ask for mountains to be removed, and "it shall be done." In the great task set before us by action of General Conference, we have found mountains of difficulty arising to prevent immediate achievement. Shall we be deterred, or shall we say with the disciples,

Lord, Increase our Faith,"

that we may be able to lay hold on the promise, "And all things, whatsoever ye shall ask in prayer believing, ye shall receive." Without faith it is impossible to please God or do the work of God. We started the campaign with prayer. Have we slipped in persevering prayer and faith? We are admonished to "Pray without ceasing." And we are given this assurance, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Maybe we need to revive the spirit of earnest, believing, persevering prayer, as we enter upon the second year of this equipment campaign. I doubt if any one will question such a need, in this, or in any other part of the Lord's work.

A List of Those Who Pray

This is a call for the names of those who will join us in more earnest and persistent prayer this year, and especially between now and the last Sunday in January. Drop us a card saying, "I am with you in earnest, believing prayer for the Publishing Equipment Project." Of course we want you to pray for all the work of the Lord, both in your local church and in the brotherhood, as you are already doing. But here is a special call to meet an emergency by an emergency prayer band. Will you join us?

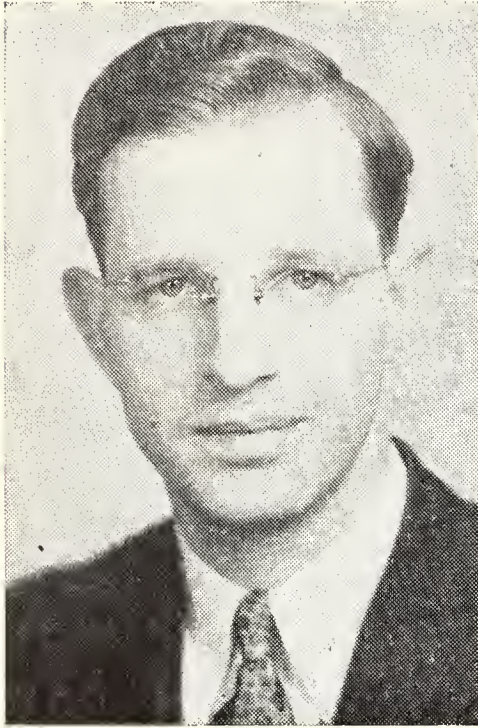
Your Sunday School Order

should have been in our hands before now, but in case you have been delayed, please rush it in and we will send it to you immediately.

We Still Have Some Bargain Bibles and Testaments

such as were on display during Conference, wire back Testaments, 50c, in quantities of five or more postpaid. Small Testaments, limber back, size 2¾ x 4¼, 15c each in

(Continued on Page 10)



The Church's Mission

Rev. Percy C. Miller, Moderator

(Delivered at Penna. District Conference held at Berlin, July 21-24).

THE MISSION of the church today is the same as the time of Paul 2000 years ago; to preach the Gospel of Christ, to proclaim abroad the tidings of great joy, to beseech people to be reconciled to God, to lift up the fallen, to minister to the sick, to care for the poor, to give ourselves in sacrifice for the salvation of the world.

Let us use the example set before us by Christ. First of all let us invoke the power of the Holy Spirit. Christ was filled with the Spirit after coming from the wilderness. Not by might nor by power, but by my spirit, saith the Lord of Hosts. By this the task of the church will be easy and the burden will be light. The churches will become more than conquerors in the battle for truth and right.

Let us note as the first mission the thought of the preaching ministry. Our Lord placed great emphasis on preaching. This gives to the church an opportunity to proclaim the glad tidings of great joy. "Come unto me all ye that are heavy laden and I will give you rest." Many are anxious to seek for this rest. Many are calling in distant parts of the world for a knowledge of such a rest. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "God was in Christ reconciling the world unto Himself." What wonderful messages to spread throughout the whole world! Note another wonderful message: "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." We must proclaim the Gospel of Jesus Christ which is the power of God unto salvation to every one that believeth. If we fail in this primary mission of the church, we fail in everything else and our work will be in vain. We must bring to all the message of hope, even to the erring. We must be kind to the erring. Jesus earned the title, "The friend of publicans and sinners." Let us be true to God and do the same.

In our ministering let us not forget the children. Jesus ministered to the children. You are all acquainted with the story of the daughter of Jairus who was raised from

the dead; the story of the demoniac who was healed at the foot of the mount of transfiguration; the story of the loaves with five barley loaves and two fishes; the story of the child who was set in the midst of the disciples when they were quarreling as to who was the greatest in the kingdom. There are three things to note from these stories (1) Jesus loved the children. (2) He found a place for them in the kingdom. (3) He used them in the furtherance of his cause. "Of such is the kingdom of Heaven." Among the children are our future workers. Let us watch carefully the example we set.

The church also has a missionary mission. The gospel was for all. We must accept the challenge from foreign lands and send the gospel into all the world. Let the foreign lands know that Christ is the world's Savior. Shall we not share with them all our many blessings? Shall we not give of our substance that they may hear of Him? Shall we not say:

"Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

In Matt. 4:17 we have the words, "Repent ye, for the kingdom of heaven is at hand." I believe that means "Change your mind. Adopt a new outlook. Get a fresh point of view." This was Christ's challenge to His own generation. It is our challenge today: to every man and woman. To accept this challenge is life for the church. To reject this challenge is death. Civilization has two alternatives which are the same for the churches. It can go down or it can go up. It cannot remain where it is. We believe in that descent of the church. We believe in the kingdom of heaven. That is why we are here.

We must desire the establishment of the sovereignty of Christ. To admit this sovereignty is for most men a spiritual and mental revolution. Upon its accomplishment depends the fate of the twentieth century. A new age is being built; a new epoch. The nineteenth century was a wonderful epoch. It was wonderful in science, in commerce, in mechanical invention. But the material outran the spiritual. The movements of the century were somewhat centered in selfishness; national, commercial, industrial selfishness. The wages of selfishness is death. What we want is life. Some thought that they could secure it by knocking apart our present civilization. Some see salvation by making no change. We must have a change. If you are ill you go to a specialist. The human race is

and must go to a specialist, the Great Physician. His advice is plain enough; change your mind. "Repent ye, for the kingdom of heaven is at hand."

In the Nineteenth Century they forgot this. They built churches, but they also built armaments. They sang Christian hymns, but in industry they sang hymns of another kind. They talked about Christianity, but did not apply it. Doctrines, churches, Sundays, services, went together in one carriage. Politics, commerce, industry, went in another carriage. They were all very polite; kept their distance; did not mix.

The politician never asked, "Is this Christian?" When business firms were competing, the principles of Christ were locked away. When matters of finance or questions of labor were under discussion, men did not seek first the kingdom of God and His righteousness.

We of the church are to blame. We forgot the salvation of society. It is true some did take Christianity to work with them and kept it untarnished. It is also true that God does not save by committees, but by persons. Men have forgotten that the change of mind that God called for was not only a change of the individual mind, but a change of community mind. In redeeming the world He redeemed men not only personally but also socially; when man comes to Jesus he not only changes his individual outlook but also his social behavior. The church is responsible not only to preach but to live that gospel. Only when so far as the community conforms to this type of behavior can it be called a Christian community. This new life, or way of life, means establishment of the kingdom of heaven. It means introducing into this world truer principles, happier relationships, better methods. Therefore we have introduced the kingdom of God upon earth.

Some feel that this talk is mere utopia, impossible of achievement. Pessimism is one danger of our day. Some people despair of the human race. Human nature being what it is, they say that things cannot improve. A witty Englishman once said, "The extraordinary thing about a Christian is that you never can tell what he'll do next." When an individual or a community is redeemed there is no limit to what they can do or become. Some think that this kingdom belongs to another world order. This world is too bad; it must end in destruction. Only after this will the kingdom be set up. History itself seems to bear this out for the world has been neither steady nor quiet.

There have been times when matters have been to a crisis. We of this generation have realized this. We have lived through one of the most terrific explosions in the long history of the world. We find nations still suspicious of each other. We find nations still spending large sums on armaments. We find movements on every hand concerned entirely with material aspects of life. They leave out the moral foundations upon which only true life can be based.

The Other Side of the Picture

Some nations are paying homage to their Lord (1) Sanctities of treaties. (2) A larger recognition of International Law. (3) A better relationship between peoples by the United Nations. (4) The advancements in education.

The world has seen many days of judgment. But still God loves the world. At this moment He is at work to redeem it. What else do our churches exist for? We are here because we are called to work with God. We are fellow-laborers with God. We are here to study God's mind; to investigate God's will. That mind is knowable. In the laws of nature we see the mind of God. Maybe it is the law of gravitation, or the law of relativity, or the law of electricity. Only a fool would oppose these. It takes a greater fool to oppose the mind of God as unveiled in behavior of Jesus Christ.

Let us look to behavior of Jesus (1) His patriotism. No greater patriot ever breathed. But his patriotism never stopped short of the whole human family. He thought it was possible to do a favor to this large family. Is this our patriotism? If not, change your mind, for the kingdom of heaven is at hand. (2) His neighborliness. "Thou shalt love thy neighbor as thyself." Look at Jesus and learn that God wills fellowship. (3) His revaluation of life. Kindness, service, sacrifice, found in the one word "love." Ours is low down on the list; money, comfort, position, success. Have we adopted His evaluation?

The thing I want you to see today is this: The kingdom of heaven is at hand. The entire resources of heaven are available to those who humbly seek God's mind and will. To set up the kingdom of God in this complicated civilization is a colossal task. A task that demands skill, thought, patience, and wisdom. But I repeat, in Christ we can do the impossible. Therefore, in this service, in this conference, as well as in all our church services, we call upon the Holy Spirit to guide us.

Education Day Offering a Necessity

Dr. R. W. Bixler, President of Ashland College

THE TOTAL income of Ashland College for the fiscal year, 1946-1947, ending on June 10, was \$274,541.00. Of this total figure, approximately \$21,000.00 was represented by gifts from the Church through the Educational Day Offering, the Women's Missionary Society, the Sunday School Association, the National Laymen's Association, the campaign of Rev. Riddle, and the alumni of the college who are members of the Church. Income derived

from the endowment equalled \$18,758.00. All other income, with the exception of a few thousand dollars in gifts from individuals who were not members of the church and several thousand derived from the income at athletic contests, came from student sources. This money paid by student sources was largely in the form of tuition, fees of various kinds, and income from auxiliary enterprises like the dormitory and bookstore.

It was a notable fact that most of the 270,000 odd dollars of income came from student sources. The income picture heavily underlines the importance of the student in the maintenance of Ashland College and Seminary. Student tuition is likely to be the most important source of income in the future of the College.

In a survey of colleges of the United States made by W. Emerson Reck, Director of Public Relations at Colgate University, for the Society for the Advancement of Education and the American College Public Relations Association, he found that the cost of operation of colleges had increased 52 per cent since 1941. Endowment income had decreased 8 per cent, while tuitions had gone up 19.7 per cent. This situation has compelled many colleges to depend to a greater extent on gifts and borrowing in order to meet current expenses. The survey shows that 58 per cent of the cost of maintaining the average college is now derived from tuition. Thus, even though student tuition becomes the most important source of income, it is not at all adequate for the maintenance of a liberal arts college. This income must be supplemented by gifts or increased borrowing in order to meet the current expenses of the average college.

It is probable that the income from endowment will con-

tinue to decrease, or at least its relative importance will be less if the current cost of operation continues to increase.

There is another factor that must be given consideration in appraising the need for the Educational Day Offering for Ashland College. This factor is the cost of maintenance of the Seminary. The Seminary has no income of its own, because its students pay no tuition. The pre-seminary student who is acquiring a college education before entering the Seminary, pays half tuition. The number of the students in the Seminary is not large, but nevertheless, an adequate teaching force must be maintained in order to provide instruction in every necessary field for the preparation of ministers. This cost of maintaining the Seminary must be met by gifts from the Church.

During the next year, the anticipated enrollment in the College will be approximately six hundred. This very high enrollment will enable the College to operate on a very efficient basis. But the College and Seminary will not at all be able to balance their budget without very considerable gifts from the Church. The preparation of ministers, and thus the continuance of the Brethren Church depends upon adequate financial support in order that the College may be maintained on a sound financial basis.

The Curse and The Cure

By H. J. Riner

IF THIS article should be fortunate enough to miss the wastebasket, we would have those who may read it to bear in mind that it is not from the pen of a minister, but just a layman of the church.

The thought or theme is: "The Curse and the Cure."

If we were to take a text it would be Romans 6:23—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

There are two great ruling forces in the world today. The one force is the biggest and worst force in the world. It works full time, time and a half, and double time, and it is SIN.

Now the wages of sin is death.

The other force is the greatest and best thing in the world, and is LOVE. While sin works day and night, love only works part time, not only in the hearts of men and women in their daily life, but, we are afraid, in the church too.

The cure for sin is love, "For God so loved the world that He gave His Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Sin is big, but not great. Love is vast and great. A man of small stature may be great. Again a big man physically may be a very small man morally.

Man was created in the image and likeness of God. Gen. 1:26, 27. Surely if God created man in His own image and likeness, He expected man to take on some of the attributes of God. But how man failed right in the beginning.

After the creation of man, God put him in the Garden

of Eden to dress it and keep it. Gen. 2:14-16. It must be remembered now that man was alone when God put him in the garden and gave him his charge to keep it. Eve had not been created, according to the word. Gen. 2:18.

After placing man in the garden, the Lord created the beast of the field, and the fowl of the air, and brought them before Adam, and he named them. Gen. 2:19 . . . "And Adam named them, and whatsoever Adam named them, that was the names thereof. And Adam named the cattle, and the fowl of the air, and the beasts of the field, and there was not found an help meet for him. Gen. 2:20.

Then God caused a deep sleep to fall on Adam, and taking a rib from Adam's side, he made woman. Gen. 2:20-21. Now Adam was ready to start out in life and bring up a family, but sin crept into the life of Adam and Eve.

Now for the text. "The wages of sin is death." Adam and Eve experienced spiritual death at this time, due to their sin. After the creation of all the things He created and God had made man, and gave him a wife, we have the next record of God's voice being heard when, as we think, it was heard in the garden, when in sorrowing tone He said, "Adam, where art thou?" Gen. 3:9.

Genesis 3:10 to 24 should be read in connection also for space is too limited to quote it all.

The next record we have of God's voice being heard was when in sorrow He called, and said to Cain, "Where is Abel thy brother?" as recorded in Gen. 4:9 and 10.

Again sin had crept into the first family and Cain had slain his brother. Sin had come to him through envy-

envy because of the acceptance of his brother's offering to God. There was no need of this. A spirit of love could have taken care of all troubles, but God had to place a curse on Cain, instead. Gen. 4:11. Again sin had crept into the world and in the words of the text, "the wages of sin is death."

Now we must not fail to remember that the Word says, "Wherefore, as by one man sin entered into the world, and death by sin; so death has passed to all men, for all have sinned." Romans 5:12. Again in the language of Paul we read, "For all have sinned and come short of the glory of God." Romans 3:23.

Now what is meant by "the glory of God?" We think Adam could have glorified God by living the right kind of a life. A life of love and devotion to God for what God had done for him, and a life of uprightness and devotion to his wife and children, which every father owes his family.

Jesus glorified Himself when He accepted the burden of the cross, when He said, "The hour is come that the Son of God should be glorified." John 12:23. Jesus glorified God when He said, "Father, glorify thy name." John 12:28. The same verse says, from heaven, "I have glorified it," which He did when He sent His Son into the world. When Jesus prayed, saying, "Father, glorify thy name," a Voice from heaven said, "I have both glorified it, and I will glorify it again." John 12:28.

Here is where the second part of the text comes in. The gift of God is eternal life through Jesus Christ our Lord." Think of the love of God that He could so love man that He would give His Son to suffer and die the death of shame on the cross; take our load of sin on His own self, that we might have life. Romans 5:12 says, "All have sinned."

Again the Word says, "We all like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53.

Oh, think of the love of God when He thought of the poor sinful creatures for which He was responsible. Jesus gave His disciples this commandment, "That ye love one another, as I have loved you." John 15:12, then in the next verse He says, "Greater love hath no man than this, that he lay down his life for his friends."

Jesus had His mind on the cross at this time and He surely expected all of His disciples from that day down to the present time to live a life of love as He had manifested in His short ministry here on earth.

Just a few references on sin and love in closing.

The Word says, "Lust bringeth forth sin, and sin when it is finished, bringeth forth death." James 1:15.

"The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." We cannot get away from the words of the text: "The wages of sin is death." In many, many places in the Bible sin and death are closely related.

Again the Word says, "If the righteous scarcely be saved, where shall the sinful and ungodly appear?" I Peter 4:18.

Now just a few scriptures on love.

"We ought to love one another." I John 3:11. "Let brotherly love continue." Hebrews 13:1. "Love is the ful-

filling of the law." John 13:10. "Perfect love casteth out fear." I John 3:18.

One more thought from the Sermon on the Mount, the greatest sermon ever preached. Jesus said, "But I say unto you, Love your enemies, bless them that hate you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Matthew 5:44.

Surely the closing scriptures given on love, show us what God really expected of us when He created man in His own image and likeness.

—Gratis, Ohio.

» » » » Our Poet's Corner « « « «

GOD'S WAY

Dot Custer

God gave hearts just full of love,
A priceless gift from Him above.
Oft times though our love we hide,
As selfishness doth seem to abide.

God gave eyes to you and me,
So the beauty of life we may see.
Oft times though we seem to go blind,
As darkness of sin floods our mind.

God gave ears so we may hear,
Words to be cherished and held dear.
Oft times though we listen to things,
Which only unhappiness to us brings.

God gave tongues so we may speak,
Words of wisdom which others seek.
Oft times though when our tongues do slip
They lash and hurt just like a whip.

God gave hands to me and you,
To be helpful in all we do.
Oft times though our hands give way,
For doing things that do not pay.

God gave feet so we may trod,
A clean straight path upon His sod.
Oft times though we kind of stumble,
By being bold instead of humble.

We should learn how our body to use,
Before to sin our soul we lose.
So every day to the Bible turn,
Therein are the rules we need to learn.

—Pittsburgh, Pa.

Folks may doubt the fact of being saved from sin, but the fact remains the same. Many reject salvation from sin, but the provision made by Jesus remains the same. Men may spurn it but that does not alter the fact. There are not enough devils in hell, nor skeptics on earth, nor opposers in the Church to rob God of His power to save men from sin.

To a real man every bump is a boost.

Columbus Co-operative Brethren Church Holds Another Successful Vacation Bible School



THE Co-operative Brethren Church of Columbus, Ohio, for the eighteenth consecutive year, held a two weeks' Daily Vacation Bible School in July. Our closing program was given on Friday evening, July 18, to a filled church. The total enrollment was 98, with an average daily attendance of 91. Of this number 67 were present every day.

The pastor, D. R. Murray, was assisted in the conducting of the school by thirteen earnest and faithful workers. In our school this year we missed greatly the help of Mrs. Murray, who was confined to her home because of illness. (Since then she has undergone a goiter operation and is convalescing.) Besides our own church workers we again were glad for the excellent assistance of Miss Mildred Etter, of Dayton, Ohio.

As a special school project we used the workbook "Heifers for Relief." In each class we used the workbook on heifers called, "Working Together." This certainly is

a splendid workbook sent out by the Heifer Project Committee. Our boys and girls, little and big, enjoyed working on these books, coloring, pasting in clippings, milk caps, play money, pictures, and making their own drawings. We also gave each child the little booklet, "A Primer—Heifer for Relief." We read this together in each class. On Sunday morning, July 11, Brother Wilbur J. Stump, our sea going cowboy, showed his moving pictures on his trip to France with heifers for relief. In each class we had a milk bottle bank for the children's offerings for a heifer. As a result the Bible School gave \$50.94 toward buying a heifer.

Another Vacation Bible School has passed and all concerned feel that it was really worthwhile. We in the Columbus Church ask a continued interest in your prayer for the work of His Kingdom here.

R. D. Murray, pastor.

NOTICE INDIANA BRETHREN CHURCHES

Since the undersigned, Secretary of the Indiana State Mission Board, is moving from the District, all State Mission monies are to be sent to the President, Rev. C. C. Grisso, Mexico, Indiana, after September 15th. I have enjoyed serving you the past three years.

Sincerely
A. E. Whitted.

Mexico, Indiana, Homecoming

The Brethren Church of Mexico, Indiana, announce their Homecoming day as of Sunday, September 21. An all-day program has been planned. A basket dinner will be served at the noon hour. The afternoon speaker will be Rev. Elmer Carrithers, pastor of the First Brethren Church of Peru, Indiana.

Surrounding Brethren are cordially invited to come and spend a happy day of fellowship with us.

Robert K. Higgins, pastor.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

"EPHRATAH"

EPHRATAH is a village in Lancaster County, Pennsylvania. In 1722 the Tunkers started on an evangelizing tour through this section and met with gratifying success and were so much encouraged in their findings that, on October 23, 1724 they started on what they called a mission of love. They visited Brethren at Oley and Conestoga, reaching the home of Brother Henry Hoehn on the evening of November 11. Next day they had meetings, baptizing three and at the same time organizing a church at Mill Creek, with Conrad Beisel as preacher.

In the spring of 1733 Beisel left Mill Creek and traveled northward through the wilderness till he was attracted by a beautiful spot. He was so enthused with the place he pitched tent, planted Indian corn and roots for future sustenance. Soon other Brethren found him and settled there. The number grew so rapidly they soon founded a city, the brethren on the west side of the Cocalico River; the sisters on the east side. They lived in sight of each other, the river running between them.

"Building of Ephratah"

In 1734 Beisel commenced building a village. This village became Ephratah, and was afterwards denominated "Dunker-town." In the beginning there were only temporary places of worship.

This tract of land—135 acres—was in a triangle, formed by the Paxton and Lancaster roads, and the Cocalico River. The village grew till there were between thirty and forty buildings. In it were three places of worship—a chapel (Sharon) for the sisters; another chapel (Bethany) for the brethren. To these they resorted for worship every morning and evening. Also, often in the nighttime—each in their respective places of worship. The third was a common church called Zion, built on the summit of a little hill, where all would gather once a week for worship—men, women, children and those in celibacy.

The brethren adopted the dress of the White Friar, with some modifications, and the sisters were required to be Nuns. Both took the vow of celibacy. Somehow they disregarded their vows and quit their cells, and went into the neighborhood of married people.

The brethren all wore beards. They cultivated their lands for a living. They owned grist-mills, saw-mills, oil-mills, a paper-mill and a printing office. The sisters engaged in sewing, knitting, spinning and weaving. At first they slept on board couches, with blocks of wood for pillows.

They observed the seventh day of the week for their Sabbath. Celibacy was considered to be such a great virtue that marriage was rarely sanctioned. Consequently they

had but little increase from consanguinity. However, in 1769, about the time of the death of their founder, there were about forty families belonging to them with 155 members, including single brethren and sisters, the single brethren only numbering fourteen.

Elder Beisel's successor was Brother Peter Miller, who joined the Brethren in 1735 and in 1744 he was ordained to the ministry by Elder Beisel to be Prior of the Society, over which he presided until 1790.

After the death of their founder (Elder Beisel) celibacy was greatly reduced and continued so till the custom vanished.

To set an example of forbearance and Christian meekness, they suffered themselves for a long time to be wronged and plundered until forbearance was no longer a virtue.

During the French and Indian War of 1758 the doors of the Cloister, including the chapels, meeting rooms, and every other building, were opened as a refuge for the inhabitants of the Paxton settlement (then the frontier) from the incursions of the hostile Indians, where all were kept during the periods of alarm and danger. Upon hearing of their troubles, a company of infantry was dispatched by the royal government, from Philadelphia, to protect Ephratah. On representation of the character of the society by the Commissioner who was sent to visit the place, the government made them a present of a large pair of Communion goblets. Governor Penn often visited them and, desirous of giving them a solid evidence of his regard, had a tract of five thousand acres of land surrounding Ephratah surveyed to them, as a Seventh-day Baptist Manor, but they refused it, believing that large possessions were liable to engender strife, and that it was more becoming to Christian Pilgrims that they not be absorbed in worldly gains by the accumulations of property.

(To be continued)

The Kentucky Truck Fund Grows

AT THE Concession Stand, administered by the Brotherhood of Martin Shively, (the Ashland Boys' Brotherhood) the sales left them with a net profit of \$77.23. They also received the sum of \$17.00 in gifts from various individuals, bringing the total of money received to \$94.23, which, added to the amount which was already in the Truck For Kentucky Fund, brings the grand total of that fund to \$1,116.06. But the price of trucks seems to keep just one jump ahead of them. But they will eventually make it. The boys hope soon to report the realization of their project.

Special thanks go out to Alvin Grumbling, Davy Lersch, and Larry Weidenhamer, of the brotherhood, who spent many, hours at the Concession Stand.

Reported by the Ashland Sponsor.

Ashland College and Christian Education

Rev. Henry Bates

"If you give a person an education without helping him to find God, you merely make him an educated fool." These words spoken by a college president at the convocation service of one of the largest universities in the East, have always remained fresh in the mind of the writer. We are living in a day when education is at a premium; a day in which higher learning is becoming the rule rather than the exception, and the day might well be an unhappy one if the words of the convocation speaker are ignored. The church college is the surest guarantee against such a day. Colleges dedicated to the cause of Christian education—education plus a Christian training.

We of the Brethren Church are fortunate in having just such a school in Ashland College. Founded in 1878 "for promoting education, religion, morality, and the fine arts," Ashland, though changed in some respects, still serves that purpose. Ministers, missionaries, teachers, doctors and other professional men and women have received Christian training here in preparation for their lifework. Not just professional training with two or three Bible courses required for graduation, but a training which will bring them into a more intimate relationship with Jesus Christ, with His church, and with their own responsibility to both.

As Christian men and women we are all vitally interested in the propagating of the Gospel and in the furthering of the cause of Christian living. True, we cannot all become pastors, or missionaries, or teachers. It may even seem to some that their opportunities for sharing in this work of propagating the faith are very few. But there is one opportunity which is open to all—the support of Ashland College! In recent months our State Department has spent several millions of dollars for the "Voice of America" program in an attempt to interpret to other nations the American way of life. Ashland College is now asking for twenty-five or thirty thousand dollars in order that she, along with other Christian colleges, might interpret to the world the Christian way of life. As a taxpayer you have contributed to the first of these programs—Will you, as one interested in Christian education, contribute to the second?

A young lady who had spent several years in India as a missionary returned to this country on furlough. While here she spoke to her brother, a brilliant engineer, about the need in India for chemical and sanitation engineers, hoping to interest him in this field. The idea amused him for he had never considered dedicating his life to Christian service. The young lady was not discouraged. "Do you think that this is a real need?" she asked. The brother replied that he was sure that it was. "Do you feel that you are capable of doing the work?" inquired the missionary. Again the reply came in the affirmative. "If then," challenged his sister, "You can and you don't, what will you use for an excuse?" The young engineer recognized the challenge and immediately gave himself to the task.

A year or so later this same young man was talking to a native in one of the towns in which he was working. The native had accepted Christ as his Lord and Saviour, but was not willing to hazard his life telling others about

his glorious discovery. "Why are you not willing to give your life completely to Him and go into the villages as a missionary of the Gospel?" asked the engineer. The native had no reply. "If you can," continued his friend, "and don't, what will you use for an excuse?" The native Christian left and was not heard from again.

The following year the young man returned to this country to do further study in the field of sanitation in order that he might better accomplish the task in India. While here he received a letter from his native Christian friend. In the course of the letter the young native informed his friend that he had accepted the challenge which had been put before him the year before and had gone out into the villages and towns of his native province telling others about the Lord whom he had found. Many others were accepting Christ, they wanted to establish a church and a school where they might learn more about Him. But they needed workers. "I understand," he wrote, "that in your country all of the people are Christians. You should not have any trouble finding some men or women who will come over to help us. We are counting on you to do this." A postscript was written at the bottom of the page: "If you can, and don't, what will you use for an excuse?"

Brethren, we are called upon to help with the support of our college. The responsibility of furthering the cause of Christian education rests upon each one of us. If we can, and don't, what will we use for an excuse?

—St. James, Maryland.

One can not have a victory without a battle! Character without conflict. Perfect love without suffering.

Your love-possessed life is to be ever at the divine disposal with an UNGRUDGING "YES, LORD" to every command.

Business Manager's Corner

(Continued from page 3)

lots of 10. Other Testaments same size, bound in blue cloth, sold for 75c, now selling for 50c each in any quantity. Post paid. For good rates on gift Bibles in this bargain lot, write us.

Additional Gifts to Press Fund

Indiana District W. M. S.	\$25.00
Mrs. Minnie Sloan, Mulberry, Indiana	10.00
Mrs. Pauline Senseman, Ashland, Ohio	10.00
Doc Shank, Ashland, Ohio	1.00
Mr. and Mrs. James E. Scott, Flora, Ind.	10.00
Rev. H. M. Oberholtzer, Huntington, Ind.	15.00
Friendship Circle Class, Waterloo, Iowa	5.00
Wm. E. McKinstry, Union Bridge, Md. (All't) .....	.50

(For total of Press and Equipment Fund, see block on page 16.)

Just a Few More Conference

"Hi-Lights"

The Youth Conference

ONE of the most promising parts of the General Conference proved to be the enthusiasm manifest by our young people. Largely attended, these conference sessions, conducted by our Brethren Youth Board, brought about a manifestation of the desire of young people to be "up and doing." Also the fine music which the Young People's Choir, under the direction of Miss Ruth Clapper of Louisville, Ohio, brought into the General Conference sessions, was of the nature to literally lift us out of ourselves.

Dr. W. Robert Smith from the University of Dubuque, Iowa, proved to be a most inspiring speaker, and his messages both at the youth sessions and the one at the open session of the General Conference on Saturday evening, were of the highest order.

The Sunday evening musical program was especially appreciated by a large audience, which audience would have been much larger had not a downpour of rain come right at the hour of the service. The Youth Choir also gave a most excellent concert at the Sunday afternoon service.

Particularly interesting was the report of the work of the Youth Crusaders, a movement within the Brethren Youth work. This is an organization which initiated through the efforts of Miss Ruth Clapper that has been doing much in the way of furnishing help for the conduct of Vacation Bible Schools in various churches. The movement has grown during the past year, and already plans are being perfected whereby more and more churches may be aided in this manner. If any church is interested in this phase of the work, we would suggest that you make contact with Miss Clapper in the not too distant future. You may address her at Louisville, Ohio.

In this particular work there are young people who are willing to give of their time and energy to go out to churches to both conduct Vacation Schools and to become helpers in the local work. Thus this work becomes a fine training for our young people and a very wonderful help to churches that find it impossible to man their own schools.

Rev. Virgil E. Meyer, of Waterloo, Iowa, Director of the Youth Work, deserves much credit for the fine program which was provided during the entire conference.

The National Laymen's Progress

The reports of the Laymen were gratifying. The present plan is to make forward strides by a concerted effort to organize the laymen in every Church in the Brotherhood. The laymen can become a powerful factor in the forward movement of the entire denomination. It is good to see them set forth in this definite manner.

Have you a Laymen's Organization in your church that is identified with the National Laymen's Organization? If not, why not get busy and have one?

The Sunday Mission Offering

We are always interested in the offering for missions

that is taken each Conference Sunday. This year the offering was designated to go to the Washington, D. C. building fund. The Sunday school offering amounted to \$289.81, the morning church offering came to \$244.53, making the total offering for this project \$534.34. The Sunday School attendance was 415, and the church attendance 465. We are sure the extremely hot weather kept many people away.

Spiritual Meditations

Rev. Dyoll Belote

SOUND AT HEART

"Man looketh on the outward appearance, but the Lord looketh upon the heart." I Samuel 16:7b.

THAT must have been a disappointing experience to the old prophet when Eliab, Jesse's oldest son, came before him, as a candidate for the office of the first king of the Hebrew people and God whispered to him that this was not the man to fill that responsible position. Tall and handsome, he was one to attract attention and would please his people's eye if he should be chosen. But then it was that God spoke to His servant Samuel the words of our text. God told the kindly-disposed old prophet that men are not judged by their outward appearance. It is not a distinguished mien, but a kingly heart that fits a man to rule over his fellows.

There is an eternal proneness among men to rate a man's value according to his personal appearance, the kind of car he drives, the clothes he wears. Another verse which stresses the worth of real heart value is the one which counsels us to "Keep thy heart with all diligence, for out of it are the issues of life."

Men know that the real worth of a man depends upon the soundness of his heart, and why will they use these false standards of measurement when over and over again the truthfulness of these many declarations of Holy Writ are proven true by actual associations of men.

Jesus spoke a word about the heart at another place also which bears directly upon our study. He declared: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." The Heart—Character—Conscience—whatever we may call it—is at once a possession and a position, a treasure and a fortress; or perhaps more aptly phrased, it is a treasure within a fortress. Given, then, a treasure within a fortress, "keep thy heart with all diligence . . ." A song of yesteryear used to have this chorus:

"Is thy heart right with God,
Washed in the crimson flood,
Cleansed and made holy, humble and lowly,
Right in the sight of God?"

A heart right in the sight of God will be one that is sound and right.

—Uniontown, Pennsylvania.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 14, 1947

HAVING A GOOD TIME ON A DATE

Scripture: Prov. 3:1-7; I Cor. 10:31

For The Leader

WHAT constitutes a "good date?" It all depends on whether you are a Christian or not. It all depends on whether you are worldly minded or not. What some young people call a "good" date would be to other young people a disgusting affair. We are considering tonight the Christian side of young people's "dates." Remember that this is the second in a series of topics on the general subject, "From Friendship To Marriage." It is perfectly natural when "boy meets girl" that they will want to be in each other's company. As long as we remember the standards of Christian conduct, we shall be all right. Forget them, young people, and you are headed for serious trouble when on dates. Our efforts tonight will be to point out ways in which we, as Christian young people, can have a real good time on a date.

DISCUSSION

1. **THERE IS NO PROBLEM.** So many young people state that it is a problem to them to know what to do and what not to do when out on a date. But really, there is no problem. If a young person has learned the right moral and Christian standards of conduct, and keeps company with young people of the same type, there is no problem. Did you ever stop to pray before you went out on a date? Why not try it? **Remember that the things we do now have a large bearing on our future happiness, and we should do nothing that would spoil our chances of a happy home.** It is well to bear in mind that there is a line drawn between Christian young people and unchristian. The things they do are not to be accepted as a standard for Christian young people. We must base our conduct on the Bible. "Whether therefore ye eat, or drink, or whatsoever ye do, **DO ALL TO THE GLORY OF GOD.**" With this rule, there is no problem on what to do on a date.

2. **DON'T CHEAPEN YOURSELF.** We know some young men and girls that will never be able to get a "decent" dating friend because they have cheapened themselves. They have hung around the dance halls and other places, picking up the first girl or boy that comes around for a date. We can have little respect for them. No boy wants to marry a girl who has made herself an "easy mark" for every sort of boy in the town. No decent girl will want to marry a boy who has the reputation of living a "fast" life. If you have been taught high standards of conduct by your parents, pastor or teachers, be thankful, for they are trying to help you be the proper kind of a young man or woman you should be. The girl or boy who in their teens gains the reputation of having a lot of self-respect is going to be desired as a marriage mate by some worthy person when the time comes.

3. **WHAT ABOUT "GOING STEADY?"** It doesn't take long for two young people to become interested enough in each other to want to date "steady," that is, to go with each other, to the exclusion of others. It's all right, if you have reached the age of good judgment. Otherwise, not. For in so doing, you are cutting yourself off from other possible friends who may be better for you than the one you have chosen. In your teen years, you should be interested in different ones, later to "specialize." There are those in whom you will be more interested than in others, and that is as it should be. If you will make your "dating" friends a matter of prayer to God, He will help you to choose aright. After all, you belong to God, why not consult Him in this matter? For you are on the road from Friendship to Marriage, and marriage means a lifetime contract with one person. Out of a multitude of young people you must choose one to be your mate. Can you choose wisely yourself? No, you need God's guidance and His help.

4. **HOW TO HAVE A GOOD TIME.** Where did you meet your friend? Shame on you if you met him or her at a dance. How much better to say you met in Church, in C. E., at a church picnic, or Brethren young people's camp. What do you know about his or her background? Do you know their parents? All of these things add up to happiness on a date. Can you trust each other to be honest about other friends? Are your motives pure and clean? Do you like the same things? Does he or she want to go places or do things your better judgment tells you shouldn't be done? If so, you won't be happy on a date. Can your friend talk about the better things of life? Are you mutually happy in talking about things relating to the Church? Does your friend demonstrate that he has a measure of respect for himself, and a lot of respect for you? Do you command respect by your conversation and conduct? Space forbids enlarging on these questions, but you are wise enough and old enough to do a little thinking for yourself. Ask the advice and counsel of parents, pastors and teachers. That's what they are for. Then profit by the help you receive, and you will be happy the whole life through. Remember that first of all you are a precious person in the sight of God. Nothing must mar your body or life, as that hurts your relationship with God whose you are, and whom you must serve. There are a lot of things which you cannot do as a Christian, but then there are a multitude of things you can do which will create for you real, lasting happiness with your friends.

QUESTIONS

1. How long is life? (This isn't a silly question. It's a serious one? Think a few moments on it. Most of your life will be lived after you are twenty. Most of your habits will be formed before you are twenty. What you are doing now will govern your life from now on. Think!!)

2. How can we know that we are doing the right thing on a date?

SUGGESTED PROGRAM

Silent prayer and meditation
Singing of gospel choruses
Scripture and sentence prayers
Leader's talk, discussion and questions
Special number and offering.
Business, song, and C. E. Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

Helps for Home Makers

AT MOTHER'S KNEE

I have worshipped in churches and chapels,
I have prayed in the busy street,
I have sought my God and have found Him
Where the waves of the ocean beat.
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars,
Was raised at my mother's knee.

I have listened to God in His temple,
I've caught His voice in the crowd,
I have heard Him speak when the breakers
Were booming long and loud.
Where the winds play soft in the tree tops
My Father has talked to me,
But I never have heard Him clearer
Than I did at my mother's knee.

God make me the man of her vision,
And purge me of selfishness!
God keep me true to her standards,
And help me to live to bless!
God hallow the holy impress
Of the days that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee.

—Unknown.

SPIRITUAL TRAINING A PARENTAL DUTY

Scripture: Psa. 128: 2,3, 6; Deut. 4:9; 14:26; Psa. 103:17;
Ex. 20:5, 6; Lev. 20:5; Prov. 3:12; 23:13.

Adults can gain delight from Children's Hymns

Leader's Petition

Thought Provokers:

THE MOTHER, what of her? What could be more womanly, and what woman could hold a higher position than to be queen of a Christian home? A true parent of that type will be appreciated according to Prov. 31:28. The little sister, and the little brother at mother's knee—what of them? Tonight, as our boys and girls bow at an altar of prayer, the hope of the world is bowing there.

Every home in Prince Edward Island in the Gulf of the St. Lawrence is a shrine wherein is erected a family altar. The inhabitants numbering 88,000 are well to do and very intelligent. For the past 400 years there has been no crime in this island and only one divorce. What the Family Altar does for Prince Edward Island it will do for us.

The foundation of Christian character is laid in the Christian home. Family worship molds the child's life when

his earliest and most lasting impressions are formed. Children love to pray as much as they love to sing. Teach children to pray by praying with them. The ideal teachers of children are their parents. No one else loves them so well and understands them so fully. The children depend most upon their parents and thus parental opportunities for teaching are multiplied.

The sitting room is a good place in which to hold the family service. All work and play things should be put away. The essential features of the worship are Scripture lesson, prayers, singing, advice and exhortations. Let the children read and memorize verses of Scripture. Let all join in concert in the Lord's prayer. Petitions may be offered for the following: pardon for sin, knowledge of God's will, wisdom, for one another, for enemies, for workers, the unsaved, the pastor, the church, healing, our nation, missionaries, the Holy Spirit, the poor, the heathen, etc. No pastor can take a father's place and no Sunday school teacher can take a mother's place. The natural and appointed place for children to make acquaintance with God is under the God-appointed teachers in the home! May God help our parents to dedicate their children as a living sacrifice from the Christian household to be holy and acceptable unto Him!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 14, 1947

CULTIVATING GOOD WILL

Lesson: Prov. 3:30-31; 15:1, 18; 22:24-25; 25:18; 21-22;
Matt. 5:9; James 3:17

WHEN purchases of businesses or business locations are consummated, usually in the contract somewhere there is an item which is spoken of as "good will." It becomes a part of the stock in trade of both seller and purchaser. What does it mean? Simply this: that during the years or period of time in which the owner has been in business in this particular location, he has built up a clientele or customer list which has confidence in both his ability and integrity, and he, presupposing the same ability and integrity in the new purchaser of the business is willing to turn over his business and his customers, with the confidence that he, too, will pass on to others the same treatment they have been used to receive at the hands of the original owner.

We may say, then, that "good will" is the essence of the fine relationships which exist between men to the mutual benefit of each concerned. It should be an integral part of all business transactions; a fitting ideal set up between neighbors; a definite part of the effort put forth in any community.

It should be the foundation underlying the constant efforts in the so-called "Good Neighbor Policy" the purpose of which, in this relation, we are sometimes caused to doubt. We feel that the last phrase of our printed text—

just two words, "Without hypocrisy"—are far too often missing elements in our plans for peace among nations. In the main, the economic so far outshadows the spiritual intent and content of "good will" that the whole matter becomes a travesty on the term. Far too often the term merely becomes a selfish consideration—an effort to please self and reap personal gain.

That is not what God means by "men of good will"; that is far from the Christian ideal. Now get your Bible and read very carefully James 3:17 (the last verse of our printed text) for here is the real progressive activity of the whole idea of "good will." It is just another way of saying, "Love thy neighbor as thyself."

There can be no real good will without the undergirding of the principles of the Gospel which our Lord brought into this world through His teachings. But these teachings must be put into practice—not merely to be used as "catch words" to soothe the "feelings" of men. "Good will" is more than a mere pacifier; it is peace in action.

Ashland College News Letter

By Arthur Petit

AS YOU read this, several hundred freshmen, new to the ways of college will be engaged in the placement and orientation program on the Ashland College campus. The class this year is not nearly as large as last year when about 315 new students were registered on the hill-top. This year there will be about 225 which is about all that the college can handle. As the most of the large class last year has remained on the campus, the total number will be about 10% larger than last fall. It is expected that the total number will be about 600 in all classes. In 1944, there were less than 100 students on the campus. Up to last fall, there never was a time when more than 375 students were here at the same time.

A number of Brethren Churches are represented in the freshman class. Their names will be recorded later.

When the Board of Trustees met at General Conference, two new degrees were approved. It is now possible for a student who shows sufficient talent to become a candidate for the degree of Bachelor of Music. This new degree means that the student, for the last three years in college, will concentrate almost entirely in the field of music. More than three-fourths of the college work of such students will be in the field applied or theoretical music. It is a step forward for the department of music to be able to offer such a degree.

Another degree approved by the Board of Trustees was that of Bachelor of Science in Business Administration. This degree is similar to the Bachelor of Science in Education in that the modern language requirement is eliminated. It will allow the student more time to concentrate in the field of business and will carry more prestige for the graduate.

Three new members of the music faculty were approved by the trustees. They are: Cutler Silliman, brass; Calvin Rogers, violin and Edith Cripe, cello. Mr. Silliman, a grad-

uate of Northwestern University replaces Chester Fair as director of the band. Fair has accepted a position at Ohio State University.

Ohio W. M. S. Reading Circle Books

The Ohio W. M. S. has been encouraging reading on the part of their members by recommending a list of carefully selected books. The list they have selected for this year is as follows:

"Janissa," by Robert Thomas Newcomb, \$3.00

"Dynamic Christian Living," by Harold Lundquist, \$2.00

"Miracles of a Doctor's Life," by Dr. Walter L. Wilson, 20c (25c by mail)

"Cup of Cold Water," by Paul Hutchens, \$1.50.

The above prices are the latest from the Publishers and some are higher than the ladies anticipated at Conference time. But prices of books, as well as of other things are subject to change without notice. However, we are making this concession to the ladies. Those who order the four books to one address will get them at 10% discount and may deduct that amount when sending order to The Brethren Publishing Company, Ashland, Ohio.

Laid to Rest

MCDONALD. Evard Orvall McDonald was born in Appanoose County, Iowa, nearly sixty years ago. He passed to the great beyond on August 1, 1947.

He became a Christian when a young man. He and his wife attended the Brethren Church in Udell, Iowa, though they were of the Methodist faith. He had been in poor health for some years. He was a man of clean habits and had many friends.

The funeral services were held in the Mt. Aarat Baptist Church, on August 5th, by the writer, assisted by Rev. Cooley of a Mission church in Centerville. The Udell quartet furnished three numbers in song. A large number were present for the service.

Burial was made in the cemetery near the Mt. Aarat Church.
W. R. Deeter.

A Christian conversation should contain the fundamental ingredients of all Christian behavior—faith, hope, and charity.

The reason some people backslide is, they join the preacher or a church instead of Christ the Lord.

Every promise memorized becomes a permanent avenue of communication between the human soul and its God.

Young Men and Boys' Brotherhood

BROTHERHOOD PROGRAM

Arranged by Chester F. Zimmerman

"GOD'S GREATNESS"

Call to Worship: "The heavens declare the glory of God, and the firmament showeth his handiwork. Let us wait in his presence for his blessing."

Hymn—"Day is Dying in the West."

Prayer Poem:

"God of the Earth, the sky, the sea,
Maker of all, above, below,
Creation lives and moves in Thee—
Thy present life through all doth flow.
We give Thee thanks, Thy name we sing,
Almighty Father, Heavenly King."

Prayer Period: Let each person pray silently for the one on his right, the one on his left, and for the officers of the church. Make this also a missionary prayer period.

Special Music or Favorite Poems

Scripture:

"O Lord, our God, How excellent is thy name in all the earth!
Who has set thy glory above the heavens.
When I consider thy heavens, the work of thy fingers,
The moon and stars, which thou hast ordained;
What is man, that thou art mindful of Him?
And the son of man, that thou visitest him?
O Lord, our Lord, How excellent is thy name in all the earth."

Hymn: "I Love to Tell the Story."

Questions for discussion:

1. How big is my personal God?
2. What makes us forget about God?
3. Would Christianity grow without a great God? Why?
4. How do we make God seem small to others?
5. Does a great God expect great things from us?
6. What can our Brotherhood do to make others see the Greatness of God?
7. Are we ambitious enough in our prayers to a great God? Why?

Poem: "At Evening."

When sunset turns the lake to gold, beneath the sky's warm blue,
My eyes can almost look on God, so near His presence steals;
I feel a sudden tender thrill—the same a dreamer feels,
Who wakes from some vague reverie to see his dream come true.

I find God's smile in every tree, I know His kind eyes shine
Where clouds are parted in the West; the misty, scented air
Is like a voice that calls to me and lifts my soul in prayer—
And—almost—ah the twilight grows, I feel His hand in mine!
—Margaret E. Sangster, Jr.

To close this meeting have a period of silent meditation and then let some tell of times when God seemed nearest and greatest to them.

Hymn—"America the Beautiful"

Benediction

Wedding Announcement

DOWNEY-HOLLYDAY. In the Brethren Church of Hagerstown, Maryland, on August 10, 1947, the double ring ceremony was solemnized for Miss Helen Downey and James H. Hollyday. Mrs. Hollyday is a graduate of Ashland College and will teach near Washington, D. C. this year. Her husband is a student at the University of Maryland in electrical engineering.

A beautiful reception was held at the Downey farm following the ceremony.

E. M. Riddle.

Unless there is WITHIN us that which is ABOVE us we shall soon yield to that which is ABOUT us.

Marriage is a great institution when based upon mutual love, respect and understanding.

Holiness is standing without blame before God in love. We will never stand blameless before men.

Vast numbers who profess the name of Christ are lacking in holy passion, a tongue of fire, a holy zeal.

Insist on having strength to make your love fruitful in service.

We are all different—in background, education, make-up, disposition; nevertheless we must get down to business and hasten to get the Gospel to all nations.

Cut Prices on Speed-O-Scopes

Every user of a duplicator needs a scope, electrically lighted, on which to prepare designs and lettering for advertising and church bulletins. You can save time and do more beautiful work by using one of our Speed-O-Scopes. We are cutting prices on the stock we have in hand so that you can buy a \$24.50 scope for an even \$20.00, you pay the express. Hurry with your order before the supply is exhausted. With each scope goes a T-square, triangle, stylus, writing plate and manual lighting fixture. Remember, first come, first served.

Our prayer closets are too much like the sign "Closed for Repairs."

Greatness is measured by the high uses to which we devote humble things.



News From Our Churches

LOST CREEK, KENTUCKY

At home again after a very pleasant trip out to the congregation at Louisville, Ohio, and then on to the General Conference, where we met so many of the friends and Brethren of former days and times, and where we had the privilege of looking into the eyes of some of those whom the Lord has raised up to help keep His work here going. It was indeed a very rare privilege. And then the inspiration of the Conference was also much enjoyed. It was the first time that Mrs. Drushal and the writer had had the privilege of attending General Conference together. We did enjoy it all so much.

We left home here on the 15th, spending the next day with our son's family in Wooster, Ohio, and then going on to Louisville, Ohio, where we spent the Lord's Day with that splendid congregation, led by the Rev. John T. Byler. This was our first acquaintance with Brother Byler, and we did enjoy the hospitality and good will of this godly pastor and his good wife, over the Sunday. I spoke at the morning service and Mrs. Drushal and I at the evening service. Here we also met Miss Viola Knoll who used to labor with us here in the Lord's work. We did enjoy visiting with her again. Altogether we were much impressed with the fine congregation there, and the splendid leadership which they are enjoying.

But it was also an inspiration to be in the home congregation of a very remarkable sister in the Lord, Mrs. Louisa Balsier. With the children we had here to care for, we did not see how Mrs. Drushal and I could both go. But a few days before the time, a letter from this sister stated to us that if we would go, she would come and stay here and take care of the children, and help otherwise during our absence. This seemed to us a very remarkable thing for one to do, come here and work in this hot weather and humid climate, at this time of year, while others went out and enjoyed themselves. In fact it seemed to be a real demonstration of this scripture, found in Romans 12:10, "Be ye kindly affectioned one to another with brotherly love, in honor preferring one another." Any congregation is fortunate indeed to have such a character as that in it.

We are now back here at home, getting ready for the opening of the school on September 1st. Everything is over full, having been compelled to turn away a good many children for the lack of room. We had sought to get two rooms fixed up, one to take care of the teachers, thus

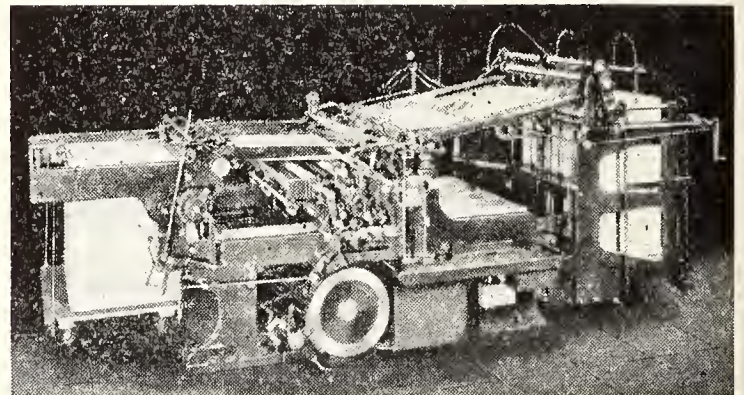
making more room in the dormitory for students, the other to house the smaller children, so many of whom desired to come. But it seems that neither project will get done this time. We thought we had a house mother for the children, and a group of sisters in the Dayton Church were willing to help fix up the room, but at this writing the one we thought might answer for the house mother, now we see will not do. If we had someone to take care of the children, that project could now be put on.

Well so it goes. Problems? Yes there will always be problems so long as anything worth while is being done. Our reliance is on the promise of our God. With the mounting prices of food stuff and coal, etc., we just wonder how the year will go financially? Will you pray for us that everything may be done as our Lord would have it done, with all bills paid up? We look only to the Lord to enable that the whole work may be kept going. We thank you.

G. E. Drushal.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and pledges \$6,853.79
Yet to be raised, not less than \$8,146.21

BUT

Prices on equipment have shot up 70%

IN LIKE MANNER

should our gifts increase

Will Brethren waver before such a challenge

or

Will we finish the project with God?

A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH

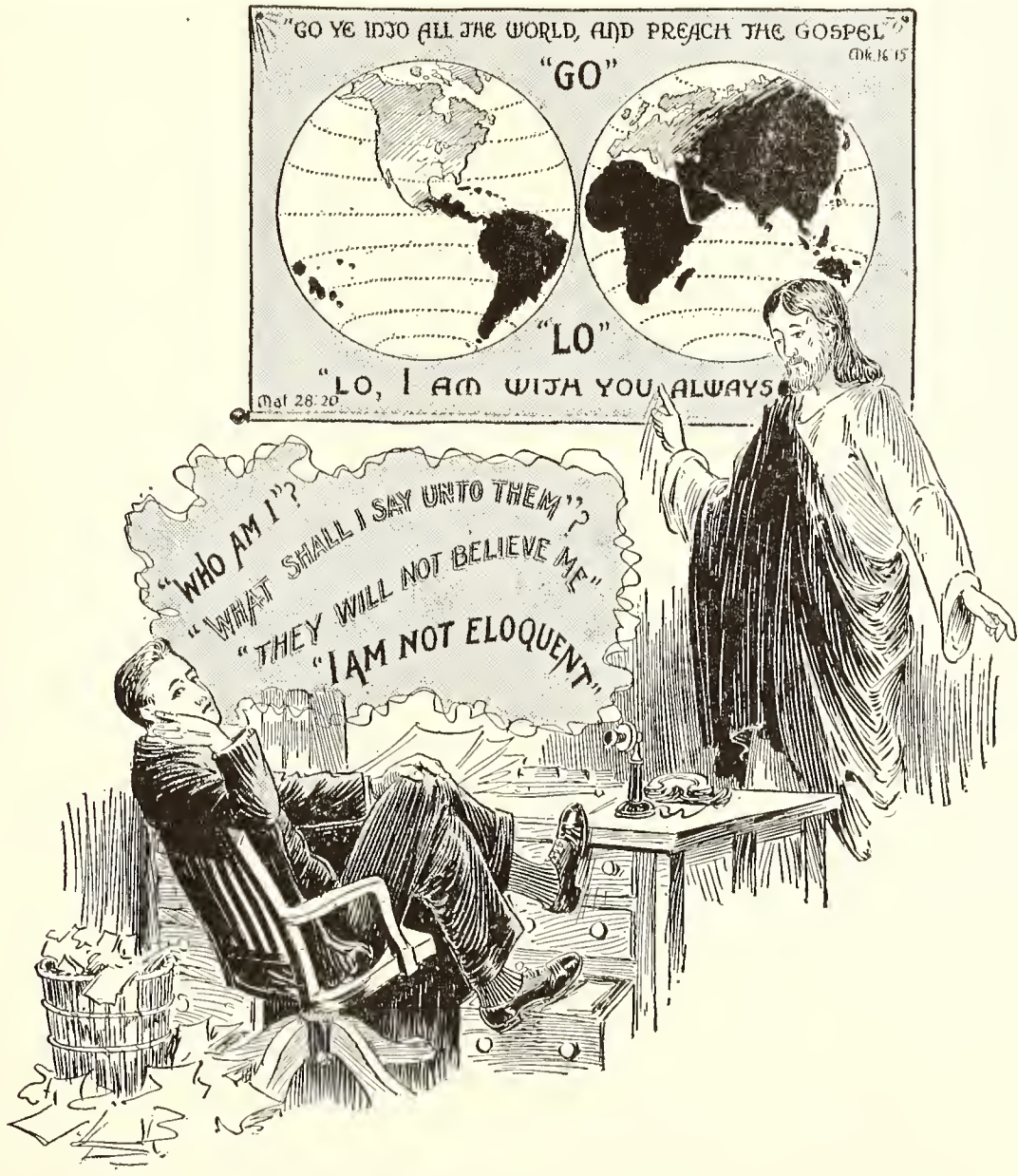
We can have it, if we want it;

If we want it hard enough.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of the Brethren Church



To see a need, and recognize it as a need, is a call to service

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

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Ashland, Ohio

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EDUCATIONAL DAY

OFFERING DATE

October 5th

OPTIONAL DATE

October 12th

at a Union service to be held at our church in Milledgeville on Sunday evening, September 14.

St. James, Maryland. Brother Henry Bates, pastor of the St. James Church, reports that twenty-two boys and girls from that church attended Camp Peniel of the Southeastern District. They had one graduate, Betty Lou Irvin and one of the boys, Billy Shank, made the good confession. Another of the boys, Marvin Jamison, was voted the best all around Junior boy camper. Four of the church ladies served as camp cooks.

We were much interested in Brother Bates' "Church News Letter" which we received under date of September 1. We note that in it he calls particular attention to the report of the National Goals Committee, and charges his church with the seeking to attain as high a percentage of efficiency along this line as possible during the coming year. That should be the aim of every church in the Brotherhood. He particularly calls attention to the two goals which his church (as well as many others), fell short of attaining, viz., the 15% increase in membership, and the "Every member an active member" goal. Then he set forth this challenge, "Let us make these two goals the center of all our religious endeavors through the coming year."

Will you permit the editor to make a comment? Sure—you expect him to. Here it is: "If these two goals are reached there will be no need to do very much about 'striving' for the other goals—they will work themselves out without any 'pushing.' Do you agree with me?"

Louisville, Ohio. We find the following in Brother John Byler's Louisville bulletin: "Youth Night this week is on Wednesday (September 3). Admission charge is one-half cup of sugar. We will meet at 7:00 o'clock in the basement of the church." It is your guess what was done with the one-half cup of sugar. We judge they did something worthwhile with it.

Pittsburgh, Pennsylvania. Brother William S. Crick, pastor of the Pittsburgh Church, announces the reception of two new members by baptism on Sunday, August 31.

(Continued on page 14)

INTERESTING ITEMS

Washington, D. C. Remember that goal of \$1,000.00 that Washington set up for their last Cash Day for the Building Fund? Well this is what Brother Fairbanks says in his bulletin: "Our goal of \$1,000.00 for our last Building Fund drive was exceeded by two cents." That's pretty close, but it went over the top.

Canton, Ohio. We note that Brother E. J. Beekley, pastor of the Canton Church, is speaking each Tuesday morning during the month of September, at 9:15 o'clock over Station WHBC on the "Moments of Devotion" Program of that station. Tune him in if you are in tuning distance of this Canton station.

Milledgeville, Illinois. We see by Brother D. C. White's bulletin of August 31, that Rev. A. C. Hull, Field Representative of the Anti-Saloon League, will be the speaker

The Editor Thinks Aloud

Fred C. Vanator

RAIN OR SHINE

LAST Friday, just across the street from the Publishing House, on the College Campus, men were busy putting up extra bleachers behind the Goal Posts of Redwood Stadium in preparation for the tremendous crowd that was expected at the pre-view of the football season of the Ashland High School, held in conjunction with three other High Schools in adjacent cities. That they would be justified in this extra preparation they were sure, for great crowds were expected.

Came the evening, with game time minutes ahead—also came threatening clouds, flashes of lightning and the pealing of thunder. But did that deter the people—not at all. Autos came from hither and yon. Came the rain—not gentle showers, but a veritable cloud burst. The water ran from curb to curb on the streets. Eight inches of water covered the east side of the playing field. True, many went home, the autos throwing up great dashes of water. But—here is the peculiar part of the story—twenty-five hundred people, soaking wet, remained to witness the contests, which took place—come rain or come shine.

I read the account of the rain-soaked orgy in the Saturday edition of the local newspaper on Saturday evening, or I did not go.

But the whole matter set me to thinking!

If a crowd of people would brave such a storm, even to go to a church which had a roof that did not leak, to engage in a religious gathering of any sort, let alone one which would be held out in the open spaces under such circumstances—well, they would be called fanatical to the nth degree. But these people—twenty-five hundred in number—were designated as “loyal fans” to be held in high esteem for their fine loyalty to their favorite teams.

Isn't it strange what a difference the “cause” makes when it comes to loyalty? It seemed that not one of that vast crowd thought anything about “catching cold” or the aches and pains of rheumatism” which might follow such “ducking.” But to go to church? Oh, no. There might be a window open which would make a draft, then would follow a terrible cold. What a travesty on religious ardor.

Now I do not mean to be sarcastic, but such scenes cannot help but bring up comparisons. For “rain” is one of the best excuses (note I did not say “reasons”) for not going to church. Maybe it doesn't hit you—but it might hit “your neighbor.”

Think it over!

Marriage is a great institution when based upon mutual love, respect and understanding.

Study the language of greatness, refuse to use words that bite, and tones that crush.

Don't flinch, don't fumble, and hit the line hard.

Business Manager's Corner

George S. Baer

“Give and It Shall Be Given unto You.”

THAT is the teaching of Christ to His church and it is a true philosophy of life for the Christian. He who gives ungrudgingly and generously out of love for his Lord, will find showers of blessings being poured out upon him in many ways. It has been proven true in times without number. What the Lord says He will do. We can count on it. He will bring blessing into the heart of the giver and blessing upon the object of His giving.

Try It in Any Line You Wish

Give thought and effort and prayer and money to your local church, and the Lord will cause your soul to be stirred with joy and gladness and enthusiasm at the growth of the church. Give to the cause of Christian Education, even as the General Conference of our church has planned that we all should do in the month of October and God will bless you with a new appreciation of Ashland College and its great work of training youth. Also, your own soul will thrill in the thought that you have a part in so great a service. Or, give to Missions, or Benevolences, or the Publications interests and you will reap a rich reward. The church in organizing these programs of activity and calling upon the people of God to give of their funds and prayers and effort to achieve along these lines is working in harmony with the teaching of the Scriptures and the spirit of the living Christ. That is the basis for all our appeals for the various departments of our church activity. And because Brethren believe in obeying the Lord in all things, we are all under obligation to give unto the Lord, even as he has given unto us, to all the work of his church. Such an attitude of ready response to these divine calls will bring blessing in abundance unto us all.

Press Prayer Circle Chairman

We have already called upon the many friends of the Publishing House to enter into a pledge of prayer for the continued success of the Press and Equipment Fund. We want everybody to help as the Lord directs in all the other offerings between now and January, but we are asking all to be continually in prayer for this emergency campaign which the late Conference requested us to push forward to completion with greater zeal. Prayer is the way to success, so we are asking those who pray to write us a card saying they will join us in prayer for this cause. We are asking that one shall be appointed leader of this prayer group. We would like to have the name of this prayer leader.

Watch Your Evangelist Subscription

We are adopting a new policy and will be compelled to carry it out strictly, because of the requirements of the Postal authorities. All unpaid subscriptions will be dropped

(Continued on page 15)

It Ain't Gonna Live If You Ain't Gonna Give

or

Why Should I Give to Ashland College?

Rev. Charles Munson

THAT is a silly question to ask isn't it? or is it? You know a lot of people ask that question and that is the reason why a drive for money is sponsored by the college. I suppose, though, you do have a right to ask such a question because after all if you were going to invest money in anything you would want to know if it's going to pay. Well speaking of investments you know that is what you are doing when you put your money in the collection for Ashland College. So I guess after all you can ask why. O. K. I'll tell you why I think we should invest money in Ashland College.

It pays dividends. There's a good reason for putting money into anything—you get something in return. In the case of Ashland College you get returns; ministers, lay workers for our church. When you get right down to the matter, the college and seminary is the life blood of our church. It will be of increasing importance tomorrow, to our church, that our ministers and lay leaders are trained in a school that is Brethren. So you see we invest our money and we get results that we can see—it's true the dividends won't fill our pocketbooks, but they will mean stronger better trained leaders in our church.

Now another reason we should invest money is that Ashland College belongs to us—it is our child, so we

should want to support its efforts to get along. One thing I think we should get clear is that the increase in enrollment doesn't mean that the college is rolling in dough. It is a known fact that students do not pay their way through school. Yes they do pay tuition, but that doesn't pay all the expenses—the sponsoring church or organization pays the difference in order to enable students to attend without too much expense. Most schools are operated that way; they are not generally profit making enterprises. Now since Ashland College is our child let's treat it as such—let's give to it things which make for progress. Our money now will assure a stronger better prepared leadership, and a more secure denomination.

Let's think just a minute, now, about the whole matter—some years ago someone almost stole our little nest and its contents; then people knew what the college meant to them—they fought for it. The little nest is intact now because people knew how much it meant to the church. The same feeling must motivate us as we open our pocketbooks when EDUCATIONAL DAY comes around. We must protect our child and help it to grow—with our money. IT'S THE LIFE BLOOD OF OUR CHURCH.

—Ashland, Ohio.

Ashland College and Seminary Vital to The Brethren Church and Her Young People

By Rev. C. Y. Gilmer

THE FUNCTION of the church college is needed now as never before. Our denomination is very fortunate to own Ashland College and Seminary as a center for training true culture and vision, a place to educate our young people into strong church leadership in an environment where Brethren ideals, faith, and church consciousness are fostered. The Seminary has just issued a very fine catalogue. In this and in the general catalogue of the college the position of the officials is stated to the effect that Ashland is true to the spirit and principles of the church.

For a small college, Ashland gives an enriched curriculum. Better still, it gives a spiritual interpretation of knowledge. Important factors are the influence of the faculty, the chapel services, the college church, courses in Bible and Christian Doctrine, and the influence of religious organizations on the campus. Certainly a college under

church direction and influence is church-conscious. Roger Babson had in mind the future success of young people when he wrote: "Use your influence to have your children and grandchildren attend a small college of high standing one to which your church denomination contributes. Avoid big colleges, especially those 'popular' colleges which have thrown religion out the window."

Let us never forget that our college was founded by church men. In the midst of a discouraged and difficult history, church leaders dared to think about the welfare and future of the church. Our college is the result of their heroic activity and sacrifice. Choice spirits inside and outside the college have made it possible for our youth to have an actual institution of the church as a place for obtaining a higher education. Now, as then, the college depends upon the church for support in students and funds—its very life. The college serves the church to the exter-

the church is willing to employ her. The welfare of both the college and church must be safeguarded and promoted. Christian education must continue to be the powerful ally of the church. The function of the Christian college demands that the church take the college to her heart.

At the present time the Brethren Church is fortunate to have a ministry that is like-minded in theology. Our church unity cannot be maintained without a seminary as the interpreter of our historic faith, and builder of unified thinking in the ministry and laity. It is either Ashland Seminary or a cliquish, disintegrating, dying church. Growth in thinking must be unified or that growth will lead to division. In order to get the viewpoint on which our church program is built, to build in these critical times a true and unshattered Christian fellowship among our ministers, to carry out an efficient and effective church program, our young ministers can best be fitted by the seminary of distinctive Brethren character, Ashland Seminary. Logically, this is the school for patronage by our young men seeking a seminary, and by our churches looking for pastoral leadership.

College and seminary years are not too long for the task that ministers and missionaries are committed. Neither is it too much in one groove to take so much training on one campus if adequate training can be had there. If I were a young man expecting to enter the Brethren ministry I would secure a liberal education in Ashland College among students who also would be spending their lives in my church. I would choose Ashland Seminary because it would best fit me for service in my own church.

Brethren parents are here advised to invest money for the right education of their children. Some kinds of education can be obtained only in highly specialized schools. For the most part, however, young people can get the first two years of training in a Christian college without loss of time in preparation for agriculture, medicine, law, engineering, pharmacy or dentistry. Certainly Christian parents and Christian young people will want to do this. The large university offers training in more different

lines, but the small Christian college certainly offers more training for Christian life and living. A Brethren parent should not shift the responsibility for making this college choice upon the immature shoulders of a seventeen year old child. Such a child may learn to know worthwhile young people in other church colleges or in universities. But most of these later drop out of one's life without having had much significance. To train young people for service in their own church let them attend their own church college. Brethren parents will do well to ponder seriously here. Young people learn to know their own church leaders when they attend their own church college. Here they will make friendships with other Brethren young people, who with them will carry on the church program of their day. To have the acquaintance and friendship of the young people of one's own denomination is a very valuable possession. Brethren marriages have a better opportunity on a Brethren campus. Such is vital to well-established Brethren homes.

To educate away from one's church people and natural possibilities is tragic. It is the college that gives one the final mind-set for life. The outlook of one's chosen college should be wholesome and Christian! Ashland College provides a time for like-minded Brethren young people to know each other and those interested in their problems. This writer feels that the Brethren College has the most to offer Brethren young people. He knows that the college formula is not infallible. Some of the good seed sown falls by the wayside. But the fact remains that we select our church college in order that we might indoctrinate our own children with our Brethren view of life; and by our selection we build a stronger church.

In lieu of the above principles, our denomination can well afford to be more liberal financially toward the college and seminary. We need some new buildings for our student body. Our Brethren young people are deserving. Let the church make our college a greater enterprise for the sake of the leaders it may provide for the church and for society at large. We CAN pay the cost if we WILL.

Always Abounding

Rev. J. G. Dodds

"Always abounding in the work of the Lord." I Corinthians 15:58.

THE TERM "always" is a keyword of Christianity. We are inspired by the promise of our Lord when He gave the Great Commission to His disciples on the eve of His departing. "Go ye into all the world and preach the Gospel to every creature and lo, I am with you alway, even to the end of the world."

"I do always those things that please him." John 8:29. "And I knew that Thou hearest me always." John 11:42. "Always" is uppermost in the mind and sayings of our Lord, especially in communion with His heavenly Father.

Other religions make concessions to human nature. They allow periods of outbreak and restraint—If you will keep

the law 360 days in the year, you can have five days to work your own will; you will be set free from one commandment if you will only obey the rest. Even in the corrupted forms of Christianity this tendency to allow an occasional relaxation may be found.

There may be periods when this attitude may be very congenial to human nature, thereby helping to make the acceptance of a religion very much easier. We are not so willing to conform at times, if license is given to us. But Christianity makes no exceptions and it permits no deviation. It takes its law and its power from the presence of Christ who is with us always—all the days—all the hours

of the days, through all the years of vivid experience with grief and joy.

Christ Himself is never absent, never leaves us alone, never loses us from His sight, never gives us leave to go astray for an instant.

Paul was writing to the Corinthians whose city was one of the chiefest in the Roman Empire. He recounted many things when suddenly he mentioned Death, the Resurrection, and the Glory awaiting the children of God. People were being killed in those days for their faith. To become a Christian was a dangerous undertaking. Thus Paul inserted facts in this chapter on the resurrection to show them that death was not the greatest misfortune that could befall man. Worse things can happen to people than dying. It is worse for a man to play the coward and fail in his duty. That was what he wanted them to know. That is the truth that he desires to impart to us—that the horror which we call “death” is victory and gain for the Christian. So he boldly defied death and exclaimed: “Thanks be to God who giveth us the victory.”

I. Paul was confident of this victorious power of Christianity which is carried into every region of labor and thought.

Christians are to always be abounding in the work of the Lord. Has Christianity then, no place to rest? If there is anything above another in this weary world that we claim and crave, it is the privilege to rest. If we labor six days a week, should we not rest on the seventh? If we toil eleven months of the year, do we not need the twelfth for play? Does Christ grudge us rest? Jesus bound together labor and rest as all the work of the Lord. When He rested Himself, He set the pattern of rest for His people—“Jesus being weary with journey, sat thus on the well.”

It may be, and it is sometimes, just as much the work of the Lord to rest as to labor. What is constant is our obligation to abound in the work of the Lord, to toil and to cease from toiling in His presence, by His strength, under His eye.

“Be steadfast and unmovable.” After steadfastness of conviction there must come the determination to be personally responsible for those convictions. Convictions imply one convicted. They are not impersonal ideas—conviction implies an unmovable attitude on the part of the one who holds them. The Apostle’s idea is not only to hold something; but to keep on doing it.

The word “unmovable” has the idea of perseverance in it. It is an easy thing to have convictions. They flash upon us and we feel in their mighty sweep that we are carried away to some celestial atmosphere. Stirred by their dynamic influence, we feel within us the power of heroism and the grace of martyrdom. Inspired by the mighty vision, we make a bold dash across the world’s battle field, and rushing plump against the enemy, we retire from the conflict to nurse our wounds and to complain of the world’s ingratitude. “It is easier to be a hero for twenty minutes than to be a hero for twenty years,” was the opinion of a noted Biblical scholar.

Christians must be steadfast in their adherence to the faith of the Gospel, in opposition to prevailing error. See that your faith does not stand in the wisdom of men, but by the power of God. Cultivate unshaken firmness in maintaining the profession of the Gospel, in opposition to every

temptation and danger. Be “unmovable” or “unmoved.”

Let it be said of us that we are habitually and increasingly employed in the service of Christ—always abounding in the work of the Lord.

II. The greatest inspiration of service is hope. That hope is expressed in Paul’s striking argument in this very chapter.

There is not one pessimistic tone in the whole argument. Paul faces his challenging subject and conquers it by the grace of Christ. If we entertain hopefulness in the abounding of the work of the Lord, we can work with real good and lasting effect. A preacher cannot always abound if he is preaching to indifferent people. The merchant cannot be his true and strongest self if he is always on the sunless side of the wall.

Rev. Joseph Parker said, “Put into a man the spirit of hope and you will give him strength, nerve, and assurance that all will be right by and by.” Be steadfast when it goes well, and be unmovable when it goes otherwise. We are no hirelings. We are sons and daughters. We serve Him not grudgingly or of necessity, but with our hearts in the work.

Life is uneven. There are days of supreme spiritual exaltation and there are times of deep humiliation—even of despair.

An outstanding Christian leader of the last century wrote an autobiography under the title, “Shadow and Death.” In it he inferred that the record of most lives could be described in similar terms. Alfred Tennyson, in a thought-provoking passage, expressed deep sympathy for Queen Victoria when she was crowned. He wrote, “She looked so lonely.” It was the loneliness of an exalted position, of responsibilities none could share. But even the humblest peasant in her realm knew loneliness, for all have experiences which cannot be shared.

There are dark days in every life—days of sorrow and suffering which put severe strains upon courage, and greater strain upon faith. There are days when the poet has no song, and when the musician is silent.

In Job 2:11-13 we read a strange story. Job’s fortune had so changed him that at first his friends did not recognize him. But they were wise enough to understand that no matter how they might sympathize with him, they could not share his experiences. “So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great.”

There are also monotonous days which often are most trying to all. Valiant souls in the days of cruel persecution have undergone all manner of suffering for their religion but when sunnier days came and the opposition passed they lost their high ideals, and in some cases fell to depths of shameful living. They could rise to meet a severe test but failed to live well through the humdrum experience of everyday life.

To such, the text brings renewed strength—“always abounding in the work of the Lord, for as much as ye know that your labors are not in vain.” The Lord will inspire you with His presence and comfort and finally will reward His people who have not grown weary in well doing.

The poet Whittier wrote these lines:

“The healing of His seamless dress
Is by our beds of pain;
We touch Him in life’s throng and press
And we are whole again.”

III. Always abounding in the work of the Lord will surely win the approval of heaven.

In God’s infinite compassion the joy and comfort of divine strength is afforded to all. No experience need break the spirit, for God supplies strength for all who seek His aid—He will always be with us. We will move with the movements of the age. We should feel the pulse of the human throng and throb with it—move as an oak tree moves when it grows and expands and its branches are shaken and pruned by the storm, but the roots remain steadfast and unshaken.

It is true that the Church has moved for the last twenty-five years just as you have moved, but there is nothing which has been so little shaken in its beliefs and foundations as Christ’s Church and the Christian faith. Where everything else has changed, the Christain beliefs remain steadfast and immovable.

This is the faith that is needed in the world today, and it is in this faith whereby we always should abound in the work of the Lord. Without that faith we will waver. May we be endowed with a “double portion” of faith and abound in this glorious work of the Lord all our day.

“A faith that keeps the narrow way
Till life’s last spark is fled,
And with a pure and heavenly ray
Lights up a dying bed.

“Lord, give me such a faith as this
And then, whate’er may come,
I taste e’en now the hallowed bliss
Of an eternal home.”

In Revelation 22:12, 14, and 17 we see a vision of the recompense which will be given unto all who have always shown a desire to be steadfast and abounding in the work of the Lord. “And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be . . . Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city . . . and the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

My challenge to all is to arouse from lethargy and “always abound in the work of the Lord.”

—Akron, Ohio.

The books of the Bible contain the things God wants us to know—exactly by the form in which He wants us to know them.

Ever “looking unto Jesus” has a purifying effect upon the soul.

The big things of life are never done by fussy people. Poise is one of the ear marks of mental strength.

OPINION

By H. A. Gossard

IS IT IMPORTANT

I BELIEVE I am correct in the opinion that the average administrant of the New Testament form of baptism is either in too much of a hurry, or is too excited to use what would seem equilibrium and time enough to afford the applicant the privilege of hearing all that is being said, and of knowing what is being done. I do not offer this criticism for the purpose of fault-finding; and if my position is not generally correct, I would be glad to be instructed.

Here is the average picture as it has been for many, many years: Where a specific temperament is strongly apparent on the part of the applicant, there the greater need for calmness on the part of the administrant is required.

To more clearly express the points, I desire to make, grant me a bit of personal reference:

When I was baptized, I requested the administrant, Rev. I. R. Young, to allow me to hear distinctly the words before each dipping, “in the name of the Father”—“and of the Son”—“and of the Holy Spirit,” claiming that I, instead of the audience or the congregation should hear them; for to me it seemed more important.

My observance in general has been the person being baptized is under the water during the mention of the respective names, “the Father”—“the Son”—“the Holy Spirit.” I consider it important alone or only that the applicant should hear and know in whose name or names he or she is receiving baptism. I do not feel that I should offer an apology for the foregoing opinion. I conclude by asking, to whom is the administrant supposed to be speaking during the baptism, to the audience, or to the applicant?

—Lanark, Illinois.

Those who spend enough time on their knees will have no trouble standing on their feet.

Unwillingness to remove the things that hinder growth, stops the operation of the Spirit upon the soul.

NOTICE
INDIANA BRETHREN CHURCHES

Since the undersigned, Secretary of the Indiana State Mission Board, is moving from the District, all State Mission monies are to be sent to the President, Rev. C. C. Grisso, Mexico, Indiana, after September 15th. I have enjoyed serving you the past three years.

Sincerely
A. E. Whitted.

Minutes of the 60th Southeastern District Conference

Held at Hagerstown, Maryland

THE Conference was called to order by Moderator N. V. Leatherman at 2:00 P. M., June 10th, 1947 in the First Brethren Church, Hagerstown, Md. Brother Leatherman read Isaiah 53 and we sang, "All Hail the Power of Jesus' Name." Prayer was offered by Brother Leatherman. The Address of Welcome was made by Mr. John Carnachan and the response thereto by Rev. John Locke.

Bethlehem, Hagerstown, Gatewood, Linwood, Mathias, Maurertown, Mt. Olive, Oak Hill, St. James, Washington and Cumberland churches responded to the roll-call of churches. The Credential Committee reported receipt of the credentials of 43 lay and 11 ministerial delegates. These were seated by motion.

Brother E. L. Miller presented the following motion: "It is hereby moved that no person shall serve as Moderator of this Southeastern District Conference oftener than once in any period of three successive years and that the election or reelection of other officers be left to the discretion of the Conference. The ruling made at the 1943 Conference held at Maurertown, Va. is hereby repealed."

Clarence Fairbanks, John Smith and Mrs. John Locke were appointed Tellers.

The following officers were elected:

Moderator, Rev. Clarence Fairbanks, Washington, D. C.
Vice-Mod., Rev. Smith F. Rose, Oak Hill, W. Va.
Secretary-Stat., Rev. Paul M. Naff, Cumberland, Md.
Assistant Sec.-Stat., Rev. Henry Bates, St. James, Md.
Treasurer, Mr. M. Braden Ridenour, Hagerstown, Md.

After the singing of, "Jesus I My Cross Have Taken," the Moderator presented the Rev. Delbert B. Flora of Ashland College and Seminary. Rev. Flora first conveyed to the Conference the greetings of the Institution in which he serves, then addressed Conference on the theme, "The Missionary Challenge." This was the theme for a series of studies in the book of Jonah which were given during the Conference. The subject of the first study was "Commissioned."

Rev. Locke pronounced the benediction.

Tuesday evening

"O Zion Haste," was the opening hymn of the Tuesday evening Session. "Something for Thee," was then sung and devotions were led by Rev. Paul M. Naff who read Psalm 91 and offered prayer. The Choir of the Hagerstown church sang the anthem, "My Sheep Hear My Voice."

Rev. N. V. Leatherman gave the Address of the Retiring Moderator using as his subject and outline, "The Field, Doctrine and Polity of the Brethren Church." (This message has, I believe, already appeared in the Evangelist).

The evening offering amounted to \$13.32.

The moderator appointed the following committees:

Time and Place: Rev. T. D. Swartz, John Smith, Mrs. Charles Painter; Resolutions: Rev. Elmer M. Keck; Rev. Guy Ludwig, Mrs. C. W. Grove; Moderator's Address: Rev. E. L. Miller, Rev. Henry Bates, Braden Ridenour.

The closing prayer of the session was offered by the Rev. St. Clair Benshoff, of Vinco, Pa., who is visiting our Conference.

Wednesday morning

Conference opened the Wednesday morning session by singing, "All Hail the Power of Jesus' Name." Rev. Keck read selected portions of Scripture and spoke of the multitude of people without the Gospel, then offered prayer. We sang, "What a Friend We Have in Jesus."

Rev. D. B. Flora made an address on "Sunday School Work."

The Vice-Moderator presented Rev. Clarence S. Fairbanks who gave an address on the Camp work in our District. He spoke about the Camper, his Parents and his Church.

Brother C. U. Messler being absent, Moderator Fairbanks asked Rev. E. L. Miller, Secretary-Treasurer of the District Mission Board to preside over the District Missions Session. Rev. Miller read the report of the finances of the Board and in connection with the report stated that the Board recommended that the portion of the salary of the pastor at Cumberland, Md., being paid by the District Mission Board be increased from \$25.00 to \$35.00 per month. The financial report together with the recommendation were accepted by the Conference. The Financial Report follows:

DISTRICT MISSION BOARD TREASURER'S REPORT

June 9, 1947

Receipts

Balance on hand June 14th, 1946	\$ 858.32
Balance of Conference Offerings	11.15
Received from churches	480.10
Total received	\$1,349.57

Expenditures

To Geo. E. Drushal, account of accident	\$ 75.00
To P. M. Naff, mission pastor	300.00
Secretary-Treasurer's expense account	2.57
Total Expenditures	\$ 377.57
Balance on hand June 9, 1947	\$ 972.00
June 10th, Mathias	25.00
June 10th, Kimseys Run	10.00
Balance June 10, 1947	\$1,007.00

Rev. Miller moved the acceptance of the report. The

motion was seconded. Rev. Rose spoke of the need of Brother Drushal for help in replacing the car destroyed in the accident last year. Conference passed the motion accepting the report as made.

Rev. E. L. Miller spoke concerning the possibility of a new mission work in the district and urged the churches to continue their support of the Board.

The Pastor of the First Brethren Church, Cumberland, Md. made a report of the work in his church. The session closed with prayer by Brother Leatherman.

Wednesday afternoon

The opening hymn of the Wednesday afternoon session was, "Crown Him With Many Crowns."

Three additional ministerial and eleven more lay credentials were reported and these delegates properly seated. This brought the totals to 14 ministerial, 53 lay for a grand total to date of 67 delegates.

The minutes of the previous sessions were read and approved by the Conference.

Rev. E. L. Miller was nominated to succeed himself as a member of the District Mission Board. A motion prevailed to close the nominations and for the Secretary to cast the ballot. It was moved and the motion passed that C. U. Messler be elected president of the Board. The election of Rev. E. L. Miller as Secretary-Treasurer of the Board was also moved and the motion carried. Thus the District Mission Board was constituted as follows:

- 1948—C. U. Messler, President; Braden Ridenour.
- 1949—John F. Locke, Elmer Keck.
- 1950—E. L. Miller, Secretary-Treasurer.

The Committee on Time and Place reported that they had received no invitation but that they recommended that the time of next Conference be June 15-17.

A motion prevailed to reelect the three members of the Ministerial Aid Board. They are: T. C. Lyon, Clarence Rohrer, John Smith.

A motion to reelect the present members of the Board of Trustees of Property was made and carried. They are: Jacob S. Swartz, W. E. Shaver and C. U. Messler.

The election of E. L. Miller to succeed himself as a member of the Ministerial Examining Board was moved and the motion prevailed. The other members are: 1948—John F. Locke, 1949—Clarence S. Fairbanks.

It was moved that Rev. Clarence S. Fairbanks, Moderator of this Conference be elected a member of the Executive Committee of General Conference. The motion carried. A motion that Rev. N. V. Leatherman be elected to the same Committee also carried.

Conference elected John F. Locke and Myron C. Bloom nominees for Trustees of Ashland College and Seminary.

A motion to reelect the retiring members of the Board of Christian Education carried. They are: T. D. Swartz, Clarence Fairbanks and Guy Ludwig. The full committee is: 1948—Clarence Rohrer, N. V. Leatherman; 1949—Margaret Lowery, Chairman; 1950—T. D. Swartz, Clarence Fairbanks, Guy Ludwig.

Rev. John F. Locke presented, and on a motion reread, the following Resolution: "Be it resolved—That this Conference favor the growth and continuance of the finest fraternal relations with our brethren of the Church of the

Brethren; to the end that the Lord's will be done in and by His church, through the leadership of the Holy Spirit, in love; and for the furtherance of Christian Missions at home and to the uttermost parts of the earth." Signed—John F. Locke. The passage of this resolution was moved and the motion carried.

It was moved that the courtesies of this Conference be extended to Rev. and Mrs. E. M. Riddle, Ashland, O., Rev. and Mrs. Vernon Grisso, Dayton, O., and Dr. and Mrs. Glenn L. Clayton, Columbus, O. The motion prevailed.

Rev. E. L. Miller read the following motion:

A Motion to Incorporate

"I move that this Southeastern District Conference of Brethren Churches proceed to incorporate through its officers under the laws of Virginia as a corporation not for profit; that the officers of the Conference as elected annually, Moderator, Vice-Moderator, Secretary and Treasurer, constitute the Board of Directors of the Corporation, with the Moderator serving as President of the Corporation and also of the Board of Directors; that the Corporation have an annual meeting in connection with the annual Conference of the District of Churches; and that the properly seated delegates of the various churches to the annual meeting of the Conference constitute the voting membership of the Corporation." E. L. Miller.

There was discussion of the motion after Brother N. V. Leatherman had seconded it, several brethren speaking on the motion. The question was then called for and the motion passed.

A motion prevailed to extend the courtesies of the Conference to visiting brethren and sisters from Waynesboro, Penna. The closing prayer was offered by Brother Keck.

Wednesday evening

The Wednesday evening Session was opened with the Conference singing "Fairest Lord Jesus" and "Beneath The Cross of Jesus." Rev. Smith F. Rose led the devotions, reading Col. 3:1-17 and offering prayer.

The Moderator introduced Rev. Henry Bates who gave a message on the Book of Amos.

Announcement of a weiner roast at City Park was made. The evening offering was \$17.74.

The choir of the Hagerstown Church sang the anthem, "Lord of All Being," and Conference sang, "O Love That Wilt Not Let Me Go."

The Moderator introduced Mrs. Anna Crumpacker, a missionary of the Church of the Brethren who has served many years in China. She spoke on fraternal relations between her church and ours.

We sang, "When I Survey the Wondrous Cross," and the benediction was pronounced by Rev. Clarence Fairbanks.

Thursday morning

"Lead On, O King Eternal," and "What a Friend We Have In Jesus" were the first hymns on Thursday morning. Rev. Guy F. Ludwig read from the 4th Chapter of II Corinthians and offered prayer.

The credential Committee reported four more credentials, 2 lay and 2 ministerial, making totals of 55 lay and

16 ministerial delegates for a grand total of 71. These delegates were seated by motion.

It was moved and the motion passed to adopt the minutes just read, the portion read being the minutes to the close of the Wednesday evening session.

Rev. Leatherman read the report of the Christian Education Board. Adoption was moved and the motion prevailed. The report is as follows:

CHRISTIAN EDUCATION BOARD TREASURER'S REPORT

Report of Camp Peniel
Receipts

Balance in treasury	\$ 301.26
Receved from Nat. Sunday School Ass'n	167.00
Offering for Kentucky Missions	34.53
Donations	15.00
Meals sold visitors	14.55
Resale of food and candy	26.13
Campers, fees and meals	676.00
Balance from bus trip	7.50
Total	\$1,241.79

Expenditures

Literature and supplies	\$ 43.88
Rental of Camp Peniel	105.00
Mission Offerings for Kentucky	34.53
Honorariums, teachers and Commissary help ..	61.00
Food	350.92
Mileage, cartage, etc.	46.32
Total	\$ 641.65
Balance from operating Camp (1946)	\$ 600.32

Special Camp Fund Receipts

June, 1944 Dist. Sisterhood of Mary and Martha \$	20.00
June, 1944 A Friend	5.00
June, 1944 Naff brothers	1.00
June, 1945 Dist. Sisterhood of Mary and Martha	20.00
June, 1945 Mt. Olive Sisterhood of M. and M....	50.00
1945 Camp offering	33.86
1945, Betty Alexander	6.00
1945 A friend	1.05
1945 St. James Sisterhood of M and M.	25.00
1945 Maurertown	5.00
1945 James Naff .....	.25
1945 District W. M. S. Treasurer	94.00
1945 District W. M. S. Treasurer	72.02

Special Fund total	\$ 333.18
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Total amount in treasury	\$ 933.50
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The above account was audited by P. A. Knox, Milledgeville, Ill. The report above was prepared and sent to the present treasurer by Rev. D. C. White, the previous treasurer. The following expenditures are to be deducted, having been spent in this Conference year:

Dec. 26, 1946 Rev. Guy Ludwig, Board Meeting...	\$ 6.42
Dec. 26, 1946 Rev. C. Fairbanks, Board Meeting..	3.74
Dec. 12, 1946 Rev. N. V. Leatherman, Record Bks.	2.05
April 25, 1947 Mr. Paul Horst, Rental Camp	\$100.00
(Partial payment for 1947 usage)	

Total	\$112.21
Balance June 10th, 1947	\$621.29

N. V. Leatherman, Treasurer.
Rev. E. L. Miller read the following report of the Committee on the Moderator's Address: "We, your Committee on the Moderator's Address, would commend our Retiring Moderator very highly for his fine presentation of the position and work of the Brethren Church in his excellent address. He clearly presented the Field, Doctrine and Polity of the Church and his address merits a wider hearing. So we recommend that this message be sent to The Brethren Evangelist for publication."

Respectfully submitted by your committee:
E. L. Miller, M. B. Ridenour, Henry Bates.

A motion that the Conference adopt the report prevailed.
M. Braden Ridenour made a partial report of the Conference finances.

Rev. Leatherman presented the following recommendation: "The Christian Education Board of the Southeastern District of the Brethren Church recommends to this Conference that a committee of three be effected for the purpose of auditing the accounts of the Conference and its Boards." Rev. Leatherman moved the adoption of the recommendation and the motion prevailed.

The report of the Statistician was made and accepted by Conference.

A motion prevailed to send the usual Minister's Card to the Rev. G. E. Drushal who had failed to send in his credential.

Rev. Leatherman presented the following recommendation: "Recommended that our church recommend or memorialize the Southeastern District Conference of the Brethren Church to recommend or memorialize the General Conference of the Brethren Church to formulate some statement of a recommended standard of membership for the Brethren Church to be used as a pattern for the congregation." The adoption of this recommendation was moved and the motion carried.

The Resolutions Committee reported as follows:
Be it resolved:

That we of the sixtieth Annual Conference of the Southeastern District of the Brethren Church do offer our thanks and praises to Almighty God for the great and manifold blessings, brotherly love, fellowship and unity of spirit manifested by the assembly.

That we express our appreciation to the Executive Committee for arranging a well-balanced, ample program with details arranged harmoniously and consisting of a wide variety of talent.

That we also express our gratitude to the good ladies of this church and their efficient helpers for the excellent food served to the members of this Conference, and that our appreciation be extended to the members of this and all other churches in whose homes the visiting delegates were so royally entertained.

Be it resolved, that in harmony with the theme of our Conference, "Onward for Christ, by the Holy Spirit, in Missions and Evangelism," that this Conference go on record as accepting this responsibility as a group as well as individually, and thus rededicate ourselves to the teaching and preaching of the whole Gospel, emphasizing the im-

portance and necessity of evangelism and missions as the means of the continued existence of our church, and as a blessing and the salvation of humanity.

That our mission boards be given every encouragement and support, and be encouraged to expand and broaden their field of operation to the end that all might be to the glory of God and the salvation of mankind.

Elmer M. Keck, Chairman,
Mrs. Charles W. Grove,
G. F. Ludwig.

A motion to accept the report prevailed.

The Committee on Time and Place reported having received an invitation from the Brethren Church at Oak Hill, W. Va., for the Conference to meet in that church on June 15-17, 1948. A motion to accept this invitation prevailed.

Conference elected to its Executive Committee Rev. E. L. Miller and Rev. N. V. Leatherman. The full committee is: C. S. Fairbanks, Paul M. Naff, Smith F. Rose, E. L. Miller, N. V. Leatherman.

A motion to adjourn this business session prevailed and we sang, "O Love That Wilt Not Let Me Go."

The Moderator presented Rev. D. B. Flora who gave the second of his series of messages on the book of Jonah. His subject was "Recommissioned." The closing prayer was offered by Bro. Flora.

Thursday afternoon

At the opening of the Thursday Afternoon Session Conference sang "All Hail the Power of Jesus' Name." Moderator Fairbanks led the devotions, reading I Cor. 13: and offering prayer.

Rev. E. M. Riddle substituted for Rev. Geo. E. Drushal as the speaker of the afternoon. Brother Riddle presented the various works of the Missionary Board of the Brethren Church: Kentucky; Canton and Akron, Ohio; Muncie and Peru, Ind.; Washington D. C.; Mulvane, Kan., and South America. He also gave statistics concerning the nationwide giving to missions compared with the national income, etc.

Rev. Fairbanks announced the Young Peoples Banquet would be held this evening at 6:00 P. M.

Bro. E. L. Miller reported for the College Trustees. A period of discussion and questions followed. We sang, "Sun of My Soul, Thou Savior Dear."

The Moderator presented Rev. Flora who brought his concluding message, based on the book of Jonah. "Mission Accomplished" was his subject. The closing prayer was offered by E. L. Miller.

Thursday evening

The singing of, "Faith of Our Fathers," opened the Thursday evening session. Rev. Fairbanks read John 1:1-18 and offered prayer. The Young Ladies Choir of the Hagerstown Church sang, "Fairest Lord Jesus." A word of thanks was extended to the Hagerstown Church and its Pastor by the Moderator. The evening offering amounted to \$29.03. John Carnachan of the local church sang, "The Lord's Prayer."

Miss Margaret Lowery, chairman of the Christian Education Board, gave a resume of the 1946 Camp Penial season and made announcements concerning the 1947 camp. Miss Lowery also stated that the Board hopes to have

Youth Rallies in October and May at central points in the District.

Mrs. Glenn Clayton of Columbus, Ohio, sang, "O Rest in the Lord."

Moderator Fairbanks commented on the wonderful attendance and cooperation in the closing session of the Conference.

The Speaker of the evening was Dr. Glenn L. Clayton, Columbus, Ohio. He was presented by Brother Fairbanks. The theme of Dr. Clayton's address was, "Increasing in Favor." He emphasized increasing in the favor of God.

The minutes were read and approved.

The closing hymn was, "In the Cross of Christ I Glory," and the closing prayer was offered by Dr. Clayton.

Paul M. Naff, Secretary.

» » » » Our Poet's Corner « « « «

PRAYER
Raymond Stoffer

All day long mid toil and strife
Do we think of Him who giveth life;
Pray that God may lead and guide
And underneath His bosom hide.
'Tis prayer that moves the mighty hand
Of God, to banish sin throughout the land.
Pray in sincerity, and never doubt
God's mighty hand will lead us out.
Faith in our God from day to day
That He will guide us, let come what may;
Faith in prayer and never doubt
Though clouds hang low around about;
His guiding hand will never fail
To lead us on the narrow trail.
You pray a little prayer for me
That I may be what God would have me be;
And I, too, will pray for you
That God will always keep you true,
And guide in all that you may do.

—North Georgetown, Ohio.

Wedding Announcement

KRESPAN-PENROD. Sister Grace Penrod, a registered nurse and a faithful member of the Second Brethren Church of Johnstown, Pennsylvania, was united in marriage by her pastor, the undersigned. The ceremony was performed in the Third Brethren Church of Johnstown, in the presence of a large audience of relatives and friends.

The bride is the daughter of Brother and Sister Carl Penrod, active members of the Second Church, where the family has been devoted and earnest workers for many years.

The best wishes and prayers of a large circle of friends go with the young people in their new venture in life. The ceremony took place on Friday, July 25, 1947.

George H. Jones



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 21, 1947

BUILDING A MARRIAGE THAT WILL LAST

Scripture: Mark 10:6-9

For The Leader

THIS is the third in a series of four topics on the subject, "From Friendship To Marriage." The first two were concerned with meeting and making friends, and having a good time on dates. It is natural then when two young people have found mutual happiness in each other's presence, that they look forward to marriage. It is a new experience, yet one which can be full of joy and happiness for those young people who have lived clean lives during their dating days. We must remember that the marriage vows are for life. It is more than a civil contract, it is a bond made before the throne of heaven. Common practices today seem to contradict the sacredness of marriage, yet before God, the vows do not change. Time spent in studying the problems of marriage will make for you a happier life together. There are really just three problems which endanger our marriage. They are, Financial, In-laws, and Jealousy. Any one of these, or a combination of these can spell ruin to a marriage. Through the help of God, we can overcome them if both parties to the marriage are willing.

DISCUSSION

1. THE FINANCIAL PROBLEM. Nothing will raise the voices faster than a shortage of money. In the best of families, a shortage of money is bound to occur. And when bills are bigger than income, it creates many sleepless hours and privations. It is well for us to consider all angles of working, income, and expenses before entering into marriage. Contrary to all popular ideas, you can't eat love. No matter how much you love each other, you can get awfully tired of cornflakes for breakfast day after day, and the same dress or coat three years in a row. To build a lasting marriage, come to an understanding of how the money problems are to be handled in your home before you get married.

2. THE IN-LAW PROBLEM. We once heard a young bridegroom make this statement shortly after he was married. "I married a family." What did he mean? Simply this, that after the wedding was over, and things had settled down, he found that his wife was still tied to her mother's and father's apron strings. Instead of his beloved leaving her home and parents, she still put them above their own happiness. There is a lot of truth in the in-law problem. Maybe it sounds cruel, but every marriage would stand a better chance of success if the young bride and groom would move at least a thousand miles away from either parental home. You can't build a successful marriage when one or the other is taking orders from his or her parents. A new marriage is a new contract, between two people and God. From then on, it is a mutual respon-

sibility. The scriptures bear us out on this, "For this cause shall a man leave his father and mother . . . "Blessed is the mother-in-law, or father-in-law who to themselves can say, "We have never interfered with the lives of our married children." Great rewards shall be theirs in heaven. Remember, young people, when you get married, your own happiness is the main thing. Keep the in-laws out of it, if you want contentment and happiness to dwell in your midst.

3. JEALOUSY. This is a problem which exists first in the mind, then in words, then in deeds. There are some causes and reasons for jealousy. But most of it is imagined. A young husband goes to work in an office where there are young women working. He comes home and makes a remark (innocently enough) about a certain girl "who works in the office with him." Right there is sown the seeds of a major family row. Most likely the girl in question is not worth a second glance, and the young husband would never give her that second glance, but because he mentioned her name in conversation, the young wife begins to imagine. Day and night she cannot sleep. When her husband goes to work, she imagines the "girl" to be waiting with open arms for him at the office. She imagines him taking her out to lunch. If he is a little late getting home she imagines he is taking "her" for a ride, or taking "her" home. When the innocent husband arrives home, then words begin to fly. Threats are made, and another young husband is heartbroken for life. If you can't trust your mate, you had no business marrying him in the first place. The perfect trust as shown in the marriage day must carry through every problem of the marriage years. When a man or woman finds complete happiness in their home, they will never overstep their bounds.

4. A LASTING MARRIAGE. "Until death do us part." These immortal words mean just what they say. Marriage vows are the most sacred you will ever take, for two eternal souls are being united to become one. It is a new home. Keep up your prayer life. Keep up your church attendance together. Pray about all your problems, live for each other, forsake all others, and you have overcome most of your problems to start with.

QUESTIONS

1. What does the Bible give as the only cause for divorce?
2. About what percentage of marriages today are ending up in divorce?
3. What do you expect from marriage?

SUGGESTED PROGRAM

Singing of gospel choruses
Sentence prayers
Scripture reading
Song
Leader's talk, discussion, questions
Special music and offering
Business
Song
C. E. Benediction.

Sin is a fact, universal in its sweep, terrible and awful in its effects.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE GOD PLANNED LIFE

Ephesians 2:10

Why do I drift on a storm-tossed sea,
With neither compass, nor star, nor chart,
When, as I drift, God's own plan for me,
Waits at the door of my slow-trusting heart?

Down from the heavens it drops like a scroll,
Each day a bit will the Master unroll,
Each day a mite of the veil will He lift,
Why do I falter? Why wonder, and drift?

Drifting, while God's at the helm to steer;
Groping when God lays the course so clear;
Swerving, though straight into port I might sail
Wrecking, when heaven lies just within hail.

Help me, O God, in the plan to believe;
Help me my fragment each day to receive,
Oh that my will may with Thine have no strife!
God-yielded will find the God-planned life.

—Log of the Good Ship Grace.

GOD'S GUIDANCE

Hymns: "Guide Me, O Thou Great Jehovah," "He Leadeth Me"

Scriptures: Gen. 12:1; Ex. 13:21; Num. 10:33; Neh. 9:19; Psa. 73:24; Jn. 16:13.

Leader's Petition

Seed Thought Provokers:

GOD desires to guide each individual child of His. (Ps. 32:8). He who knows every detail about us (Matt. 10:30) yearns to control each detail in our behalf (Isa. 58:11). God is faithful in divine guidance to all who are humble enough to be willing to be guided by Him (Psa. 25:9; 138:6). We are to ask for guidance (1 John 5:14, 15). We should pray: "Lord, make me willing to be made willing to do Thy will" (Psa. 27:11). God's guidance is for all who believe regardless of their station and ability in earthly life. Abraham's servant trusted God for detailed guidance (Gen. 24:27).

By divine guidance we learn to yield to the Lordship of Christ (Prov. 3:6). Our hymn should be "Trust and Obey." Implicit obedience brings explicit light. Light ceases where obedience ends. Prompt obedience to revealed light is the secret of victory. Let there be obedience to guidance directions from God (Hos. 6:3; John 8:12; John 7:17). Christ refused enlightenment to those who would not obey the enlightenment which they sought (Luke 20:1-8). There is no merit in asking for light if we do not intend to obey it. God does not show His light to satisfy our curiosity.

One should pray definitely, earnestly and continuously for guidance through which God's name would be honored (Luke 11:34; Matt. 7:7). One should be well acquainted with the Scriptures as the Holy Spirit wishes to guide only in accordance with them (Psa. 119:9-11; Eph. 6:17). There must be nothing in the way of sin between one and his God (Psa. 66:18). When God's Word, the Holy Spirit and Providence unanimously point in one direction, that is the channel to follow. Our need assures God's willingness to supply (Phil. 4:19).

The conditions for guidance are the same whether for an individual, a church, or a nation. Do we want God's guidance? Let us pray for it. We need God's guidance continually (Isa. 58:11). Such guidance always leads to better things (Psa. 73:24). Refusal to be led leads to disaster (1 Sam. 15:23; 28:18, 19; Psa. 106:15; Matt. 23:37-39; 1 Cor. 10:11).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 21, 1947

THE ESSENCE OF GOODNESS

Lesson: Prov. 4:23; 6:16-19; 9:10; 14:34; 15:1; 16:18; 21:3; 22:1; 27:1; 28:1; 29:18; James 4:17.

WITH man "goodness" is a relative term. With God it is the prime attribute. Recall how when one of old approached Jesus and called Him "Good Master," He said, "Why call ye me good? There is none good but God." Of course Jesus was asking this question to establish the opinion of the man concerning Himself—to find out whether the man was assigning to Him the attributes of God.

The goodness which man attains is brought about by his relation to Christ. Our goodness is a reflected goodness as it is caught by our daily fellowship with our Lord. It is a peculiar fact that we become like those with whom we associate the most frequently. Man and wife are said to become more and more alike each day as they live their lives together. If they are really living congenial lives together, they come to act alike, think alike, and react to certain circumstances alike. Some are even said to come to the place where they look alike. So it is as we live with Christ—we take on at least a part of His goodness.

In the opening verse of our lesson we will find the source of our incentive to right living—the "keeping of the heart with all diligence." It is "heart" service that keeps us close to the Master—not merely a "lip" service. Remember that Christ said, "Why call ye me Lord, and do not the things that I say?"

Many of the remaining verses of our lesson seem to bear a negative relation to goodness. Here are pointed out the things we should "keep from"—things we should not have in our manner of living—"proud looks, lying tongues, hands that shed innocent blood, hearts that devise wicked imaginations, feet that run after mischief, bearing of false

witness and the sowing of discord among brethren." With these in our midst, goodness flees away.

The essence of goodness (we might say, "the perfume of goodness") permeates the atmosphere about the "good." We do not have to be told that a man or a woman is good—the activities of the individual are always the best evidences of their lives.

The matter seems to be summed up in the Golden Text—Micah 6:8. Read it carefully, and prayerfully. It will do you good, for followed it lays the foundation for "goodness" in any life.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

"HICKORY GROVE, OHIO"

FROM 1827 this territory, then known as Donnels Creek, Lost Creek and Hickory Grove, was one congregation, presided over by Elder Christian Frantz. In the part called Hickory Grove, Isaac Darst was minister. There were about twenty-five members. In 1830 Henry Harshbarger, David Landis, deacons, and Isaac Karns, Elder, moved in. They then organized the church of some forty members, with Isaac Karns as Prior. The fall of 1832 Darst died and in 1833 John Studebecker died. In 1835 David Landis was elected to the ministry. In 1836 David Shellabarger, Adam Stinebarger and Henry Rubson moved in. In 1837 James Ward and Daniel Arnold were elected deacons.

About 1844 the interest grew so low that for a time no regular services were held. But by the effort of David Bowman, John Darst and Peter Need, the work was again revived, with David Shellabarger in charge.

In 1853 Landis and Shellabarger moved out and Joseph Arnold and Jacob Snell were elected deacons. David Studebecker moved in. At this time there were about eighty members.

In 1855 Hickory Grove Church was built. In 1856 Adam Studebecker died. In 1858 Joseph Arnold was elected to the ministry and S. S. Studebecker as a deacon. For several years the churches were under the care of Elder John Frantz of Donnels Creek. This is the writer's grandfather, also his home church. In 1860 John Crist was called to the ministry. At this time there were about one hundred members.

In 1866 Samuel Coppoch was elected minister, and Jacob Hawier and John Filburn, deacons. In 1872 Isaac Studebecker moved in. In 1873 O. F. Yount was called to the ministry. When Middle District was formed he and Samuel Coppoch were living in that territory. In 1880 Henry Gump was called to the ministry. In 1881, the memorable divide took from the church thirty members, leaving Henry Gump, minister and two deacons.

In 1934 Hickory Grove was no more, but is now known

as West Charleston. Lost Creek also is a thing of the past and now is Casstown Church. Donnels Creek still exists, with possibly one hundred members. New Carlisle being a branch of Donnels Creek, with a membership of about four hundred members. The present Elder is J. B. Gump, son of the late Henry Gump of this article.

(To be continued)

PACK A PURSE

SING A SONG OF SIX-PENCE A POCKET FULL OF NEEDED ITEMS—

Pack a purse for relief! It is a natural for any woman having an extra purse or handbag, which includes 99 1-3% of American womanhood. Here is the plan:

1. Take a purse or handbag.
2. Stuff it with thread, needles, scissors, pencils, embroidering thread, buttons, lipstick, soap, gloves, a mirror hand lotion, tooth brush, tooth powder, garters, socks, stockings, underwear and personal items needed overseas.
3. Mail purse to Church World Service Center, New Windsor, Maryland, after putting your name and address inside. **Purse will be sent overseas unopened.**
4. Get your friend, club, church group to pack their purse.

Interesting Items

(Continued from Page 2)

We are glad to note that Brother Clyde A. Garland, President of the Pittsburgh Church Board and Superintendent of the Sunday School, is staging a fine recovery following a recent major operation.

Brother Crick reports that the Pittsburgh Church had as guest speaker on Sunday, August 17, J. W. Langley, Anti-Saloon League Secretary for Allegheny County, and on the 24th, while the pastor was in attendance at General Conference, Ralph R. Rau, representing the Pulpit Supply Committee, filled the pulpit most acceptably.

Masontown, Pennsylvania. Brother Freeman Ankrum reports that there is continued progress on the new parsonage, the insulation of rock wool being in place and the electrical wiring being finished. They are now ready for the rock lath and plastering.

Laid to Rest

HICKS. Minnie Geldmacher Hicks was born February 15, 1872, in Fairhaven Township, Illinois, the daughter of Carl and Barbara Geltmacher and passed to her eternal home August 4, 1947, at the age of 75 years, 5 months and 19 days. She was married to Charles Hicks at Chad-

wick, Illinois, in 1893. To this union were born two children. Mr. Hicks passed away in 1934, the son Orville in 1937.

The survivors are the daughter, Mrs. Lepha Harrison of Seattle, Washington; a sister, Mrs. Margaret Zugschwerdt of Chadwick, Illinois; a brother Conrad Geldmacher of Garden City, South Dakota; five grandchildren and three great grandchildren.

D. C. White.

LIVENGOOD. Miss Alice Livengood, a resident of Milledgeville, Illinois, passed away in the St. Francis hospital in Freeport, Illinois.

Born March 27, 1873, on a farm near Milledgeville, her entire life was lived in the vicinity of her birth. She departed to be with her Lord August 7, 1947. She was the daughter of Henry and Amanda Livengood, who preceded her in death; also one sister, Anna and one brother, W. W. Livengood.

She was a faithful member of the Milledgeville Brethren Church. She served as President of the W. M. S. for many years. Surviving are one brother, Charles Livengood of Milledgeville, Illinois; two nieces, Catherine Nese-meier and Marian Haugh; one nephew, Henry Livengood.

She possessed a kind and loving disposition, and was held in high esteem by all who knew her.

D. C. White.

HOSTETLER. Brother Henry C. Hostetler, for many years a loyal and faithful member of the Brethren Church, residing on a farm near Accident, Maryland, has been laid to rest. Just recently he had disposed of his farm and due to the conditions of age, had retired and moved to Johnstown, Pennsylvania, where he and his good wife were faithful attendants at the services of the Second Brethren Church.

Brother Hostetler loved to sing the grand old hymns of the church and his passing makes a distinct loss in the worship hour of the church.

He had planned to buy a home in this city and spend his declining years here, but God willed otherwise and he passed to his reward before he had time to make the purchase and get settled.

He lived at the home of his son, Brother Elmer Hostetler, where he passed away just after breakfast and his morning prayers.

The funeral services were conducted from the Second Brethren Church and interment was made in Richland Cemetery, just outside of Johnstown.

May the Heavenly Father comfort and console his widow and the family.

The family was a large one and reared in the church, six of the children—two daughters and four sons—with their families are members of the Second Church and are of our most faithful and loyal workers. Other children, numbering six more, are living in other localities and widely separated. Brother Hostetler leaves a splendid heritage of faithfulness and piety to a grieving family and the many friends. Services were by the undersigned.

George H. Jones.

Business Manager's Corner

(Continued from page 3)

at expiration. But we want to be fair with our subscribers, and inasmuch as changes in our personnel have caused some delay in getting the date on your stencils properly credited and up-to-date, we will allow 60 days before this new policy goes into effect. In the meantime we will be contacting you by mail, if your subscription is past due.

Quarterly Prices to Increase First of Year

While the Board decided to allow the subscription price of the *Evangelist* to remain unchanged, it did authorize us to increase the price on the Bible Class and Youth Quarterlies, and that increase will take effect with the beginning of January, 1948. The new price will be 9 cents instead of the present price of 8 cents. That is in line with other denominational Sunday School quarterlies. Further notice later.

Travel Flashes

"Going Some"

THE only correct characterization of this message seemed to be just "going some." The Holy Book tells about one who did not get the will and the work of the Lord done because he "was busy going here and there." But I'd be chagrined to think that I did not do the will of the Lord in most of my traveling this summer, which measures several thousand miles.

Sure, I am not unlike the Biblical nondescript who was "busy here and there" in one way, for I did not get the "vacation things" done that I had planned. One of my ambitions in coming to Fremont was to be near the lake (Erie) where I could share the experiences of folk who drove much farther to good fishing than I would have need to do. And some were telling me, thirty-five miles distant, how good the fishing was near here—best in this part of the country; and here, I never cast a line! Sure the fish were here and some were caught; but my first job was to try to reinvigorate a dying church and I never get past that first base. Indeed, I believe that I never made more calls in so few days as I have here, mainly because I could use the materials already tried for sermons and because it was the only way to secure even a small audience.

Reporting

Tomorrow is supposed to be the last of my sermons and services here. (August 31). The previously-elected brother Hagenbuch and talented wife, and two sons, are scheduled to be here for the next Sunday, homed by then in the splendid parsonage next door to the church. We are convinced that we have raised the hopes and fidelity of some of the once-discouraged members and though the number be small, the field is open and large and wide. We have a whole section of the city to ourselves here, and no competition as people react to their denominational relationships these days—unable to go more than a few blocks to services. Too, we close with baptisms, consecration of babies and withall, having originated a Songfest and Bible study during vacation when many of our large churches close altogether or combined their services so

that their pastors can get a rest! Ah, what a valued rest some people are able to attain! "They shall rest from their labors," some time; but it is not promised that any shall rest from their laziness. Note: The baptisms are deferred; the baptistry leaked!

Why Not More Visits?

I have had new experiences and satisfactions here, mainly because there are so many baptized persons here, once members of our church, now disheartened and discouraged because of division and the long period when they felt neglected by the denomination that seemed either helpless or careless concerning their fate. Too weak to go alone, even with their church, parsonage and equipment free of debt, no help was given and no pastor remained on the field to husband the scattered flock, they became bewildered.

"Well, Come In"

Visiting one of our faithful members, I was told that across the street lives an old couple who once attended. I was almost unable to convince the eighty-year-old man that I could bring him help. But after a short talk at the half-opened door, I was permitted to "come in and sit down a bit." The unchurched old man knew his Bible better than many members of the church and could argue pretty well favoring Adventism. But we were not on an uncommon ground for I believe in the Advent (second) of our Lord also. Before I left I was welcomed to return and, though they lived entirely across the city, got a promise to come to hear me once before I leave. But the time is getting short. Note: He since had a "stroke" and did not get his promise fulfilled. Too late!

A Mechanic

He lived fifty miles from here. He worked on my car several hours while I stood around and talked. When he had finished, he gave me some fine compliments and promised to drive over to hear me—"a square-shooting preacher" as he designated me. He hated the sissy kid-gloved kind. Note: He did not arrive!

Building a House

Our lay preacher here is building a pre-fab house. I have worked for him as much as I could (vacation) and my overalls were quite an introduction to men who came to see us at work and I was complimented more for that than for the "fine clothes" (?) I wear in the pulpit.

A Fellow-Workman

One of the fellows who worked with us more than any other was one of once baptized members who had been woefully absent until this experience. After the first week, he never missed a Sunday; good entrances to hearts lost in the war and subsequent hellish consequences. It seems to me that the new pastor must find similar experiences in great number in the coming year and that Fremont will again come to the front under the patient, earnest efforts I believe the Hagenbuchs are ready and willing to give.

After All, Why Not?

Paul was a tent-maker working with "his own hands." Peter was a fisherman whom we know could "cuss" (Matt. 26:74) with the rest of them; Matthew was a tax-gatherer. Moody was an ordinary lay-preacher and "Billy" Sunday

was a ball player. Let's just get down to common sense and ask whether overalls would not get preachers nearer the great number of lost people more than "robed and braided gowns" now coming into the pulpits of Brethren. May the good Lord help us.

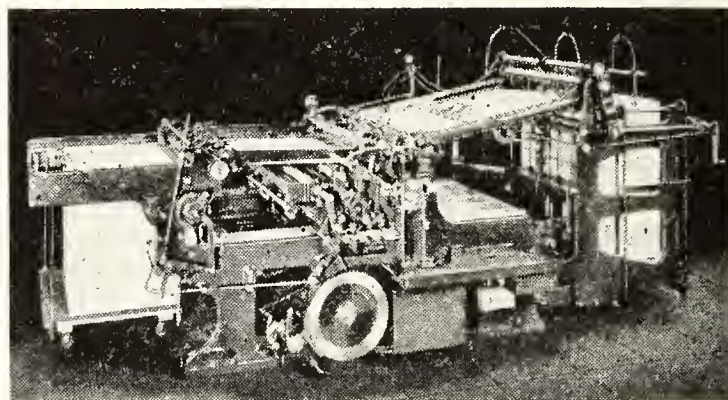
Where Now?

It is not too clear just where or what next. But we are unperturbed and ready for the guidance of the Lord. I have offered myself and if Brethren people want me, they know I am "ready to be offered" in such service as they regard me worthy. Immediately, we go to Winona Lake and Warsaw and will respond to calls for service and help as we can make dates harmonize with the calls. I am so happy to anticipate what the leading of the Lord will offer, and anxious to serve as long as He gives me the health and vigor He has vouchsafed to me at the present. But we'll be traveling, sure enough.

Charles A. Bame, Carey, Ohio.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and pledges \$6,853.79
Yet to be raised, not less than \$8,146.21

BUT

Prices on equipment have shot up 70%

IN LIKE MANNER

should our gifts increase

Will Brethren waver before such a challenge

or

Will we finish the project with God?

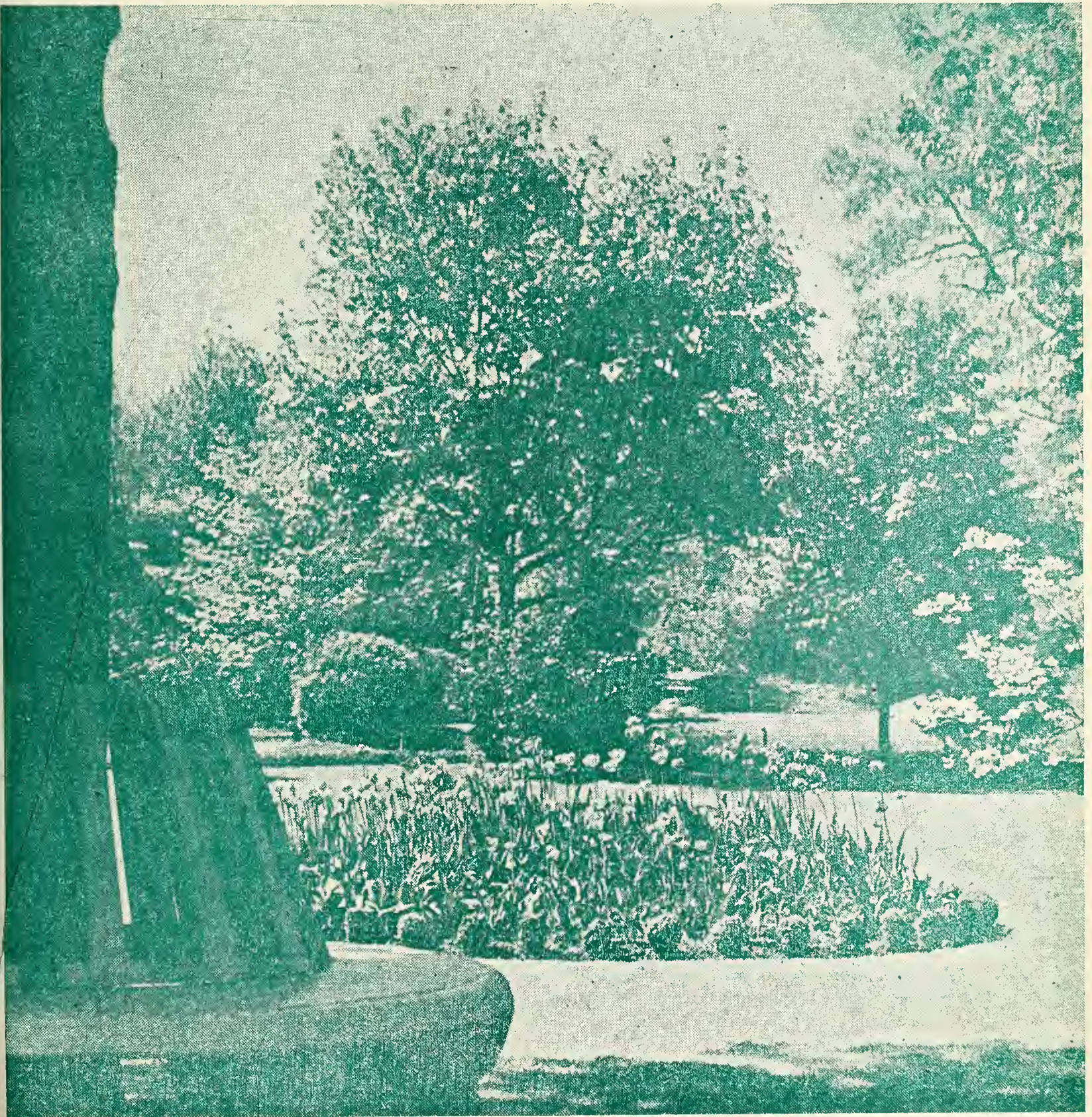
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If we want it hard enough.

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they shall be better prepared to fill responsible places in the world, even though they may not study to be ministers of the gospel or missionaries for some needy field.

Ashland College looks upon the education of youth as a co-operative enterprise in which students and teachers mutually agree and engage. In a school of 600 or less it is possible to have an understanding and cordial relations between teachers and pupils. Not only is this true with the acquiring of an education but also in the social life of the student. At this point let it be understood by parents that a college assumes very large responsibilities when it assumes the care and training of the youth of the Brethren Church and many others as well. The physical, moral and religious welfare of these students receive a large amount of concern on the part of the faculty and officers of our institutions. The institutions have always stood for an orthodox gospel. The faculty in each of these institutions attempt to assist every student in handling the perplexing problems of life. It is highly necessary that every student be guided if he in any sense does not have a clearcut philosophy of life. It is one of the chief aims of this institution that every person shall know the real meaning of life.

Let it be understood that the very existence of our denomination is more completely wrapped up in our educational institutions than many are prone to think. Whatever may be said about advance in any field, we cannot expect to go forward without our college. And here is the focal point, which I want to press now. It is that the time will never come when our denominational colleges will not need help.

Life is moving, dynamic, and every field is calling for improvements, so our educational institutions must keep up with the vanguard. Therefore in order to have our college conform to the best educational standards and at the same time keep it true to our historical church ideals and finally to cancel as soon as possible our indebtedness, which accrued from necessary improvements and small wartime enrollments, we come as a board of trustees and as your Field Secretary—making a stern appeal for a gift of \$25,000.00 from our churches this year.

E. M. Riddle, Field Secretary.

Ashland's Appeal

Among the many institutions of the Brethren Church are Ashland College and Seminary. We believe the Church looks with just pride to the accomplishments of these institutions each year. Every year a host of fine young people graduate or take some of their training here and leave these walls better able to cope with the battles of life. Ashland College and Seminary are kept and maintained for that very purpose. We want our young people to be educated in a Brethren College so that

Educational Day - October 5

Missions Are The Will Of God To Accomplish His Eternal Purpose

by Arthur Baer

Any attempt to re-enforce the above statement should be unnecessary. Yet we must admit that there are those who call themselves Christian who have remained deaf to the complete call and command of Christ. It is possible for some religions to remain tribal or national and do violence to their origin, but not so with Christianity. God so loved the world." "He is a propitiation for our sins; and not for ours only, but for the sins of the whole world."

When Jesus asserted that all authority in heaven and earth was his, it was a staggering statement. After nearly 2000 years we hear it without surprise, and with little sense of challenge. He claims nothing short of authority over all things, seen and unseen, and having made this claim he immediately says, "Go ye, therefore." The Words found in Matthew 28:18-20 are the marching orders of the church. The Duke of Wellington was one time asked what he thought of Christian missions. Turning to his questioner, he asked, "Has the Church received any orders?" "Yes," was the reply, and those verses were read. "How, then," said the Duke, "can there be the slightest question? These are the orders, we must obey."

Certainly no orders could be more explicit, more comprehensive, or more inspiring. Notice that the command is based upon the complete authority of our Savior, his absolute right to our money, to our time, our strength and our interest. The disciples were bidden to go to all nations, not only to the easy and pleasant places, but to those that are difficult, disagreeable, and hard to reach. Notice too, that the disciples were bidden to convert, to baptize, and to teach all of Christ's commands, not merely those we like. Then along with this command is the heartening promise that in the doing of this task, the all-sufficient aid of Christ's presence would be with them, not for a year or a century, but always, even to the end of the world.

The belief in God's aggressive love for men as shown in his missionary program should be a stimulus to our zeal. It should remind us that God is no respecter of persons. We have been slow in growing used to the idea that God is equally interested in the Jew, the Hindu, the Korean, African or American. It sounds simple enough yet we have been slow to grasp the amazing thought that all the hundreds of millions of black, brown and yellow are just as well known to God as we are, and they are quite as interesting and valuable. We think of men in the mass, at a distance and find them too numerous to know and too far away to matter. But He knows each of them from within just as He knows us. It is He who calls us to be fellow-workers in the great task he has initiated and sustains. The missionary urge is the genius of the Christian faith. It lives and grows only as it overflows and expands. In every direction as we look from our cloistered ease, wide frontiers stretch before us. The grandeur of this enterprise ought to fire our hearts with zeal. It ought to drive us to our knees in prayer.

If we are to accomplish the will of God, the mission of the Church dare not be survival but conquest. A spirit of mere survival is a flat denial of the church's divine origin and the Master's purpose. One of the saddest commentaries on the history of the church is its tardy failure to evangelize the world. Sixty generations or more have passed since the command was given and men still ignore its claims and pursue their selfish course in defiance of God's Word. Sixty generations have passed since the Prince of Peace walked the earth and a world holocaust has shown civilization to be a veneer upon human rottenness, and today the world's greatest nations are spending more annually in paying for past and future wars than any other cause. How will the church answer at the bar of God for its failure to take seriously His world mission plan and enter whole-heartedly into his commands?

Christ's command leaves no choice to the Christian and there is no substitute for his program. Christ said, "Ye are my friends if ye do whatsoever I command you." These words are here used, not because of any specific Biblical connection, but that they might bring an important phase of Scriptural teaching, viz.: the commands of Jesus were laid upon the hearts of men, and they admit of no refusal or evasion.

Christianity is a missionary religion. Remove from it the missionary zeal, and you have no Christianity left. Listen to the voice of prudence which suggests that there is enough to do at home, and you can no longer hear the voice of Christ. When Christ said, "Go ye into all the world and preach the gospel to every creature," He was making no haphazard suggestion. He was delivering a direct command. No man can therefore be truly loyal to Christ who will not support a missionary program. And no man who is not loyal to Christ is really Christian.

This missionary command is one that must be obeyed by the church. Such a command took Paul to Ephesus, to Rome, to death. It took John Huss to the stake and the fire, to a handful of ashes and an empty chain dangling from a burnt stake. It took Livingstone to Africa. The martyr host is growing that goes forth to meet conditions of which the world knows nothing. What may it mean to us? to me? to Africa? China? India?

This missionary program is not an ambitious man-made campaign beseeching God for assistance. It is as old as the world and wide as the world in scope, begun and directed by God for the winning of men to Himself by our aid, if we will have it so. This is not a program devised for the moment or an emergency, nor even involving an easy way and a cheap thing. It is an all-out program, involving all authority, all things, all nations, and all time. A program that demands all and in the end gives all.

Cameron, W. Va.

NEW FIELDS OF SERVICE

by Henry Bates

A new field of full-time Christian service is being opened in this land of ours today. It is the field of rural church work. Through the years there has been a tendency on the part of the majority of Protestant denominations to treat lightly, and with a seeming lack of interest, the rural church and its needs. During these needs pastors have seen in the country charge merely a stepping stone to something better, failing, therefore, to grasp fully the possibilities therein. But conditions are changing and more and more the home missions boards of the various churches are beginning to concentrate their efforts in this great field of endeavor.

The field is comparatively new, but the needs are great—greater, possibly, than those of any other field of Christian service in the homeland. What in former years has been a haven for retired and untrained ministers is now becoming a field open only to specialists in rural work. For this reason it is vitally important that young men and women prepare themselves for this specific area of service. The day when the work of the Lord in the country could be carried on by an itinerant pastor—preaching perhaps once a month in each of several churches—is rapidly passing away. Rural people are demanding ministers trained to meet the needs of their churches, and, unfortunately, are meeting with little success. A number of our seminaries, therefore, are beginning to offer specialized courses designed to fit men and women for the work of this rapidly expanding field.

But the area is not opened to pastors only. There are other Christian workers whose services are equally important, and whose calling should be just as definitely felt. The old deacon who told the young man, in the well known story, that the "P. C." seen in a vision meant "Plow Corn," and not "Preach Christ," may not have been making as light of God's calling as we at first suspect. One of the greatest missionaries of all time is a man who had a similar calling. Sam Higgenbottom went to India not as a preacher, but as a Christian agriculturalist, and as such he has been more influential in winning men and women to Christ than many of his preaching associates. So it is in the rural areas of America today. The agricultural missionary—the man who is trained to help the farmer solve his problems and who is able to better the lot and the conditions of the farmer—is a key man in rural mission work. Several seminaries in this country are now offer-

ing work leading to degrees in this field. Let us pray that some of our young men, who love the farm and who want to be of service to their Lord and Master, might hear His call and prepare themselves to serve Him as missionaries of the soil.

But the rural community is faced with other problems also. There is the need for community leadership in recreation, in home counsel, in crime prevention, in personal contact work, and in countless other areas. These are the needs which the Christian sociologist can fill. The pastor might be able to give advice to some of his people relative to some of their problems, but it takes a man or a woman who has made an intensive study of rural sociology to meet adequately the problems of the rural community and congregation. Paul tells us that some are called to be apostles, some evangelists, some prophets, and certainly God is calling for Christian workers to serve Him in this field of labor.

Then too there is the Christian doctor, the Christian nurse, and the Christian teacher. Why should so many of our own young men and women go to school to prepare themselves for these professions without giving consideration to the possibility of becoming medical and teaching missionaries in rural areas? The work of the rural pastor is extensive, and all too frequently he is not able to discover all of the needs, nor in a position to supply the necessary solution to the needs of the people. The doctor, the nurse, and the teacher can wonderfully help in this respect. The doctor, for instance, may have an opportunity to speak to a man or a woman about the things of the spirit which would not present itself to the pastor. The same is true also of the teacher in her work with the youth of the rural community. The boys and girls with whom the minister has but an hour or two each week are in constant contact with the teacher, and the influence which that teacher can have upon the students cannot be measured by human standards.

Truly the "fields are white unto the harvest," and truly "the laborers are few." Let us, as pastors, as church leaders, as Sunday School teachers, and as parents, constantly keep before the young men and the young women of our church the fact that God is calling for consecrated Christian people to serve Him, not only as ministers, but as workers in the various professions in His rural church.

—St. James, Maryland.



NEWS

From the Christian World



The National Negro income, according to a study made by the Research Company of America in twenty-nine major Negro population areas, is twelve billion dollars. It was found also that occupationally Negroes are emerging from unskilled labor to occupations based on individual qualifications.

Miss Katherine Bowersox, member of the Brethren Church at Linwood, Maryland, just recently sent to this office a very accurate graph of the giving of their church over the period of years from the year 1928 to 1946. The chart begins with an offering of \$60 for missions with a church indebtedness of \$150. The interesting fact is that as the missionary gifts increased each year, the indebtedness was ultimately reduced.

The chart also for the past six years shows the best giving in the history of the church, starting again at the year 1940 with \$213 for missions, they show \$200 in church funds, with a gradual increase to over \$600 for missions early and the church fund showing over \$800. Aside from this record, this church installed a new electric organ a few months ago.

The first shipment of Bibles to Russia in many years has been made by the American Bible Society and their receipt acknowledged by Archbishop Alexei of the Russian Church. The shipment included 105,000 Russian language volumes and 500 in ancient Greek.

A cross was raised over the sands of the Alamogordo desert two years to the minute after the bombing of Hiroshima. The ceremony was sponsored by the Emergency World People's Congress and is intended to be "a symbol of the imminent crucifixion of the innocents of the world—the children of all nations—" unless mankind now mobilizes for peace.

Two thousand needy families in war-torn Europe will be adopted by members of the Catholic Daughters of America as the group's major charitable project for 1948.

You've heard of bread lines. Have you heard of Bible lines? In Sweden people have been standing in queues to secure Bibles. In Finland the demand goes wholly unappeased; there are no Bibles at all for which to stand in line. In these two countries alone a million copies are needed as a primary rehabilitation measure.

A total of 114 workers have been placed by the Brethren Service Committee of the Church of the Brethren in foreign countries—France, Italy, Germany, China, Ethiopia and others—in rehabilitation work. Their duties are various: distributing food and clothing, working with Prisoners of War and Displaced Persons, teaching better agricultural methods, conducting clubs and schools for children, and working in hospitals and medical clinics.

Protestant relief workers in Vienna have inaugurated a three-months' project to provide daily meals to 5000 children between the ages of six and eighteen. The meals will be distributed in eleven Vienna soup kitchens and eighteen in provincial centers. The American Lutheran Churches shipped the food to make this project possible.—Reprinted from the Century Leader.

Kansas farmers, grain dealers and churchmen, met recently and agreed upon a goal of 2 million bushels of wheat from their 1947 crop for overseas relief. The wheat will be distributed by Church World Service, Interdenominational Protestant relief agency.—Reprinted from the Century Leader.

We suppose that not more than one U. S. citizen out of a thousand had ever heard of Okinawa before the war. But some had, and some missionaries were laboring there among the 580,000 population of the island. There were, in fact, ten Protestant congregations there in 1939. It is now reported that under the leadership of Christian laymen on the island, through an organization known as the Okinawa Christian Association, there have been many conversions, and the number of Protestant Churches numbers thirty.—Reprinted from Our Hope magazine.

Kansas City, Mo. Dr. D. H. Holmes, a 68-year-old pastor of the Paseo Baptist Church, has been elected president of the Ministerial Alliance in that city. He is the first Negro to hold the post.

Rev. Ray Ahmoagak, of Barrow, was given his commission by wire, from the committee of the Presbyterian Church, to become an ordained clergyman. He is the first Eskimo to be ordained to this ministry. He studied at a seminary in New Jersey. He has translated a number of portions of the New Testament into the Eskimo dialect. He has also compiled the first Primer ever printed for Arctic Eskimos.

A Wonderful Conference

(The following is an interesting report by Brother Frank W. Garber, pastor of the Cheyenne, Wyo., Brethren Church, on his first experience at General Conference. Read it.)

I arrived home safely on Monday, August 25, after having attended my FIRST National Conference at Ashland, Ohio.

It was a great treat to me to get to attend a conference at that place as it gave me a better conception of the work that is being carried on and the holdings of the church at large.

I had no idea of the investment and the great outlay of cash which it requires to operate our college, as well as the other activities which are located at that place, all of which I shall be more willing to help support having been on the ground and realizing the good work which is being carried on there.

I arrived on Wednesday morning so the first session for me to attend was the ministerial session. As we gathered for that meeting it was a great inspiration just to be there and to fellowship with those of like faith, having the same joys and the same problems to solve as I. As the plans for the year began to take shape I was much impressed with the oneness of the group and I thanked God that our church was a part of that organization.

We found the conference to be thoroughly organized for speedy action and were amazed to see

the speed with which each auxiliary of the church moved forward.

Of course there are, necessarily, differences of opinions presented at times, which must be presented and worked out to the best interest of the church at large. We were surprised at the few debates which were necessary on the floor and the unanimous votes following the discussion on each question to be disposed of.

Each of the lectures presented was enlightening and inspirational. We were much interested in the youth movement and was surprised to see the progress made in the national organization. The Brethren Youth program given on Saturday evening was very impressive and points to greater activities among our youth which is our future church.

Being a missionary minister I was naturally especially interested in the national Mission Board and their method of operation, which we found was handled on a very systematic basis with speed and accuracy. And I want to say that the Mission Board is made up of a very fine bunch of boys who realize some of the difficulties experienced in missionary work.

I rejoiced in the great number of delegates gathered from all corners of the brotherhood in one common interest—the advancement and glory of our Lord and Savior JESUS CHRIST, even to the saving of souls. I am sure that the inspiration and fellowship of those few days will be a great and guiding light for the dark days ahead, and will not soon be forgotten.

—Cheyenne, Wyoming.

Recent Mission Board Allotments

AKRON—Allotment for temporary building under consideration	
BIBLE MEDITATION LEAGUE—For literature for Japan	\$ 100.00
CAMERON—Allotment for building	3,000.00
CHEYENNE—Allotment for building	3,000.00
KENTUCKY—Designated gift for new chapel	1,000.00
KENTUCKY—For purchasing a car	500.00
PERU—For parsonage fund	500.00
SOUTH AMERICA—Personal gift for building a new chapel	1,000.00
(Additional funds for this building to be supplied by the Mission Board)	
SOUTH AMERICA—Designated gifts for Bible Coach	669.84
WASHINGTON—Allocation for building	10,000.00
WASHINGTON—Conference Sunday offering for building	554.34

Veterans' Views On Missionary Endeavor

In one sense the veteran of recent and distant wars is no different from anyone else. His interest in his home, his church and its activities is by and large not much different from the cross section of his home congregation. However, because of these experiences into which he was many times thrust, the veteran could make some observations which would naturally affect his subsequent interests.

In many areas the work of the soldier was made easier because of the advance guard of missionaries that had taken Christianity, the sword of the Spirit, prior to the arrival of the sword of man. Many stories, familiar to all, relate the saving of lives by natives of various islands which had received the missionary message. Here the islanders had heard the life-changing word of truth. Hence they were interested in welcoming this second wave of Americans. They were contrasting enemy occupation with missionary occupation. The contrast was obvious.

Missions can change the attitudes and beliefs, the lives of whole peoples. These observations made during recent wars tend to confirm this old theory. Not in modern times have so many observed this first hand. In the days of Paul, it was not uncommon to see the wide-sweeping results on a community of the preaching of the gospel. In the early centuries of the sweep of Christianity, it was a commonplace to see entire tribes, entire countries made over by the searching truth of Christianity.

This same effect transpired in many areas with more recent mission efforts, BUT it was not observed first-hand by many people other than the missionaries themselves.

Now the returning veterans have observed first hand the work of wide-spread missionary activity, earlier known only by second-hand news. This conviction that missions can change the life of an entire people has demonstrated again for the twentieth century the real potency of a virile mission program.

Few will deny that there are many dark places in this old world today. Now many have been aroused to a keen sense of the power of the thrust of the sword of the Spirit. Here then is the great challenge of post-war missions. Keep the old Word going forward into new areas of activity, knowing full well again that it will change the entire nation it touches.

But will this story told today be soon forgotten? Will the adventures in these benighted lands slip into memory, and missions become the program of the few? Let us not spend too much time glorying in the achievements of the missionary heroes of the past. Rather let the enthusiasm of the present give rise to a greater vision that will enable the work of the church to take fire from this present crisis and will foster a new and greater endeavor for the church.

Prof. J. Garber Drushal,
—Wooster, Ohio.

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him saying, Come over in Macedonia, and help us." Acts 16:9.

We are living in one of the most dangerous periods of the world, in all history. There never has been so much suffering all over the world in general as at the present time, and there are indications that the suffering will increase for some time to come. Europe is already living in misery and want, such as it never has known before.

There has been the cry, "Come over and help us"; but the help has been almost totally on material goods. It is true that the world needs help on the physical side of life. But there is also another side that needs help, and that is the spiritual life of the various countries of Europe. Years of war and strife, without any thought of God, have made people barbarous in their living. They have left no room for the Holy Spirit to work in their lives, but have thrown out all Christian Principles.

The past few years have not settled anything towards a peaceful world. If the present pace is continued, man will destroy himself through inventions that should be used in lessening the burdens of people, and easing their pain and suffering.

There is only one way for the people of the world to get out of their plight, and that is for them to begin to live like the Master of the world, Jesus, the Saviour of men and women. There must be more Christian attitude towards each other, before it is too late. The Macedonians realized their need, in Paul's message of the Cross, and invited him to preach, and establish the work of the Lord in their country.

This call to Macedonia conflicted with the work Paul had in mind. He would have gone to other fields, but God had need of him in a particular place. Too often we do not see the need of other people until they cry out for help, as the Macedonians did long ago. There was a call from the Protestant Churches in Europe to the Protestant Churches in the United States to come over and help; but the response has been slow. How often the Church is not alert to her opportunity! Here was a field of endeavor that was wide open, but the response was very feeble to the call.

At the present time, the world is concerned with material substances of life. The prosperity of the American Nation has dulled her sense of aid to those in need. America has a greater task than just to satisfy the physical need of the people of the world. We must think of a real solution to this vital need. The Churches of America should have been ready with a missionary program at the end of the war. It did not come, so at some future time we will suffer for this failure of spiritual preparedness.

America can set the example of lifting the world to a new level. When America takes the lead in the spiritual

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Foreign Missions

Argentina As A Mission Field

V. A Few Considerations Concerning the
Lord's Work

by Juan Iztueta

Missionary work in Argentina is carried on through the efforts of some thirty evangelical denominations, practically all of foreign origin and support. A few others, not included in this number, conduct their services in foreign languages.

Since the Brethren church with headquarters in Rio Cuarto separated and became "The Foreign Missionary Society of the Brethren Church" (as it is called here), our own Brethren work was practically begun all over again. Thus it is one of the newest and smallest denominations at work in Argentina.

Missionary work in general, without distinction of denominations, has for the last few years been on the decline. Bible Coaches and tents which for twenty-five years rendered such good service, have lately been disappearing. Last summer, except for our own tent campaigns in Firmat, Rosario and Cordoba, there were very few others in all Argentina. And this, in spite of the fact that some other denominations have their own coaches or moving equipment.

There are two main reasons for this backward trend in missionary endeavors: Lack of funds and lack of workers. The lack of funds is an important reason, but not so much so as the lack of workers, which we shall here consider.

We believe that the churches of all denominations are trying to obey Matthew 9:37-38, and Luke 10:2, and are praying for more workers. But I doubt if all churches remember that the workers will need food and clothing, and that unless they, (the churches) are disposed to provide for the support of the workers, God will not send them to the field. The lack of workers is not so much a failing in itself, as the result of a worse failing, which we might call lack of charity.

The devil well knows what it means to muzzle the ox that plows or threshes, and has always been particularly careful to muzzle the oxen called "native workers." Curiously enough, the leaders of all denominations have exploited the services of these oxen, taking advantage of their docility and meekness. These leaders have been more

bent on applying the muzzle than on fomenting charity, bringing about the inevitable result: lack of workers preceded by lack of charity.

My own case will make this clearer. From 1922 till 1935 I was pastor of our church in Laboulaye, with a family of nine children to support. During the first seven years of that period, all I had to count was my "native worker's salary" of 150 pesos (about 36 dollars). Later I received 160 pesos, and for the last few of those years, with seven children in school, I received 170 pesos, (about 40 or 42 dollars). I was one of the "privileged" native workers, yet my wife and I knew very well what privations we had to undergo. Consider then, the case of other workers, when I state that our own denomination is the one which has always paid the highest salaries. This condition is brought about, not so much because of lack of funds, as because of the mania of the leaders here for applying the muzzle, rather than administering more generously what the churches abroad so liberally give.

The "native workers" have always been pictured as undernourished, muzzled oxen, reason enough to account for their small number. And there are no prospects of better conditions for them, particularly these years when the acquisitive value of the peso is reduced to a fourth. The cost of living is more than four times what it used to be, and the poor "oxen" often find themselves in pressing circumstances, indeed.

Now these leaders who for so many years have muzzled the oxen sent by the Lord to the field, thus reducing their number, instead of admitting their mistake, pretend to make up for the lack of number by improving the quality via education. And, in reality, the institutions for the preparation of workers count on a nice group of young folks. But experience has shown that when these young people are prepared and have their titles, they present a new problem for their respective missions, for they create the need of churches where they can be placed. Missionary work does not consist in occupying a church, but in building up new ones where there are none. These young folks just prepared and educated, soon discover that to launch

out on these missionary endeavors on hunger salaries, with prospects of privation, and want, requires a large dose of vocation and conviction of the Lord's calling. For this reason, a high percentage of promising young folks end up by preferring other occupations.

What I am writing may not please some who like to look at everything through rose colored glasses. But whether we like to admit it or not, the truth is that the work in general, in all evangelical denominations, is suffering from spiritual anemia, to such an extent that it cannot be denied. This lack of missionary vigor and of charity in the churches does not justify the amount of praise bestowed on the leaders of works who are largely to blame for the gradual disappearance of the oxen.

Withall, this difficult situation caused by lack of workers for extension work does not discourage us. We know that the Lord has placed us here to testify of his salvation to lost souls, and at the same time to give an integral testimony of His doctrines to those who are saved, but not indoctrinated according to the Holy Scriptures. The work is hard and the field is large, and our marching orders are, "Go ye, therefore, and teach." We are, therefore, at work, and though we do not have our own means of transporting our missionary equipment from one place to another, we are going forward in the hope that the Lord will touch the heart of someone who will provide a little truck or car with trailer that we so badly need.

VI. Advance of the Gospel in our District and Towns of the Circuit Cordoba.

This city is 569 kilometers from Buenos Aires and 343 from Rosario, which is the second city in importance in the republic. Cordoba and Buenos Aires are joined by two railroad lines, the "Estado" and "Central Argentino." Both these lines pass through Rosario, as well as the road which is served by various omnibusses and trucks. Besides there is regular passenger airplane service, which shows the importance of the province and the city of Cordoba, in spite of its inland geographical position.

In order to give our dear Evangelist readers a clearer idea of the advance of the gospel in this district, I shall present a list of the towns of this province with the number of inhabitants. Those marked with a star have an established evangelical work; the others do not.

PLACE	NO. OF INHABITANTS
*Cordoba	300,000
*Rio Cuarto	50,000
*Villa Maria	40,000
*San Francisco	37,000
*Belle Ville	27,000
*Marcos Juarez	17,000
*Laboulaye	17,000
*Cruz del Eje	16,000
*Villa Dolores	16,000
*Dean Funes	15,000
*Alta Gracia	15,000
*Oliva	14,000
*Cosquin	13,000
*Huinca Revanco	13,000
Moldes	11,000

*La Carlota	11,000
*Corral de Bustos	11,000
*Villa del Rosario	11,000
*Hernando	10,000
Leones	10,000
Oncatico	10,000
*Rio Segundo	10,000
Villa Santa Rosa	10,000
Colonia Caroya	10,000
*Cruz Alta	9,000
Jesus Maria	9,000
Laborde	9,000
*Las Varillas	9,000
Morteros	9,000
*Cacha	9,000
*General Cabrera	9,000
*Canada Verde	9,000
*Canals	8,000
Monte Buey	8,000
*Noetinger	8,000
*Pascanas	8,000
Sampacho	8,000
*Villa Nueva	8,000
Marull	7,000
Arias	7,000
*Ballesteros	7,000
*Morrison	7,000
Adelia Maria	6,600
*Jovita	6,500
Piquillin	6,500
Portena	6,500
*Pozo del Molle	6,500
*Alejo Ledesma	6,200
*Almafuerte	6,200
*Balnearia	6,200
*Freire	6,200
Gigena	6,200
Mackena	6,200
Justiniano Posse	6,000
Monte Maiz	6,000
*Rio Tercero	6,000
Unquillo	6,000
Villa del Soto	6,000
Inrville	5,800
Camino Aldao	5,700
Guatimocin	5,700
*Alejandro	5,600
Gral. Levalle	5,600
Isla Verde	5,600
Buchardo	5,500
*La Cumbre	5,500

The province of Cordoba, with a population of over 1,500,000 inhabitants, and which extends over 168,900 square kilometers, has many other rural towns of less importance. But those mentioned will suffice to show that practically all the more important towns have some established evangelical work. Where there is no work, there is probably some unsurmountable barrier created by the Catholic clergy. There are some more or less important towns where it is very difficult to establish a permanent work, first, because of the deep rooted Catholic traditions, and secondly, because they are rural towns with no moving current of people.

The Testimony Of A Jew

A TRUE STORY

I come from a Jewish family, a family of eleven children, but only my mother and four of the children have remained faithful to the old religious customs. As a child I remember how ceremonious my grandfather was with his prayers.

In 1931 I wanted to get married, but my bride was of a strong Catholic family, and so as to satisfy her family, I had to arrange for the parish priest to marry us. He charged me 50 pesos, and it included the required baptism. In later years, an uncle of my wife's who had studied with this priest asked him why he had created difficulties for this marriage, and the priest replied, "I didn't know the bride was your niece."

Every Sunday we went to mass. Near the luxurious altar, profusely lighted and among so many images, I found myself unable to focus my attention on God. I felt a great lack of security and confidence.

Our lives went on like a ship adrift, beat about by heavy waves. We had anxieties, perplexities and disappointment. After eight years of married life, a little boy was born to us, and this brightened our home to a great extent.

In April, 1945, the Brethren Church opened a hall next to our house. Being invited by the pastor,

we attended the first meeting. That was the first I had heard of the Gospel.

Since then I have read with eagerness the Old and New Testaments. I was seeking for proofs that the Lord Jesus was really the promised Messiah. In Isaiah 53 I found the unmistakable prophetic vision which convinced me.

In July I was interned in the British hospital in the city of Rosario, to undergo a delicate operation for ulcer of the stomach. I took the New Testament with me. I was in constant prayer and put all my confidence in God. When I was in the operating room, this entire confidence I had in God was manifest during the hour and twenty minutes I was in the hands of the famous surgeon and his helpers. My brother, who is also a doctor, could not help but remark about my complete calmness, knowing that I had always been of a nervous temperament.

Thank the Lord that now I can testify to that experience with Phil. 4:7. Other experiences that before my conversion so much worried me I can answer with Matt. 6:31-34, in the faith of our Lord Jesus Christ as my only and sufficient Savior.

Jose Horsman,
Cordoba, Argentina.

A Letter From Rosario

South America, Argentina
Rosario August 22, 1947

Rev. E. M. Riddle

Dear Brother in Christ Jesus:

While our dear Brethren of the United States are busy with the General Conference, we are joined to you in spirit and prayer, with our hearts full of gratitude and praises to the Lord as we can solemnly celebrate our first Anniversary of Dedication to our Church building.

Sincerely, this act is intimately united to the sincere affection that we feel for all you dear Brethren of the Brethren Church there, whose kind help made it possible for us to realize our desire to have this House of prayer to our Celestial Father.

We had on Sunday 17 a very large attendance and our church was brimming, and with great emotion we all stood up to sing the hymn, "Santo, Santo, Santo," (Holy, Holy, Holy), and afterwards members led us in prayer with profound gratitude for all you there.

After many other things and nice poems, some youths represented a picture which meant the spreading of the Gospel in our nation in South America. A young girl symbolized our Republic, another acted as Christianity, with the cross, and one represented a Missionary spirit bringing the Bible to the Republic, in the meantime she is giving the Bible, another nice girl said a poem about the Bible.

The children were wearing white pinafores which meant that they were school children where evangelization is more necessary as a new generation. While this act was taking place a group of boys and girls sang in chorus.

The young preacher Mario Pratta of the Plymont Church brought us an inspired message of evangelization on "A Thing You Need," touching greatly the hearts of the attendants.

After this happy day our plans of work were taken to the new campaigns of evangelization with the tent, for as soon as the warm spring days begin we shall put up

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A Student's Estimate Of Missionary Endeavor

by Charles Munson

"Go Ye into all the world . . ." is a rather worn out phrase, just as are some of the words we use like sin and salvation. Why can we hear them and be totally unmoved? "Go ye" is perhaps one of the strongest phrases used by our Lord, and perhaps one of the most unheeded. Now you want my evaluation of missions—well, it's mighty weak in comparison to the strength of the words given by our Lord. Don't misunderstand me—a lot of good has been done, and is being done, but by too few people. A lot of us have taken the attitude that nothing can happen to the church of Jesus Christ, while we should be working to make sure that nothing does happen to it.

Let us look, however, to the bright side and see what some of our people are doing. At the present time Mr. and Mrs. Dale Roesch are planning to enter Puerto Rico to work in a hospital there. Their future will be in the medical missionary field. Mr. and Mrs. Robert Byler are planning to go into the Argentine mission field as Brethren workers. Mr. Archie Martin will, some time in the future, go to India as a missionary. Also Dr. Yoder is going to go back to his mission work in the Argentine. Brethren, that's wonderful. As the Bylers suggested, our young people do not have the zeal because they are not in contact with active missionaries. Such contacts in the future will speak more effectively than many high sounding speeches. Along with this our church is going to cooperate again with the Church of the Brethren in their missionary efforts. All of this, of course, makes our missionary endeavor look all right but such is not the case, because a lot of us are not even troubling ourselves to be concerned about missions while others are giving time and talent to the cause. We haven't even been too concerned about giving our money, saying that we should give to evangelize America first, while the truth of the matter is that we do neither. However, those who do give dare not wash their hands of the whole matter thinking that their task is now complete. Actually the command "go ye" refers to everyone of us, but since we can't all go as

missionaries it remains for us not only to give money, but to pray and preach and talk missions constantly. We must either say the heathen will be lost and exert every effort to help, or we must say they will all be saved and forget them. Really now, without going any further, we know where we stand, don't we? Yes, Christ must be presented to them, and it's up to the Christian church to provide the talent and the means.

I would like to quote a story which I read recently: A young girl of sixteen lay dying. She had been an elder child in a large, motherless family. She spent her childhood bearing the burdens of the home. She literally was tired to death, dying of tuberculosis. A visitor asked if she had been confirmed. Had she gone to church? She answered "No." Taking a serious view of the whole situation the visitor next asked, "What will you do when you die and have to tell God that?" The child laid her thin, transparent hands, stained and twisted with work, on the coverlet, and said: "I shall show Him my hands."

What will we be able to do if asked about missions? Will we be able to show hands that have been working for the cause of missions—hands that have been folded in prayer—hands that have given sacrificially?

Yes, when we make an analysis of our efforts we can see that the missionary endeavor is weak in comparison to the strength of the words spoken by Jesus. He never gave us a sit-back-and-do-nothing religion. His teachings say go, do, work. Too few of us are concerned enough to accept that part. Our following must be in the spirit of constant service, for men are dying without Christ. You and I are the connecting links in the chain of hope. Men are living and dying without any hope or purpose. We must give them the gospel of hope. Men are living and dying without any chain of hope? How concerned are you about the fact that some have never heard of Jesus? Are you concerned enough to help? —Ashland, Ohio.

The Need Continues

By Chester F. Zimmerman

(Mission Education Director, National Sunday School Association)

"Blessed is the church that sees the need of Sunday School missions and missionaries" might well be a proverb to solve the evangelism problem of today. We read "The contribution of Sunday School missions to the Presbyterian church has been and continues to be very great. At one time it was estimated that three out of every five Presbyterian churches originated from Sunday schools." It is a widely recognized fact that this is equally true of the Brethren Church. While this is not specifically Sunday School missions, nevertheless it is an indication of the importance of Sunday schools to the church.

There is still a crying need for Sunday School missions. The mere figures of the census prove it. One half of the youth of America receives no regular Christian training. Relationship to organized religious groups ranges widely. In a rather new and still scantily settled state such as Washington, only 21 per cent of the population is linked to a church. In old, long-established Connecticut, 66 per cent are church members, but this includes the great number of Roman Catholics of European background in the industrial centers. We all know that the church is not reaching effectively those immediately surrounding the church, and that between the city church and the country church there is often a wide unchurched area.

The true Sunday School missionary goes out into areas that are remote and isolated. Here the missionary distributes the Sunday School literature, helps train teachers, broadcasts on the radio, arranges for the Bible to be taught in the schools, encourages every Christian undertaking and brings the warmth of the gospel into many homes that would never know the gospel in any other way.

The moderator's address at General Conference called for two hundred young people and others to give themselves for service for fields already ripe for the harvest. Just one example ought to serve the purpose. Dr. A. B. McCoy, secretary for work with colored people for the Board of National Missions, states that so many Negro children in the old Southeast are outside the range of any Sunday School that it would take 45,000 schools with an average membership of 50 to care for their religious needs. The souls of these people in our own United States are as important as any of those in Africa. Who shall be the judge as to whether we have done our duty at home as well as abroad? We can have a clear conscience only when we do both the work at home and abroad. Let two hundred people rise up and say to the missionary secretary "Here am I. Send me." Then God will bless.

Remoteness and isolation are not the only conditions calling for the service of a Sunday School missionary group. Sometimes a community has grown up so fast, or so casually, that nobody has taken thought for getting church or Sunday School organized; or if religiously-minded families have wished for such help, they have not known how to go about getting it, nor had the skill and ability to provide it themselves. In the West-End section

of Johnstown there is a growing community in which is located a government housing project. The "Oakhurst Area" in which it is located has no religious service or Sunday School except a Catholic Service and a Sunday afternoon service conducted by the Third Brethren Church Sunday School officers, volunteers, and pastor. This work is still in its infancy as yet and no prediction can be made as to its value except that it is an opportunity to reach the unreached and a training ground for those who desire to fulfill the command of Christ to "Go Ye." He does not expect all to cross the oceans. He demands faithful service everywhere. Even during the hot summer months this work was a success for as many as fifty children and adults of the community attended. It is planned to have evening "Singspirations" in the fall and winter months in an effort to reach the entire community.

The Sunday School missionary who works in areas close to home is in principle serving the same as one who goes afar. The average home church is serving very well those who come to the church but the majority do not come. The Sunday School missionary goes into the homes and takes the Sunday School papers, New Testaments, Bible reading charts, and other materials to make a contact between the home and the church.

Is there an opportunity in your area to begin a new Sunday School? Then by all means get out and do it. Are the difficulties too great? Too great for whom? For God? There are no difficulties that He cannot work out. If there are no opportunities for a new Sunday School work how about those neglected families and communities that will bring boys and girls and men and women to your church and your Christ?

The presence of unevangelized people in our midst is always a challenge to us to do our missionary work. The Baptists and the Presbyterians are carrying on extensive Sunday School extension work through men and women who give God their time and energies in the establishing of Sunday Schools where there is need. They have so many needy places today that there are not nearly enough workers to carry out the program they would like to inaugurate this year. May their vision be rewarded by a great response of workers.

Our Brethren Youth Crusaders went out fourteen strong this summer to help in evangelistic and Daily Vacation Bible School work. Thus is our own denomination strengthened. In this way do we accept the challenge of the day. Fifty Youth Crusaders on the field next year would be an immeasurable blessing to the Brethren Church. If we keep "Looking Up" we shall conquer.



Argentina As A Mission Field

(Continued from Page 9)

The capital city, Cordoba, and its surrounding towns, have been worked by different denominations. Exceptions are Oncativo, Villa Santa Rosa, Jesus Maria, and a few others which I intend to work this winter. At present, I plan to take Bibles and portions and offer them from door to door, distributing tracts and talking to people about the Lord. I shall go from town to town by train or omnibus. I am praying that the Lord will lead the way. My desire is to reach also the remoter rural towns, where so far only tyrannical Catholic priests have had full sway. But to go to those towns we need to have our own means of transportations and speak to the people on holidays, using a loud speaker from a slow moving car. Our message of salvation is also for those people, but we lack the proper means of reaching them. Until the Lord supplies this need, we shall get along as best we can, trusting to the prayers of the brethren here and there.

Concerning Rosario and Buenos Aires I shall write later on.

Letter From Rosario

(Continued from page 10)

the tent again near to our newly opened annex, where we hope that with God's will, we shall awaken this District also.

We are very thankful that this time we shall be able to use a part of the slide picture machine that so generously the Brethren Church of Waterloo, Iowa has sent us.

Lately we have received a box containing an equipment of Ryan lantern slide show, from Davenport, Iowa, for which we also want to thank you.

These slide shows are very useful to us in our work here, so we would be very glad if it is no trouble to you to send us more whenever you can, but provided that the parcel is not large.

In closing this letter I would send you our best wish and greetings.

Always with much love, I remain yours

Adolfo Zeche, Amanabar 273
Rosario, Argentina.

Twenty-one countries were represented at the first international Girl Scout encampment held in this country for ten years. Along with camping, the reports from the delegates showed that social work was the greatest common denominator in international scouting.

BRYAN CHURCH HOLDS RECEPTION FOR REV. AND MRS. DALE ROESCH

These young people leave the States as volunteers for medical missions for a two-year period at Castaner, Puerto Rico. They were approved and presented at the recent conference of the Brethren Church at Ashland, Ohio.

At this mission point which is sponsored by the Church of the Brethren, there are thirty workers from the United States. Mr. Roesch will serve as medical laboratory technician and Mrs. Roesch as a nurse. The Roeschs were graduated from Ashland College last May. Mrs. Roesch is also a graduate of the Good Samaritan Hospital, Dayton, Ohio. Mr. Roesch is a licensed minister in the Brethren Church.

Last Sunday evening Mr. Husted of the Bryan High School Faculty showed films of the work to which the Roeschs go. Following this a farewell program was given in their honor in the basement auditorium of the Bryan church. The public was invited. A generous love-offering was presented to them to help cover their needs.

BRETHREN MINISTERS OF INDIANA
will meet at ELKHART, SEPT. 23-24
A fine program is arranged. It
arrived too late for this issue.

Veteran' Views

(Continued from page 7)

field, other nations will follow, and be willing to help. Twice in the past thirty years, the world has been thrown into chaos, and each time Christian people have failed to go in and administer to the spiritual needs of the suffering victims of these Godless conflicts. We have sent help in a material way, but not spiritually.

Now is the time to place an emphasis on missionary effort. The only way the Church will be able to place missionaries on the field is to invest in consecrated young people of the Church. Successful businesses of the world have found out this lesson; they train their employees for definite work. They are loyal to their people. Why should not the Church take a lesson from actual life?

The Brethren Church can do no less than train missionaries from her own people, and send them forth to garner in the harvest.

It might be interesting to see how the people of Europe, or a new field would respond to a whole-hearted Brethren missionary program.

—Rev. Elmer R. Carrithers,
Peru, Ind.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 28, 1947

LOOKING AHEAD TOWARD PARENTHOOD

Scripture: Deut. 6:4-7; 11:18-21; Eph. 6:1-4

For The Leader

THIS is the last in a series of four topics on the general subject "From Friendship to Marriage." When you are married you feel that you have reached the peak of happiness, and you have, in a way. If you are a happily married couple, you will some day desire to have some children in the home. When the little "tikes" start to laugh and coo, and cry, then you will begin to really know what happiness really is. They say that no home is complete without children. The Lord has placed a blessing upon children in the home. But there are problems there which we can solve only by looking to God in prayer. Right now, while we are still in our teens, we must be mindful of that day when we shall be parents of the next generation. We must now keep our bodies, our morals, and our minds in proper conduct and shape, that when that time arrives, we can be fit parents for our children.

DISCUSSION

1. **DON'T HAVE CHILDREN IF YOU'RE SELFISH.** Home is never the same after there are children. Before, there are just two of you. You can pick up and go when and where you want to. You can spend your money on yourselves. But when children come, you must be looking out for them. They are truly the kings and queens of a home. These helpless, squalling gifts from heaven really take over the household. But it is a duty of love as you see them grow into boys and girls, and later into fine young men and women. We have yet to meet any normal parent that ever regretted the presence of the children in their home. But if you want to live only for yourselves, don't bring any children into the world to suffer under your selfishness.

2. **CHILDREN ARE AN HERITAGE.** When we consider the importance of children, we can see why God has placed a great blessing on them. For children are the adults of tomorrow. There is only one way to keep the human race alive from generation to generation. That way is to have children. Is it not a special honor to know that we shall some day have this special honor conferred upon us? That of being parents of human beings. Truly it is a sacred trust which we should consider very carefully. In our marriage, God gives to us in children human life and precious souls. It is the highest honor.

3. **ARE CHILDREN PROBLEMS?** You have often heard that the people who know best how to rear children are those who have never had any of their own. Truer words were never spoken. We have received the "best" and most useless advice on child training from so-called "self-styled" people who never knew the tender clasp of

a child's hand upon their neck. There are no set rules to follow, except to rear children in "the admonition and nurture of the Lord." The wise parents are those who make no predictions as to what their children are going to be when they grow up. For no one knows. Children are definitely not problems. There may be trying times, but in them all, the Lord will remember the praying parents.

4. **DON'T BLAME YOUR CHILDREN** Some day, when you are fortunate to have children in your home, you will find them doing things which you don't like. For many of these things they should be punished, else when they get older, they will commit greater wrongs. But consider too, that your children are images of you. You can see yourself in the lives of your children. So, if they are doing the things which you yourself are doing, don't blame them.

5. **MAKE A CHRISTIAN HOME FOR THEM.** These "bundles from heaven" contain a precious soul. As their parents, you will bear a direct responsibility to God for the eternal destiny of it. Sending them to Sunday school won't be enough. You must lead them to find Christ. As long as you will live, you will be obligated to watch their spiritual welfare. Too many parents are failing in this today. We must seek God's help in all this. The world and the nation needs good strong Christian families. If you will so live now, and will plan for them you will be the shining examples of good marriage and parental conduct for the world. Only as you are wise and careful now, can you fulfill your sacred destiny. Put your faith and trust in God, live for Him, and you will live to see a day when your children shall gather around you and call you blessed.

QUESTIONS

1. What are we to do with the commandments as taught in the Word, when we have become parents? Deut. 6:6, 7.
2. What is the advantage of teaching God's commandments to our children? Deut. 11:19-21.
3. What attitude should children hold toward the teachings of their parents? Eph. 6:1.

SUGGESTED PROGRAM

- Piano prelude
- Gospel choruses
- Scripture reading
- Prayer
- Leader's talk, discussion and questions
- Special number, offering
- Business and C. E. Benediction.

Educational Day Offering Date

October 5th

Optional Date -- October 12th

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Missions)

THE MISSIONARIES' PLEA

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appealing need would crush us down,
Save that in vision we behold the crown
Upon His brow Who shall at length prevail.

—Friends' Missionary Advocate.

"BRETHREN, PRAY FOR US"

1 Thess. 5:25

Missionary Hymns

Leader's Petition

Seed Thought Provokers:

CHRISTIAN missionaries and leaders have always made urgent requests for the support of prayers, and have always found encouragement in the assurance that supplications were offered in their behalf (2 Cor. 1:11; Rom. 5:30).

We are to trust in God for the missionaries. Our trust is combined with devotion to their cause and ours. Intercessory prayer by us on their behalf is urgent (Rom. 1:9; Phil. 1:4; Eph. 1:15, 16; Rom. 10:1; 1 Thess. 3:13; Col. 1:10).

When one prays in secret for another, he really cares. Our Master prayed for individual people, and prayed for them by name (Luke 22:31). Remembering the relationship we bear to our mission workers in South America, let us pray for them by name:

At Rosario: Adolfo Zeche, Pastor; Juan Garcia, Jose Varela, assistants. At Villa Constitucion: H. Louisa Kugler, Missionary Teacher. At Buenos Aires—Gerli: Jose Anton, Pastor; Maria Magdalena Anton, Assistant. At Cordoba: Juan Iztueta, Pastor; Alberto Andenmatten, Maruja Andenmatten, Assistants, and also Eleanor Romanenghi and Grace Farre. Our church at New Paris, Indiana, supports Dr. Howard Bosler, medical missionary to lepers in Africa.

Let us pray for more workers (Luke 10:2). Let us pray for all missionaries. Jesus prayed for all of His followers to the end of time (John 17:20).

Missionaries can tell when they are being prayed for. Dr. Albert Helser could tell the very hour when his mother would kneel by her sewing chair in his behalf across the sea. Martin Luther would sometimes exclaim, "I feel as if I were being prayed for." If one is a burden on a good saint's heart, God will not disappoint that saint (James 1:16b). The knowledge that friends, known and unknown

by acquaintance, are praying for one in the cause of Christ, is a fine and empowering influence to the one for whom prayers are made. It is encouraging to hear the words, "We'll be praying for you!"

"More things are wrought by prayer

Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.

For what are men better than sheep or goats

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer

Both for themselves and those who call them friend?

For so the whole round earth is every way

Bound by gold chains about the feet of God."

Pray for the missionaries and those in training to become missionaries.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 28, 1947

TESTING PHILOSOPHIES OF LIFE

Lesson: Ecclesiastes 1:2, 17; 2:1, 24; 12:1-8, 13-14

IT TAKES a long time to become satisfied that one's philosophy of life has reached the place where he can safely say, "Well, this is it." With the rapidly changing world conditions, one is constantly faced with new problems and new ideas. The way men thought and acted during the preceding century seems to be outmoded and outworn. Everything seems to be in a state of utmost confusion. What was in vogue yesterday is outlawed for tomorrow. We seemingly are living in "evil days" with no immediate prospect of a glorious future peace.

Sounds like a pessimistic introduction, doesn't it? But I had a teacher once who always painted the black side of the picture, and then turned to the bright side, leaving the proper afterglow. So let's turn to the afterglow.

It goes without saying that we should test our philosophies. Let us remember that the idea of philosophy carries with it that of "practical wisdom" and that a philosopher is one who is "noted for calm judgment and the practical use of his wisdom." The test of our philosophy of life cannot be made by any laboratory method—it goes much deeper than that. It begins with the laying of the proper foundation in youth and the building upon that foundation throughout the entire life.

We find the foundation which should be laid in Eccles. 12:13, used as the Golden Text: "Fear God and keep his commandments." A philosophy built upon this text and faithfully lived will stand any test we may put to it.

Now read the last verse (14) for here is a promise and a warning, both of which should be heeded.

Kindness is kingliness; the greater you are the kinder you are.

An Appeal . . .



To all faithful pastors and every faithful Brethren who has entered fields of service throughout the world by sharing your gifts and offerings in the name of Christian missions. The spirit of Christian giving is growing in many of our churches as our reports will show.

May our God never let the Brethren Church close her eyes to such wants as are prevalent in this needy world. The church faces her greatest challenge.

We appeal to each and every missionary superintendent and every pastor to keep in mind at Thanksgiving Time—

The call for churches to be completed at Cameron, West Virginia and at Muncie, Indiana. Also, for new churches at Washington, D. C.; Akron, Ohio; Cheyenne, Wyoming; and Stacy, Kentucky.

Teach - Save - Pray - Give

"Go ye into all the world."

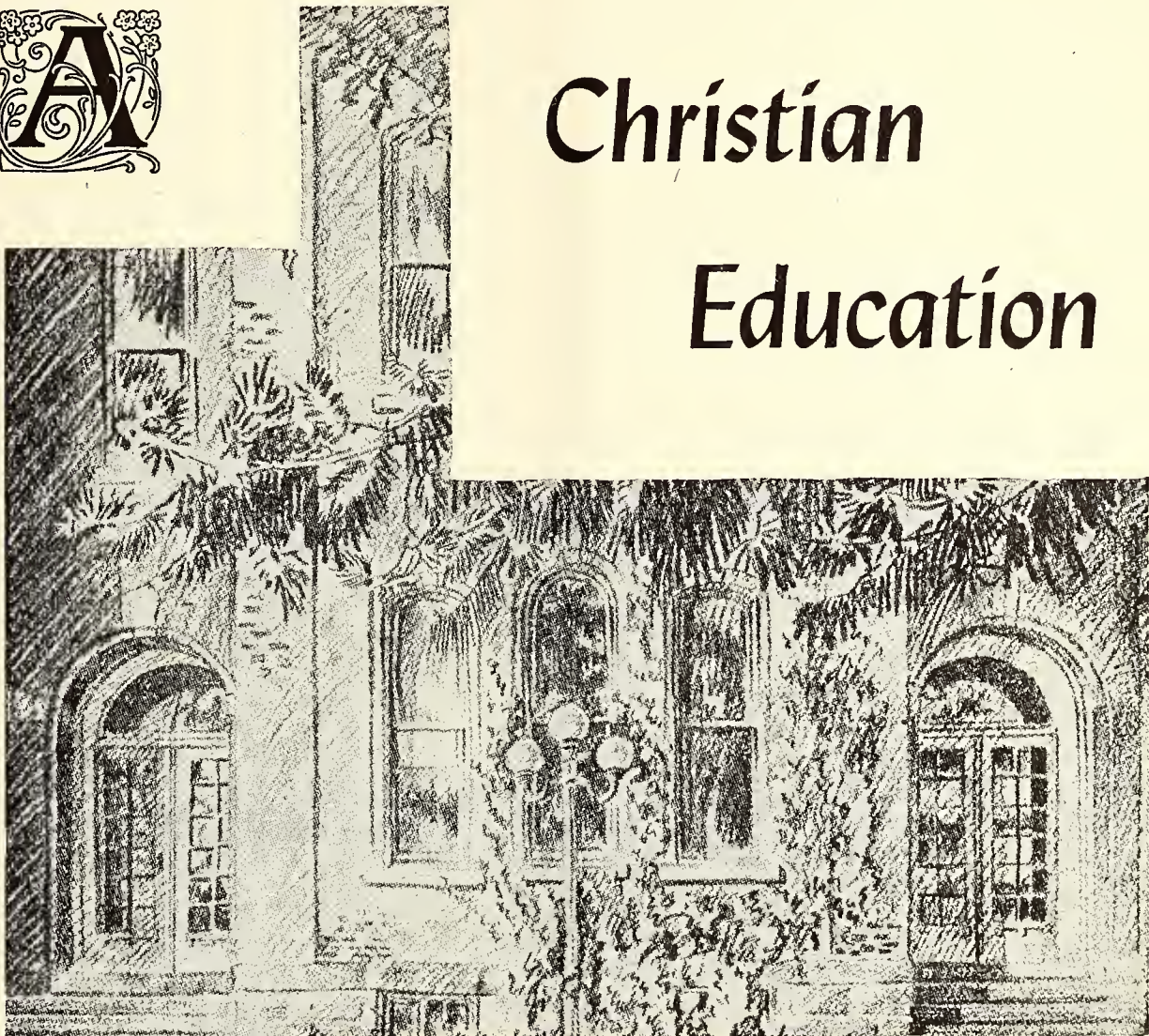
The Brethren Evangelist

Official Organ of the Brethren Church



Christian

Education



IS A VITAL NECESSITY

Support Ashland College
and Seminary

Liberally - October 5th

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Do You Use Them? For many months Brother C. Y. Gilmer has provided you with the Prayer Meeting Topics. Used in the churches, they have proved beneficial and interesting. We have had this testimony. But we feel that they have a larger place in our homes. They furnish a fine course of Bible study to each of our readers. There you have weekly the scripture references and the comments. It makes studying your Bible easy. You will be better posted by using it. Why not give it a try in a personal way?

Vinco, Pennsylvania. They did it! A card from Brother St. Clair Benshoff, pastor of the Vinco Church, tells of the Dry Victory in the township in which Vinco is situated. His card says, in part: "Jackson Township went dry yesterday (September 9) on both liquor and beer. Out of three precincts two went wet and the third (Vinco) went

dry. The Vinco precinct went dry 2 to 1, and carried the other two with it. Now, after January 1, 1948, we will be officially dry. All the churches held prayer meetings on Monday evening prior to election, and the church bells rang every hour on the hour on Tuesday, election day. We give all the credit to the Lord. When the vote was all in the church bell was rung and a real 'old fashioned' prayer meeting was held in our church, with a good attendance. It was midnight when we got home." Then Brother Benshoff adds this significant query: "Now, how about a lot of our other churches getting to work next year to help wipe out this terrible curse? With God's help it can be done."

Linwood, Maryland. We note that Prof. W. H. Miley, Head of the Speech Department of Ashland College, was the scheduled speaker in the Linwood Church on September 21, speaking in behalf of the Educational Day Offering.

Cumberland, Maryland. We note from Brother Paul M. Naff's bulletin of September 7, that plans are being made for an evangelistic meeting this fall with Brother Clarence S. Fairbanks, pastor of our Washington, D. C. Church, as the evangelist.

Akron (Firestone Park), Ohio. Brother J. G. Dodds, pastor of the Akron Church, gives promise of an early start on their church building program through the following announcement we gleaned from the bulletin of August 3—"Men, Take Notice. What hours can you put in on the new church building? What can you do? What tools do you have?" Looks like business, doesn't it?

Masontown, Pennsylvania. We note that Brother Freeman Ankrum recently addressed the West Newton, Pennsylvania, Rotary Club, reviewing his newest book. He is also to be the Homecoming speaker at our Quiet Day Church, where Brother Arthur Baer is the pastor, on October 5, and will begin a revival meeting on October 2 for Brother John F. Locke's Mt. Olive, Virginia, congregation. He also reports the completion of the plastering of the new parsonage at Masontown, and that it surely won't be long now till it is completely finished.

Canton, Ohio. The young people of the Canton Church enjoyed a "Hay Ride" on Saturday evening, September 20.

Milledgeville, Illinois. Brother D. C. White announces the Homecoming of the Milledgeville Church as of Sunday, October 5.

Nappanee, Indiana. We note from Brother Bowman's bulletin that a Leadership Training Class was held recently at Nappanee. We judge it was a city-wide school, with Dr. Carl Kardatzke, professor of Education of Anderson College, as the instructor.

Louisville, Ohio. From Louisville comes the report of a Corn and Steak Roast that was recently held by the Laymen's Organization.

We quote from the Louisville bulletin of September 1—"A County-wide Evangelistic campaign will begin on October 26, and continue through November 9. Services will be conducted in each church each night except Saturday

(Continued on page 11)

The Editor Thinks Aloud

Fred C. Vanator

CREDIT OR DEBIT

HENRY Ward Beecher once said, "No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has." There is a wealth of meaning in these few lines—enough to "set me to thinking!"

What are we worth? Not in dollars and cents, but as an asset to the community in which we live! Do we rate on the credit or debit side of the ledger? Do men put a value on our work; our efforts to make our neighborhood better for having lived in it; on our community spirit; and, most of all, on our Christian witness and experience?

In speaking to a friend one day, I chanced to ask him if he knew a certain individual. His answer was thus, "Do I know him? Well I know him well enough to say he is a regular fellow, a square shooter, a he-man, and as honest as the day is long." He placed that man on the credit side of the ledger.

How different from the word spoken concerning another individual and characterized by the same man. Of him he said, "Well—I know him to the tune of \$50.00 which I never expect to get." Here is the debit side of the ledger.

"Wealth," as Beecher puts it, "Is what you are." Some may be devoid of the possession of the material goods of this world, yet be abundantly rich toward God. But if one has of this world's goods and does not see fit to use such possessions for the advancement of the cause of our Lord, how great must be his condemnation before Him.

And this leads us to the matter of giving to the Educational Day Offering for Ashland College and Seminary. Here is a cause that merits our close attention. Lives are being moulded, either for good or for ill. A great deal depends on the course that is laid out before the student as to what will be the ultimate results in his or her life. If the course be laid with a Christian counsellor, then that course is apt to ride true to moral, ethical and religious guidance. But if it is spearheaded by a vicious attempt to swing the student away from the Christian way of life, it can only lead to ultimate disaster.

Ashland College and Seminary bears a Christian influence and witness, filled with Christian activities. To keep it going and growing in this day and field will take your support and your dollars. Here is an opportunity (on October 5th or 12th) to place your gifts on the credit side of the ledger.

Think it over!

A slap on the back often pushes out the chest.

What rashness in man to presume that God can be trifled with.

Business Manager's Corner

George S. Baer

All Out for the College Offering

ONE THING that stands out big in the minds of the staff of the Brethren Publishing Company is the promotion of every interest of the Brotherhood. That has been the editorial policy continually, as the pages of the *Evangelist* will bear witness. And the business management is in line with that policy, as we have said before. We believe that every department of the church's activity should go forward together and that each should be a booster for every other.

That is our policy and practice. So, from a business standpoint, we are uniting with others in calling for an all-out campaign for a banner Educational Day Offering. It is not only good business on our part to encourage a large offering for the college, but it is also good business on the part of every member of the Brethren church to do what he can to make the offering adequate to meet the needs. It is your school, organized to give education to the young people of your church, in a way that will maintain their Christian faith and Brethren loyalty. The preservation of such values in the future leadership of our church is not a matter of sentiment but of good business sense.

So if you have been narrow in your interests in Brethren institutions and have allowed some personal prejudice or lack of concern for Christian education to influence your giving, just remember that Christian Education is a part of the whole task of the church and that it is nothing more than good judgment for a church member to do his part in maintaining it. By that same reasoning we say it is only good sense and good business to join the rest of the boosters in calling for an all-out support of Ashland College on Educational Day.

When Sending in Evangelist Renewals

Be sure to give your name in exactly the same form in which the paper has been coming to you. If, for any reason, the name should be changed in a renewal, be sure to give both the old and new name, as well as the exact address. That will help to avoid mistakes. With such cooperation and our new set-up at this end of the line, I am sure there will be fewer failures in proper delivery of your paper.

Two Outstanding New Books In Stock

"The Invisible Sun," by Mildred Lee, \$2.50 Postpaid. Mrs. L. E. Lindower, a member of the Ashland College faculty, recommends it very highly. The author, in forceful writing, makes clear the compelling reasons why a young minister chose to live and work in grubby, sultry Maybury than be a successful city preacher.

"The Herdsman," by Dorothy Clarke Wilson, postpaid \$3.00. A novel of great breadth and power that fulfills the
(Continued on page 11)

The Importance of Christian Educational Institutions

Myron C. Kem, President of College Board of Trustees

THERE never was a time when the need for Christian Educational Institutions was more important. Christianity, and Protestantism in particular, is challenged by world events and if we are going to meet this challenge it is most essential that the educational facilities of the Christian Church be developed and strengthened. The pilgrims came to this country to seek freedom. If we, as Christians, do not carry on the principles for which these men endured, our democratic way of life is at stake.

We are living in an era of pressure groups. We have our trade organizations, our labor organizations, our manufacturers' organizations, our farm organizations, etc., all organized to promote their specific interests. These types of organizations, whether they be for the interest of capital or whether they be for the interest of labor, have as their objective their particular problems and I oftentimes wonder, in the seeking of the solution to their problems, how much consideration is given to the will of God. For this reason, it is most important that our leaders of tomorrow, whether they be leaders of capital or leaders of labor, be Christian men.

The opportunities for young people receiving a Christian education are being limited daily. For example: We have taken the Bible out of our public schools in most of our large metropolitan cities and in many smaller communities. Our friends in the Catholic Church have alone been willing to pay the cost of religious education and in full appreciation of the importance of training have established parochial schools for their grade and high school children. Are we as Protestants giving our young people fundamental religious training that compares to the program of the Catholic Church? The answer is no, but the question is why not? Are we too satisfied?

Briefly, I have attempted to point out some of the reasons why it is most essential that we stand behind our Christian Educational Institutions. In Ashland College the training and Christian environment is given to all students. Ashland is to the Brethren Church what the heart is to the body. All of our growth and influence is to be measured by the success of Ashland. From Ashland the Church looks for its leaders of tomorrow, its ministers, its missionaries and its teachers.

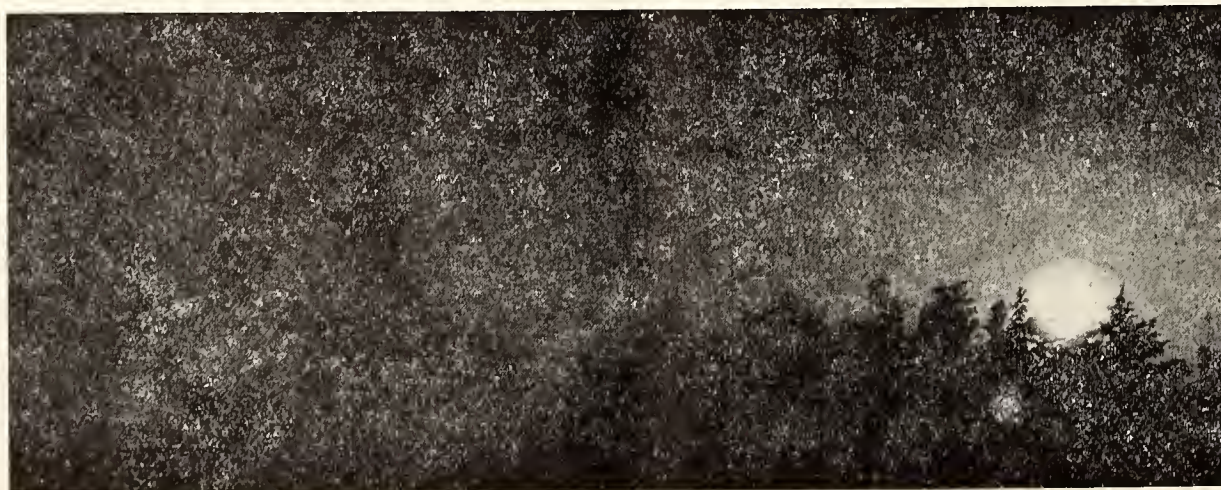
All educational institutions are underwritten by endowment funds, by foundation funds, by the State or Federal Government or by a Church Organization. Our large and outstanding educational institutions are not financed by the tuition fees of the student body. If the Brethren Church is to prosper and if Ashland is to grow, Ashland must be underwritten by the members of the Church through its gifts and living endowments which come from the members and its friends.

Ashland has accumulated a deficit during the war years which must be paid off. This deficit accumulated due to low student enrollments during these years and Ashland's record is better than many other colleges, for which we should be grateful. If the Brethren Church during the next four years would get behind this institution and contribute \$25,000 annually this deficit can be eliminated. Ashland is in need of new buildings, particularly a girls' dormitory. Ways and means must be found to finance this dormitory, but we must liquidate our indebtedness.

If Ashland is to be the institution which you will want to see your children and grandchildren attend, you will want to see the improvements needed at Ashland made possible. Ashland should be an institution which all Brethren people should want to attend. Are we, as members of the Brethren Church, ready to accept the responsibility of the development of our Christian Educational Institution, Ashland College? I believe that when the membership of the Church at large fully understands the ideals of Ashland College and the need for the development of this Brethren Institution, that our Brethren will meet the challenge that all Christian people have before them today and do their part in preserving the heritage and the rights for which our pilgrims came to this country.

If the Brethren people were all tithers or made regular contributions to their Church in the same manner as the Catholic Church and the Mormon Church people make to their churches, we would not be asking for funds to liquidate an indebtedness, but we would now be constructing the new facilities; such as, the girls' dormitory, laboratory building and the seminary buildings which are so badly needed at Ashland.

I have the confidence in the Brethren Church that when



they realize the importance of meeting the \$25,000 goal of the Educational Day Offering this year, that all Educational Day Offerings will be increased 100% over last year's gifts which is necessary to meet this goal. It has been pointed out herein that the Brethren people have the money and, I believe, they have the vision and the will to see that this program which is being set up for them at Ashland College is completed at an early date. It must be

realized by each and every Brethren that Ashland needs two dollars for every one dollar, that is for every dollar that you gave last year that two dollars must be given this year.

Brethren, there is no question in my mind that this money cannot be raised by our people, providing we have the will and the desire to meet the challenge before us today.
Dayton, Ohio.

The Church College and The Future

Dr. W. S. Bell

THE GREATEST needs of this age are the principles and teachings of Christ operating in human relationship and living.

Social relationship and living can rise no higher than the standards and morals of its constituency.

All the confusion, disagreements and chaotic state of a world's peace and equitable program of security and justice, could be quickly settled by the spirit and operation of the "golden rule" as taught by Jesus: "Whatsoever ye would that men should do to you, do ye even so to them."

If these ideals are to become operative in human hearts: They must be taught and embraced by the human race.

The tendency of our age is to materialism, which always depreciates spiritual values and leads ultimately to laxity of morals and degeneracy.

The Christian college is the bulwark and defense against spiritual degeneracy and social decay.

If the education of our youth who will soon be the fu-

ture leaders, does not possess spiritual values, our nation and society stands in danger and will suffer loss.

Christian education of the future will have to be done by our Church colleges. Our State institutions and public schools have practically eliminated all religious teachings; and in too many instances are hostile to the claims of Jesus and the Bible. If there ever was a time that the Church college was needed and deserved the full support of the Church it is now.

The future of our Nation, the Church and society depends on the kind of education our youth of today receive. The largest and best investment is in training and education of our young people.

May every member of the Brethren Church give their fullest support to Ashland College, to make it a bigger and better Christian college, that it may serve in this age of great need of Christian education.

—Milledgeville, Illinois.

A Layman Looks at Ashland College

H. D. Hunter

MY ACCEPTANCE of an invitation extended to me as a layman for an expression of opinion or plan has been reluctant. But after having enjoyed the fellowship of our people in conference and having heard some of the great desires to move ahead, also having observed some past gains and material improvements, I am glad to be a part of and lend my assistance to the promotion of a work so worthy and far-reaching.

I believe our church and college should stand head and shoulders above all else, as a witness for right and righteousness to our Lord. In any of the social societies to which we become engaged, as a party thereto, we look up to see the direction of action, the purpose, and the consummation of our efforts. If the way is cloudy, the objectives obscure, and the obligation costly, we at once steer our ship toward shore having no part in a society that does not satisfy the onward march of man.

But, on the other hand, if we become affiliated with an organization that has plan, purpose, and policy, we soon

sit up and watch the score board. I observe on every hand those qualities that stir our hearts to rejoicing, that we are on the up-surge. A report of more than fifty seminary and pre-seminary students opens the door of opportunity for many new churches. This is the best outlook that we have had, but let us not be satisfied with less than the best, rather let us press on and many will be our rewards, in the person of young men and young women walking among us preparing for a station in life.

Whose soul isn't stirred by having helped some young man or woman get a better grip on life, a keener outlook for the future and a stronger resolve to leave the world better than they found it? Hence, a sparkle in their lives that comes only from having met One who is the giver and sustainer of life. Then to have had a part in any degree to contribute to an organization that builds body and soul, such as our theological institutions do, should stir the heart of every member.

Many of us have observed young people from our own

or other communities who have been blessed with various talents, and how we have wished they would be directed in the proper channel and that we some time could enjoy their ministry. But unless we have a workshop in which to mould and train the individual, then we suffer a tremendous loss and thereby commit a gross error to mankind. He that knoweth to do good and doeth it not, to him it is sin. May we give our financial and our moral support, or maybe the direct fruit of our hands to maintain and support the institution that we have (Ashland College) for the development of visible talent and the uncovering of latent abilities that the Lord may pour out

His blessing upon us for having provided a means of advancement among mankind.

Many of our membership have never visited our college. I say our college because you are a member of the Brethren church. You share and share alike with all its members in all her institutions, its losses and its gains, and having never seen it we are not inspired to become an active recruit in its support. As a layman in the rank and file of our people, I invite you to assist in the support of "our" institutions, and thereby plant the seed of Brethrenism in many young lives which will blossom out across the Brotherhood.

—North Manchester, Indiana.

Why The Small Church College

Prof. Glenn L. Clayton

A NOTED educator once observed that an educated person is one who has learned to live. Recent trends in college work have been toward emphasis of the technological aspects of life and the consequent neglect of the more cultural side. The machine age demands engineers and specialists who will excel in one field, and, too often, the man who has the best knowledge of facts is able to command the best position. The war added to this misconception by rewarding specialists in every line while scarcely recognizing the person with more general training.

However, now that the war is over, leaders everywhere, in government, in industry, and in science, are puzzling over a new problem. We have learned by bitter experience that technology is not everything. A man may be a specialist and still not be educated. He may know all the facts about a given subject, and be utterly unable to adjust himself to the complexities of life itself. He may be a literal storehouse of knowledge, and a complete failure as a citizen and as a member of society. Such a man, with all his knowledge, has not been educated, for he has not acquired the ability to face new and complex problems with the calm assurance which stems from an abiding faith in God.

The small church school is admirably fitted to meet this need. It can teach the facts required by technology and it can do more. It can advise and provide a personal interest where the larger institution must fail from sheer size, and, above all, it is a living, abiding testimony in itself of the stabilizing effect of Faith. It is precisely this "philosophy of life" which centers around a profound faith in God which makes possible true education in the sense of real preparation for life. The lack of this faith is the crying problem among our youth today, and schools must unite with the churches if it is to be restored. Though alone may we hope for the love and compassion which will make possible a solution to the knotty questions of peace both at home and abroad.

The Brethren Church should be proud of her opportunity to add her weight in the balances on the side of true living. It is schools of the type of Ashland that are pointing the way to the Truth, and through it, winning a new respect from leaders everywhere. In a very real sense they hold in their hands the future of the American home, the church, and America itself. Let us not fail in our support of a most deserving cause!

—Columbus, Ohio.

Opportunity Knocks For The Christian College

Rev. J. Milton Bowman

STRANGE things are happening in the world today. One most unusual event, is the unprecedented stampede of students into the colleges and universities of our land. Crowded to capacity, these institutions are frantically doing everything possible to take additional students. Millions of dollars worth of permanent and temporary buildings are being erected to absorb this mass of young people athirst for knowledge, and still they come. Contrary to the expectations of most people, the returned veterans are applying themselves much better than was hoped, and the casualties due to collision with Old Man Grade are far less than the most optimistic thought possible.

Unexpected problems have arisen for both the educational institution and the student. Many of these institutions have mushroomed to such fantastic size that the student has become merely a number, and is lost in the crowd. Efficiency in the university has diminished rapidly and personal human relations have become almost nil. Our campus visited recently had seventy-two professors of basic English alone, and the mass production of educated robots is a far cry from what is needed to solve the perplexing problems arising on every hand.

A vast social upheaval is going on in the world tending to undermine the basic foundations of freedom which

a few years ago seemed so essential in a progressive age. New ideologies abolish eternal truths, all-morality, and all religion, including Christianity. Godlessness is rampant; paganism is reaching its black hand arrogantly into every phase of human relations. Moral filth is seeping even into high places, especially into some of the larger universities. Even nations which once held aloft the torch of freedom, knowledge, and spiritual values, are slipping into the shadow of the dark ages. Force is becoming the god of this world. The Bible is opportune when it speaks of lawlessness already at work . . . "and for this cause God sendeth them a working error, that they should believe a lie. For the time will come when they shall not endure sound doctrine but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables."

The small Christian College, such as Ashland, has the answer to many of the world's needs. What better statement could one find than the first objective as stated in the College Bulletin? "To assist students in the development of Christian character, refinement, and sound scholarship and Christian experience under influences which are frankly and avowedly Christian." Whether one realizes it or not, the student is spending the four best and most important years of his life in college or university. Through personal contact, the small college has within its power the making of four-square student leaders who will wisely grow, physically, mentally, morally and spiritually. The college has these students five or more days a week for many hours in the day during approximately nine months in the year, while the average young person is in Sunday School and Church less than twenty-five hours a year.

The greatest opportunity is knocking at the doors of Ashland and the other small denominational colleges. It is now possible for them to choose their students and to give them a real Christian education. This will undergird them to meet the terrific problems of life which are staggering the civilized nations today. Dynamic Evangelical Christianity is at a premium. The college is the place to develop this aggressive Christian leadership. The worldwide movement towards literacy which is being developed of late is the greatest challenge to our Christian colleges that they have ever had. Millions of people are now learning to read who never knew how before. Communism and other subversive isms are spreading their propaganda of godlessness, blatant arrogance, and rule or ruin by force, at every opportunity, to these newly literate millions.

Evangelical Christianity is becoming anemic, due very largely to the lack of vital leadership in denominational colleges. The Church and the Christian College must forever fight to bring thinking men into harmony with Christ. The business of the Christian College, among other things, is to create opinion; to capture the thinking of men, and stir it to a realization that no education is well-rounded until it is centered in the principles as laid down by the Master Teacher of all time, Jesus Christ. Literature giving the Christian viewpoint must be produced and circulated to millions of knowledge-hungry peoples who have just learned to read. They will read anything and the subversive groups in the world have seized this golden opportunity to spread their views while we are asleep.

There is a tendency in university circles for some scientists and others to indulge in theoretical speculation and to repudiate the Bible as a mere collection of fables. Dr. Harry Rimmer in his recent book, "Dead Men Tell Tales," puts it very clearly. "Few such men know the Bible and their opposition has no lasting effect, the Book does not stand in any age by human consent, but has been able to maintain itself in every age by the inherent power of its supernatural character. The science of archeology has played a great and leading role in demolishing these fallacies of a pseudo-scientific generation." Christian educators have often been timid and overly tolerant in the face of this pseudo-scientific speculation. In spite of many diabolical isms propagated aggressively by those groups which are out to scuttle the Christian belief in spiritual values, the Christian College must frankly and avowedly not only defend, but also propagate the Christian viewpoint. We are too tolerant! Every type of heresy is permitted to spawn, and we are spinelessly afraid to refute it for fear of being considered intolerant. Not only in the seminary, but in every phase of college life, the fact should be kept before the students that the Christian life is the normal life. Student and faculty members who are in tune with the Infinite are not off the beam. They have poise, strength of character, personality plus, and a sense of direction unknown to those who rule out the fact of the supernatural.

The student today is wise to choose the small Christian College whenever possible. These institutions have something which easily surpasses the prestige which supposedly comes only from bigness. Schools such as Ashland have an opportunity to guide the thinking, develop the rounded personality, and give direction to the knowledge-thirsty youth of our land such as they have never had in all history. A brighter day will come in the history of the world when the small Christian College recognizes the fact that in a world of aggressive isms, it must take a stand. It must vigorously send out the light of truth into a world of darkness. Young leaders must be developed with sufficient spiritual background to hold their own against the forces of evil which are evident on every hand. The youth of today will meet a challenge if issued by those he respects. It is a sad fact, however, that the present generation is almost pagan in its ignorance of the truths of God's word. Christian colleges hold the keys to unlock this treasure storehouse of knowledge and life to the students entrusted to their care. This is Ashland's opportunity of a lifetime! Let her become aggressively Christian and stand firmly in a world which is rapidly growing anti-Christian.

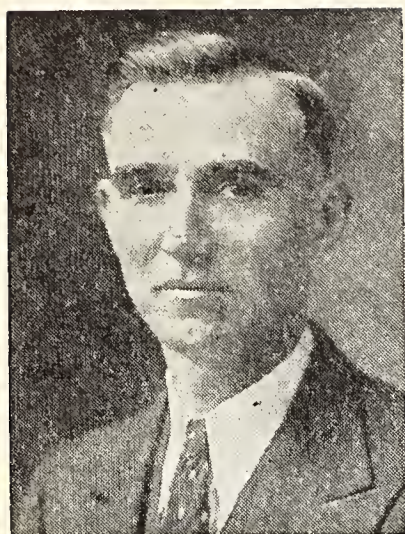
—Nappanee, Indiana.

Be wiser than other people if you can, but do not tell them you are.

HOMEcomings ANNOUNCED

Announcement is being made of Gretna, Ohio, Brethren Church Homecoming on October 12, and the Williamstown, Ohio, Brethren Church Homecoming on October 19. At each of these occasions there will be basket dinners at the noon hour and a program in the afternoon.

Charles Munson, pastor.



Central District Moderator's Address

"Pillars of Democracy"

By Moderator D. C. White, Milledgeville, Illinois

ANOTHER year of service for the Master has passed into history, and we find ourselves assembled in District Conference. God has richly blessed us. His goodness and mercy has been showered upon us. Great is our opportunity for praise and thanksgiving—Psalm 92:1, "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name."

The two outstanding pillars of democracy are the church and the home. If either of these fail, the temple of democracy crumbles. Great is the fall of any nation which loses the influence of the church and home upon the lives of its people. Religion and morality are indispensable. What nation can lay claim to patriotism and then labor to subvert these great pillars of human happiness? Let us forget for all time that morality can be maintained without religion. "National morality cannot prevail exclusive of religious principles."—George Washington. I repeat, "The Church and the Home are the pillars of democracy."

I. What is Our Church?

I Cor. 9:9-23

What is the church? It is the body of Christ; it is God's daughter, Christ's bride, of which He is the mystical Head. It is a branch of God's planting. It is a net that gathereth in—the true church does not scatter abroad. The mark of a true church is Sound Doctrine. It is one in which the ordinances are followed according to the teachings of Christ. It is disciplined after the life of Christ.

It is a spiritual building. As we look about us we see many different kinds of buildings, some wood, some stone and others brick; but this spiritual building, the church, is built of men and women, boys and girls. Living stones, built into a spiritual house. I Peter 2:5, "Ye also are lively stones, are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ." What Christ said of His kingdom is true of His church—In it, not of it. The church is a building of souls—souls united by faith in Christ.

The church is a spacious building. It is a building of large and vast proportions; a great house; a city, a kingdom; it is from the rising of the sun to the going down of the same. Yes, it is small compared to the devil's building, but listen concerning its inhabitants—Rev. 1:9, "A great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before

the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The church is a high building. Part of it here on earth, its top reaches to heaven. In the earthly part are Christ's saints—in the heavenly, spirits of just men. The true Christian on earth aims high, laying up for himself treasures in heaven; for where your treasures are, there will your heart be also.

The church is a holy building. Eph. 2:20, 21, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." Every building is not a temple, but know ye not that ye are the temple of God. A temple is a place set apart for God, sanctified unto Him. The Lord has set apart all that is Godly. We need to write across the door of every church, "Holiness unto the Lord."

The church is a living building. No other building in so. You who are quickened are built upon the foundation of the apostles. If our foundation is living, the superstructure must also be alive. All the materials in His building are spiritually alive men and women, quickened with divine power.

The following is quoted from the *Evangelical Messenger*: "Churches have not only denominational flavor, but an individuality of atmosphere also. There are noisy, boisterous churches, and sedate and sleepy churches. There are churches which, like sand heaps and jackstraws, fall apart when the benediction is pronounced, and there are churches like mountains that are knit together into a solid fellowship. There are churches that make you turn up your collar in mid-summer, and churches that warm like a genial hearth fire in mid-winter. I have known churches that have thawed out an icicle in the pulpit and churches that have frozen out a whole procession of Godly ministers. You go into some churches and you wonder if your clothes fit, and you go into other churches and you wonder if your heart is right. There are churches that make you look around, and there are churches that make you look up. There are some that feed your vanity, and others that make you hunger and thirst after righteousness. Out of some you go without a single inspiration, and out of others you come with the ardent wish for a thousand tongues to tell the old, old story, and for a thousand hands to help the weary and heavy ladened."

The church is a building of light. This makes the building pleasant and comfortable. Where as once we, as sinners, walked in darkness, now we walk in the light. All outside of the church of Christ are in spiritual darkness. Christ said, "I am the light of the world. Now since my return to the Father, ye are the light. Therefore walk as children of light." There are many things in which a man

is in the dark. But when he enters this spiritual building, he learns much about God, His will for man, His glories, and His perfections. The temple of satan is dark, but the temple of the living God is a temple of light. Men of all ages have been heaving at the church of the living God to overthrow it. But Praise His name, His church remains.

II. God's Challenge to the Church

The church in all ages has been challenged by God to advance. Christ is our Captain and when the Captain gives the command, "Go Forward," who but an unfaithful soldier can hold back? We as a church have been too long just holding the fort. We should be marching with the cross of Jesus going on before. Going on before means that the cross is our inspiration, leading us to new victories. No church can go on to victory until the cross and the shed blood becomes our inspiration and our indwelling power. The world needs a vision of Calvary, to send her to her knees. Christ has challenged every individual to accept Him and fight the good fight of faith. But the individual and churches have failed Him. He does not ask us to be faithful in our own strength. He tells us that He, "The Great I Am," is with us in the power of protecting providence, and in the giving of all spiritual blessings to the very end. In Matthew 10:7, He says, "As ye go, preach," not in a weak, but in an earnest manner; not politics, current news, all the filth of the community, but go preach the same uplifting, inspiring gospel that John and Jesus himself preached.

If this kind of preaching is going out from the pulpits of the Brethren Church, God has not only given us a challenge but a responsibility. The fields are white unto the harvest. How shall the Brethren Church answer God's challenge to put in the sickle and gather the harvest into His granary? How shall we answer God if we fail? God today is giving us another chance, like unto that He gave to Israel. Another chance to herald forth the Good News. In this new God-given opportunity, will the Brethren Church accept the challenge and assume the responsibility of doing her part to win America for Christ, or will she stand before Christ and confess, "I have come empty handed." Will the Brethren Church meet her Master so?

God is challenging every member of the Brethren Church, yes, every member of the universal church, to prove his faith and allegiance in these testing days. When we accepted Christ, we accepted some God-given responsibilities. Shall we meet them? Or shall we be found wanting?

The duty of the church in this present crisis is to be a SANCTUARY unto God, where its ideals lift men out of self into God; a Sanctuary where discouraged humanity can find hope, mercy and love; a place where man can grow in the knowledge of God and really learn how to live and how to die. The church must lose itself in service for Christ and others. In this way alone can the church find her power. The church must again rekindle her hearth fires, for so many of them have gone out. The church must find out what is putting out the fires! And that it is her business to rekindle them.

The Brethren Church can rekindle her flickering lights by adopting a definite forward-moving program. I would advise that this conference adopt a program of evangelism and loyalty. Not just loyalty to the church, but loyalty

to the Head of the Church, Christ Jesus. If we are a spiritual church, "Let the redeemed of the Lord say so." The time to test our strength is now. Let us not wait until the cry comes, "The Philistines are upon you," and then, like Sampson, find out too late that our strength is departed.

Let us bow our heads reverently before the church of the living God and say:
We leave our sandals at the door, and walk, with noiseless, reverent feet,
Within the walls, where, evermore, resounds in measures soft and sweet,
The boundless praise of Christ.
We leave outside all pain and care, and every vexing thought of ill,
And wait, with hearts athrob with prayer, the troubling of the waters still
Of His all-healing love.
Dear Church of Christ, our souls are glad, to wait within thy walls of peace.
Whatever woes our hearts have had, shall find in Thee a glad surcease,
A satisfying balm.
No outside hurt shall weave its thrall to mar the peace of thy dear fame.
Our church, one love, one Christ, o'er all, sweet peace and unity maintain
Forever and for aye.

(Continued next week)

Every year I live increases my conviction that the use of intoxicating drinks is a greater destroying force to life and virtue than all other physical evils combined.—Henry Ward Beecher.

Children learn to do what their parents do rather than what they say.—Prof. John Dollard, Yale University.

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ATTENTION! ATTENTION! ATTENTION!

In the September 6th issue of The Brethren Evangelist, page 2, reference was made relative to your support of the Capper Anti-Liquor Advertising Bill, No. S268. It was suggested that you write to your Senator asking him to support the bill. It will stop all liquor advertising.

BE IT KNOWN UNTO YOU THAT THE ASHLAND BOY'S BROTHERHOOD IS GOING TO CANVASS THE CITY OF ASHLAND, TO PASS OUT ANTI-LIQUOR PAMPHLETS, AND ALSO POST CARDS WHICH CAN BE SENT TO THE SENATOR OF OUR OWN STATE, ASKING HIS SUPPORT OF THE BILL.

WE CHALLENGE ALL BROTHERHOODS TO DO LIKEWISE! Let's put the "Industry of Shame" on the run!

The Ashland Senior Brotherhood.

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The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

THE BOARD members of your National Sunday School Association of the Brethren Church are as follows: 1948—Walter Wertz, H. H. Rowsey, D. B. Flora, N. V. Leatherman, General Secretary, L. E. Lindower, Educational Director.

1949—W. I. Duker, President, M. A. Stuckey, Treasurer, Chester Zimmerman, Arthur R. Baer.

1950—E. L. Miller, Vice President, George H. Jones, Cecil Johnson, D. C. White, Virgil Ingraham.

Board Actions

The following excerpts from the minutes of the board meetings during our recent General Conference will no doubt be of interest to the readers of this Sunday School page. A motion prevailed that some member of the board apart from the Educational Director be asked to edit this Sunday School page in the Brethren Evangelist, in order to relieve that office of some of the cumulating tasks assigned through the years. The General Secretary was asked to assume this responsibility.

An appeal was presented by a group of northeastern Ohio petitioners that the Association grant them support for a summer camp in their section, the same as granted other camps. It was agreed this petition for aid should be charted through the Ohio District Sunday School Board, and that the request then of this board is assured of our hearty support and will be granted all the aid which is given to each of the other district boards as required.

The following arrangements were made in caring for the Sunday School interests during our 1948 General Conference: That Brother George H. Jones serve as superintendent of the Sunday School session on Sunday morning, that brother E. L. Miller be the teacher of adults, that brother H. H. Rowsey be the teacher of young people, that we ask the Children's Division of the Park Street Brethren Sunday School to care for the children as it has been doing so nicely for a number of years, and that brother Arthur R. Baer bring the address for the Sunday School Association special session of Conference on Wednesday night.

A motion prevailed that a committee be appointed to study the matter of improvement in our Sunday School literature. Discussion on this motion drew out some very fine expressions of appreciation of our present literature and particularly of the fine work done by our commentators, brethren Smith Rose and John F. Locke. Brethren, L. E. Lindower, N. V. Leatherman, and C. F. Zimmerman were appointed to this committee.

After an agreement to employ brother Spencer Gentle for half time services, under the supervision of our Educational Director, the following budget was adopted for the year 1947-48: For Ashland College and Seminary, \$2,250.00, for Summer Camps \$3,500.00, for Promotional Work \$2,000.00.

What Do You Want?

Just what would you like to read on this page? What kind of subjects would you like to have treated? Would you be interested in short Sunday School News Reports? What healthy and constructive criticisms have you to offer? How can our Association be of better service to you and your Sunday School? The editor of this page will be glad to hear from any one desiring to express himself or herself by letter.

Is Your District Organized?

The older type of district organizations have about expired. We are not here debating the wisdom or lack of wisdom in the events that have caused this. We are merely stating the fact. Another fact is that some of our districts have failed in developing any other type of organization to take their place, or to assume many of the fine functions previously done. This is an invitation for all district Sunday School Boards to get together, rethink what they may be accomplishing, and start again those procedures that will promote the development of our Sunday School interests. Your National Association will be glad to cooperate with you in programming Sunday School rallies and institutes, summer camps and other interests you may develop.

Why Teach?

"We take the pupil as he is and AIM to SO Teach him by directing him in knowledge, in attitude, and in conduct, that he might be what he ought to be, in Christ Jesus, a saved and gracious servant."

"We teach that the pupils with us might learn to know Jesus Christ better, to love Him more, and to serve Him truly."

"Going Back to School"

You who were at the General Conference will remember the first lecture given by Dr. C. C. Ellis on the above subject. He referred us to that splendid little book by Andrew Murray, "With Christ in the School of Prayer," in which these words were emphasized, "Lord Teach Us to Pray." Dr. Ellis said the greatest neglect in the church today is prayer. The question is not where but what to pray for. Then he asked several pertinent questions, such as: What do you do when you have nothing to do? When did you pray last that God would send forth laborers into the harvest? Then he proposed several propositions which we all must learn in the school of prayer. 1. Prayer is not selfish. It must be for the glory of God. 2. Prayer should not be spasmodic; but constant. 3. Prayer must not be insincere. Hypocrisy was the greatest sin in Jesus' day. America has been singing, "God Bless America." God has; but what did we do with it? Then he prayed, "O God forgive America." He further asked, "If the Christian people of America don't confess the sins of America, who will?" He said, we are forgetting the last stanza of the hymn "America." He told us, this is the school from which none of us have ever graduated. Certainly every Sunday School worker needs to continue in this school.

Next Week

Next week we present a reprint of The Standard of Excellence on this page. We advise that you be sure and re-read it at the beginning of this another Sunday School year.

Interesting Items
(Continued from Page 2)

In our church Brother John Byler, the pastor, will do the preaching.

Waterloo, Iowa. We learn from Brother Virgil Meyer, pastor of the Waterloo church, that the painting of the Church Sanctuary is now under way—may be completed by the time you receive this issue.

Cerro Gordo, Illinois. We glean from Brother Charles Johnson's bulletin of September 14, that he and his good wife have returned from a 3,456 mile jaunt through twelve states, being away from their church for twenty-eight days. He states that they had a wonderful time, and, that aside from a flat tire and a ruined fender, they had no trouble. Both he and Mrs. Johnson are feeling much better and are very anxious to get back to the work.

Muncie, Indiana. We quote from Brother Burnworth's bulletin of September 7: "Work began Saturday evening on the room that will be a kind of a 'Utility Room' for the church, as it will serve all interests of the church; both the young people and the older ones will use it for their meetings."

Warsaw, Indiana. We are in receipt of the following announcement from Warsaw's Church Corresponding Secretary, Mrs. Jennie Bennett: "The First Brethren Church of Warsaw, Indiana, announces the Annual Homecoming and Rally Day as of Sunday, October 5. An all-day program has been planned. Dr. L. E. Lindower of Ashland, Ohio, is to be the speaker. A Basket Dinner will be served at the noon hour. Nearby Brethren are cordially invited to come and meet our new pastor, Rev. W. B. Brant, hear Dr. Lindower and fellowship with us."

Business Manager's Corner
(Continued from page 3)

promise of her first book, "The Brother"—magnificent in its sweep, heroic in its fully rounded portrait of Amos, the Hebrew prophet, lyrical in its descriptive passages. Through these pages emerges the growing personality of Amos, the son of the poor farmer, Elkanah, whose only treasure was his God.

Ohio W. M. S. Reading Circle Books

- They are all on hand at last and priced as follows:
- "Janissa," a novel of Egypt and Palestine, by Robert Thomas Newcomb, \$3.00.
 - "Dynamic Christian Living," by Harold L. Lundquist, \$2.00.
 - "Cup of Cold Water," Paul Hutchens, \$1.50.
 - "Miracles of a Doctor's Life," by Walter Lewis Wilson, by mail, 25c.

All four books shipped to one address for 10% less the list price. Deduct the discount when sending cash with order.

Ashland College News Letter
By Arthur Petit



"Dr. Jacobs has retired," like an electric shock, the word spread among the student body on September 8 when President emeritus Edwin Elmore Jacobs submitted his resignation as an active teacher. Up until that time, Dr. Jacobs thought that he could continue for at least another semester but the strictest order from his doctor ended the teaching career of this beloved professor.

The retired professor came to Ashland in 1904 and was identified with the college continuously since that time. At the time of his retirement, he was teaching sociology, genetics and geology. It is with deepest regret that this column records this event for truly, for thousands of students, an era has ended at Ashland College. His place will be impossible to fill. He was an institution within an institution.

As this is written, enrollment is incomplete but more than 575 students are attending classes on the hilltop. Of these, 97 are Brethren and many more come from Brethren communities and are here because of Brethren influence. Approximately 200 freshmen have registered. The college is teeming with students and this promises to be one of the most enthusiastic years since pre-war days.

As you read this, the first football game with Heidelberg will have become history and the students will be looking forward to the game with Ohio Northern on October 2. Other games include Defiance at Ashland, October 10 (Night); Bluffton at Ashland, October 18; Ashland at Hiram, October 25 (night); Ashland, at Kenyon, November 1; Wittenberg at Ashland, November 7 (night), and Cedarville at Ashland, November 15.

Prospects are good for a good season this year. It now appears that the team will be better balanced than last year and that not so much will depend upon individual performance.

The faculty reception was held in the Mr. and Mrs. F. E. Myers Memorial Department of Music on September 9. As usual, it was a beautiful occasion and was unusually well attended which indicates the attitude of the student body this year. Miss Lulu Wood, college librarian, was the chairman of the reception and planned it with her usual efficiency.

E. M. Riddle, college field secretary, spoke at the annual vesper service in the chapel on September 7. The chapel was well filled and the service was beautiful. Several of the new instructors in music performed. The vesper was followed by a tea for the faculty in the home of President and Mrs. Bixler. This annual social function allows the faculty to renew old acquaintances and to make new friendships with the new members of the group.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 5, 1947

"THE BETTER REVELATION"

Scripture: Hebrews 1:1-4; 2:1-3; 8:6-11

For The Leader

THIS is the story of Christ. Our verses tonight open up to us the marvelous character of Christ, and of His salvation. God has spoken many times to men. But through Christ He has revealed Himself in a fuller sense. Whereas God spoke out of the whirlwind, the cloud, or the burning bush, He now speaks through the Son. We must be sure that when He speaks to us, that we are listening to His voice. The Lord has a work for each of us to do, and the only way in which we can know for sure what that work is, is to listen to His voice. Christ is truly the "brightness of his glory," and the "express image of his person. He upholds all things by the power of His might." And it is interesting to note, that we are the favored creations of the universe. For us, Christ died, for Him we should live. As we see Christ revealed in these verses tonight, let us pray that the world might see Christ revealed in our own personal lives.

DISCUSSION

1. WHO IS THE SON? In the second verse of the first chapter of Hebrews it speaks of "His Son." In this day and age when men are inclined to call Christ most anything but the Son of God, we will do well to fortify ourselves with the facts concerning His true status. Christ is the Divine Son of God. (Matt. 3:17; 16:16). He is the second Person of the Triune God-Head. (Matt. 28:19). He is Creator, Savior, and Coming King. He is the bridegroom of the Church. He is the Head of the Church. He is our constant friend and helper. He is our sacrifice for sin. He speaks to our hearts when we are ready to listen. Do you believe that Christ is the Son of the Living God, and the Savior of men?

2. THE WORDS OF CHRIST. Many of us have Bibles in which the spoken words of Christ are printed in red ink. How we eagerly look forward to reading those particular words when we are reading a passage from the gospels. They are the words of eternal life for us. A big temptation today is to neglect the reading of these precious words. So the writer of Hebrews urges us to give "the more earnest heed" to them. The words of the Bible are life, light and guidance for us. Neglect them, and we fail. Take them to heart, and we live.

3. THE DANGER OF NEGLECT. What happens if, according to Hebrews 2:1, we "let them slip?" Well, the things we are not to let slip, are the things which we have heard and learned about Christian living and salvation. If we drift away from them, we drift with the tide into danger. As we grow older, we will be getting away

from parental control. Perhaps we will not have as good as pastoral training and help as we had in the past. Perhaps your friends will not be as firmly convicted in Christian things as you are. There is a danger that you, too, will "let things slip." Even the Word of God warns us of that. Be thankful for parents and others who have taken a concern in your life. But prove your thanks by continuing through life in the things which you have learned. The man who went over the death dealing rapids didn't intend to die that way. He just left his boat slide and drift when he was in calm waters. He drifted until it was too late to turn back. How shall we see heaven if we neglect so great a salvation as Christ offers?

4. THE GREAT AND WONDERFUL END OF IT ALL. Can you imagine a time when all people will know about Christ? In these days when so few people really seem to know Christ, it is hard to imagine that there will be a day when all men shall "be filled with the knowledge of the Lord." In fact in Hebrews 8:11, it says that they shall not teach each other about the Lord, for all shall know the Lord. This is the great and final end of God's purpose in the world. All men shall know Christ. Are we doing what we can, that in this age of grace more and more men might know Christ? There are yet many people to be won to Christ. It is up to us to do it! Sometimes we feel that others should do it. No, it is our task!

5. ALL MEN SHALL KNOW CHRIST. A careful study of the scriptures will reveal that the men who know and accept Christ in this age, will be accepted into heaven at life's end. The unrighteous and the wicked shall at a later date see Christ, and shall bow the knee before Him. They shall know Him, but not as their Savior. All men shall know Him. Don't you think you should be very, very active in winning people to Christ that they shall know Him as Savior? The days are swiftly passing, and sinful men are dying eternal deaths. Let it not be said that we were responsible through neglect. God revealed Himself through nature, by His voice, through Christ, and now through His written word and our lives. The Bible is pure and clean. So should our lives be. Pray a lot, read His Word and shun sinful habits, and you will be part of that revelation of Christ to men.

QUESTIONS

1. How are we to become a part of that better revelation? 1 John 4:1; 2 Cor. 4:6, 7.
2. List and discuss the various types of revelation whereby God has revealed Himself unto men.
3. Discuss the relationship of a true Christian life as necessary to being a part of the better revelation.

SUGGESTED PROGRAM

- Doxology and prayer by the leader
- Favorite scripture verses
- Gospel choruses
- Scripture reading
- Topic announcement and leader's talk
- Discussions. (Have your readers come to the front of the room)
- Sentence prayers, Special music
- Business session, Offering, Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

FAITH

God cares.

Our every need He will supply.

'Tis not because He must be asked

That we should pray.

God cares.

And in His loving-kindness grants

That our poor faith this way must grow,

And so we pray.

—By Jean Baker.

"FOR THE STRENGTHENING OF THY FAITH"

Select hymns on "Faith."

Scripture: Hebrews 11:1-10; Mark 19:14-24

Leader's Petition:

Lesson:

THE ONLY request of a spiritual nature which the disciples are reported to have made to the Lord was, "Lord, increase our faith." The father of the demoniac cried with tears, "Lord, I believe; help Thou mine unbelief." If we, like the disciples in the verses preceding this account, have difficulty of overcoming offenses and forgiving trespasses, we need to hear the command, "Have faith in God." Faith is indispensable as "we walk by faith and not by sight," and "without faith it is impossible to please Him." As reason is above our senses, so faith is above reason. It is faith which converts our feebleness into strength. Knowledge of God's Word is not sufficient for the Word must be mixed with faith in them that hear it. Faith implies resting upon God's promise. God's promise is sufficient for faith. "He that believeth on the Son of God hath the witness in himself" that his faith in God's Word has made the Word effective to him! "The Spirit witnesseth with our spirit." Faith is confidence in God Himself. As with God nothing is impossible, so "all things are possible to him that believeth." "This is the victory that overcometh the world, even our faith." Faith and prayer go together: faith gives life to prayer; prayer strengthens faith.

Our God is able to perform all that He has promised (Rom. 4:21); to save to the uttermost all who come His way (Heb. 7:25); to keep what we have entrusted unto Him (2 Tim. 1:12); to keep us saved if we will let Him (Jude 24); to give us more than we give up (2 Chron. 5:9); to sustain His children through fiery trial (Dan. 3:9-27; 6:16); to do above all that we may ask or think (Eph. 3:20).

Divine help should always be sought against unbelief (Jude 20). The Word of God supplies material for faith (Rom. 10:17; 2 Pet. 1:5-7). The companionship of fellow believers in the faith is an inspiration. Faith needs to be

exercised—it must be exercised (John 14:12). Testimony strengthens faith.

The faith which does not understand shall see (Hos. 6:3; John 13:7). Though Abraham did not understand why God would have him sacrifice Isaac, yet he trusted. And he saw in the substitute for Isaac a picture of God's Lamb as a substitute for all of us. Though Moses had to have 40 years of wilderness experience after 40 years of training in Egypt, he saw when God summoned him to lead Israel from Egypt. Though Joseph could not understand the cruelty of his brethren and an unjust imprisonment, he later saw the glory of God in it all. You may say, I do not understand why God allows reverses to come upon me. You do not have to understand God's way with you. You do not expect your child to understand you as a parent in your dealings with him, but you expect him to trust and believe in you. We do not now need to understand; we need only to believe. As one said, "Though He slay me, yet will I put my trust in Him!"

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 5, 1947

THE BETTER REVELATION

Lesson: Hebrews 1:1-4; 2:1-3; 8:6-11

IN THE opening lesson of this new quarter we turn to a slightly different emphasis in our studies. We study through the coming three months the part of the New Testament that begins with the Letter to the Hebrews and ends with the Revelation as left us by John the Apostle. We begin with the thought of the better revelation of Jesus Christ, His priesthood and sacrifice, and close with the emphasis on the ultimate victory of the Christ as the crowning achievement of His plan and purpose.

Today we begin these studies by turning to Hebrews, chapters 1, 2 and 8. The writer of the Hebrew letter, whoever he was (there is a wide diversity of opinion as to his identity) is writing directly to the Hebrews, his argument being necessitated because of the fact that these people had placed the law of Moses and the sacrifices of the Old Testament above all other things. But now that Jesus' sacrifice on the cross had superseded these laws and sacrifices (He came to fulfill all law) it became necessary to set forth the reasons for this turning from the Mosaic laws and sacrifices of the Jewish religion and the turning to the "Better Revelation" as it was found in Christ Jesus.

The important words or phrases upon which we should dwell and base our study are the following:

"Hath spoken unto us by his Son" (Heb. 1:2).

"Being made so much better than the angels" (1:4).

"He is the mediator of a better covenant" (8:6a).

"Which was established on better promises" (8:6b).

"Not according to the covenant that I made with their

fathers in the day when I . . . led them out of Egypt" (8:9).

Each of these phrases should be studied carefully and fitted into the thought of how much better Christ is than the Old Testament appearances, the Old Testament laws, the Old Testament sacrifices, and the Old Testament covenants—in everything, "Christ is much better."

These things of old were merely symbolic of the realities as found fulfilled in Christ. They must constantly be repeated, over and over again: the sacrifices did not last; the ministry of angels had no saving quality; the laws were unfulfilled; but Christ's sacrifice was complete and final; His ministry had the looked-for saving quality; and in Him was all law fulfilled.

Truly a great lesson, to be studied and taken into our own lives.

Travel Flashes

"Seein' Things"

I HAD to have a new lens for my glasses to replace a broken one. When the affable and accommodating optician gave me the bill, I protested the price. It provoked a long argument like we so often hear in these times of selfishness, aggrandizement and outlandish prices. Especially cordial, he was soon inquiring who I am and what was my business. "Oh," he said, "I was recently baptized myself." (But he was not; he was only sprinkled.) Then it took a good many words to give the history of his delay in uniting with the church. His wife belonged and after years of marriage, she suggested that he join her church with her. He immediately acquiesced and "took both her and her pastor off their feet." "But," he said to the pastor, "if betting on a golf stroke, or a few dollars on a horse race or taking a glass of beer occasionally or even a cocktail, is wrong, you had better beware." The answer of the pastor was the climax of it all. He said, "Oh, you should know what some of the other members of our church do." Pastors, beware! Shall we condone or condemn? How farcical.

The Hayes Memorial

Near the edge of the city of Fremont, Ohio, and not very far from our church, is one of the best of our many memorials to departed Presidents of our great U. S. A. I confess an increased admiration for this man (R. B. Hayes) who scarcely obtained the office and would not have it the second time, but was the most temperate of all of them regarding the use of liquor in the Whitehouse. He was so conscientious that he would not yield to the corrupt crowd that had besmirched the great name of General Grant and all but disgraced the party that gave him the chance at high honor.

I believe it is universally agreed that he had one of the most talented cabinets that ever surrounded a President and that he did the smart thing regarding the currency though much criticized by those who thought at the time they knew better and prophesied dire things to happen.

I have been at the burial places of many of our Presi-

dents, including Washington's, Lincoln's, McKinley's, Jefferson's; but this is one to see to be surprised. It is on U. S. Route Six. Get a surprise. See the 20,000 volume library and relics and mementos.

The Blue Hole

Only a few miles from "our town" are some of the very peculiar capers of an underground river: at Green Springs, its waters, once thought to be medicinal, are green; at another town, it furnishes a sewer system, and at Castalia, the Blue Hole, a phenomenon of unusual charm, beauty and wonderment. Its depths, unknown; its waters death-dealing until aerated, it is faultlessly blue, clear and gushes several millions of gallons daily to the translucent stream that flows from it. Aerated, the water becomes a haven for the finest, fightingest, prettiest fish that swim—the speckled trout.

"Here is a place for reflection, a Dream Land inconceivable, a sheen of opalescent beauty, where one can crystal-gaze in water rather than glass," says an advertising folder, and one does not need much persuasion to believe it. We had fun throwing much bread and popcorn to the speckled beauties who fought with each other by the scores, fishes from ten inches to a foot, that made one itch for the opportunity when one could get one on the end of a good stout line. Do not miss this, as I had done several times in the past. It is too wonderful and beautiful. "How wonderful are all His works."

"Old Betsy"

Just to make some things sure, we looked once more today on this historic instrument of war. It is one of the most famous of all cannon in our history. Col. Croghan for whom a street is named here, in 1813 a young man in his twenties, was stationed with 120 men and one cannon to defend Ft. Stephenson. Against it came from Lake Erie, the British General Proctor with Tecumseh the famous Indian Chief and 1300 men. With only "Old Betsey" the young Croghan and his little army, firing it first from one port hole and then from another, frightened the British only two squares away, killed one of their generals and many soldiers, whom they left in the ditch, with others dying, and fled back to Lake Erie only to be taken by the brave Commodore Perry with ships and cannon, thus turning the tide of the war of 1812-14, called the Second War for Independence.

A great monument stands in the Burchard Library area to this bravery and heroic courage. Not because we believe in war *per se*, but because heroism is necessary to life, liberty and happiness. David, too, was a warrior and God's unchanging promises to him are never to be changed or forgotten as we hope the heroism of our own shall be remembered to the peace and prosperity of our nation.

Mollycoddle, jellyfish, compromising and surrender of many heritages and treasures is so astonishingly prevalent in church and state today that it is refreshing to visit and ponder things others thought worthy of more than life; fought for it; argued for it; pleaded for it and, as the courageous Nathan Hale in dying words is said to have breathed, "My only regret is that I have only one life to give for my country." So renouncing greed (in great sum or small) and treasuring the things of the spirit, let us never betray with cowardice, the things that made us

great, happy and holy. But as long as we "fight for our rights" disregarding the rights of others; "fight for peace" when we know that to be incongruous, we shall never prove ourselves followers of Him who took the way of the cross to glory and immeasurable power. Pussyfooting and diplomacy for places of power is despicable and in the end will never bring hope, happiness or honor in this world or the world to come. "Quit ye like men: be strong."

"To serve the present age,
My calling to fulfill,
O, may it all my powers engage
To do the Master's will."

"Now unto Him who is able to keep you from falling and to present you faultless in the presence of his glory without spot or blemish—to the only God our Savior, through Jesus Christ our Lord—be glory, majesty, might and authority, before all time, now, and to all time. Jude 24, 25.

Charles A. Bame.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

CAMBRIA COUNTY, PENNSYLVANIA, BRETHREN C. E. UNION RALLY

BETWEEN ninety and one hundred people assembled on the lawn of the Vinco, Pennsylvania, Brethren Church on Tuesday evening, August 5, for the Quarterly Rally of the Cambria County Brethren Christian Endeavor Union.

Temperance was stressed during the evening. Declamations were given by Dorothy Grumbling and Charlotte Apple. Hymn stories were read by members of the Moxham Church, after which the hymns were sung as special numbers. Floyd Benshoff, Clara Smith, Ollie Peters, Mr. and Mrs. Lester C. Leidy and Blodwyn Leidy furnished special numbers. Lois Wertz read the scripture, and David Warfel led in prayer.

In the Business Session, presided over by Walter Wertz, Union President, the "Attendance Banner" was awarded to the Second Brethren Church, Moxham. Three chorus books accompanied the banner. Vinco Intermediates held the banner this past quarter.

The speaking and singing of the evening was helped greatly by the presence of a microphone and amplifier system set up and operated by Melvin Wertz.

A weiner roast and marshmallow toast followed the program, under the direction of Melvin Wertz, Social Chairman. Lemonade and cookies were furnished.

The next Rally will be held at Moxham on November 4th, with the Annual Fun Night being set for November 21st, at the Third Brethren Church of Johnstown.

Impatience, undue submission, compromise and harsh bitterness are carnal weaknesses which need radical treatment of divine power.

NORTH LIBERTY, INDIANA, ISSUES AN INVITATION TO THEIR HOME COMING

This is a special invitation to all the people of the Brotherhood who can attend our Homecoming on Sunday, October 5th. We will have a carry-in dinner at noon, but the best part of the day will be the address given in the afternoon by Dr. Charles L. Anspach, former President of Ashland College. He is now President of the College at Mt. Pleasant Michigan. He is a very inspiring speaker.

Come and enjoy the day with us.

Mrs. Ernest Shrader, Cor. Sec.
North Liberty Brethren Church.

"Local option elections in most eastern states are getting to be a costly pain in the neck to brewery organizations; but in view of the wider areas affected by their results, must be followed with unrelenting vigilance."—Brewers' Journal March 15, 1944, p. 11.



News From Our Churches

FROM DAYTON TO SMITHVILLE

The writer and family closed our work at Hillcrest Brethren Church, Dayton, Ohio, August 31, with abundant farewells, confessions for Christ and a Baptismal service. We enjoyed every minute of our labours there and left many fond friendships which we hope will remain through life and into eternity.

On September 7 we were duly installed into the Lord's work at Smithville, Ohio, by the acting pastor, Delbert B. Flora. Rev. Flora preached an excellent sermon on the occasion and gave both pastor and people the full burden of their new relationship to each other. We commend Brother Flora highly in his fine spiritual leadership among these people during the past year in spite of his limited services due to a heavy schedule as a Seminary professor. He and his family were greatly loved by these people.

We have little as yet to write from here. We are now deeply involved in getting settled. We have made some prospect calls and find the field abundant and ripe unto harvest. We started evening services immediately upon arrival, after a short summer recess. There are two active prayer meeting groups, one at Rittman and one at Smithville. A new Wurlitzer organ has recently been installed and now complete redecoration of the parsonage is in progress with that of the church to follow immediately. We'll tell you more about that later. For now we can only say that we are very happy with all our planning and getting reacquainted with the Brethren here. This is Mrs. Grisso's home congregation and the one that officially called us to the ministry, our father having served here before us, from 1934 to 1939. We are no strangers here.

The church is not all perfect, neither is her new pastor and neither is the community. That's why we are sure that together we shall find much to do in serving our Lord and helping each other. May God's wisdom guide us, His grace be sufficient and His Spirit give us strength.

We only ask for mutual prayers of the Brethren, while and when we pray, "let us pray one for the other."

Vernon D. Grisso.

ELKHART, INDIANA

We have just concluded a year of ministry with the First Brethren Church of Elkhart. It has been a busy but happy year for the Kings. We trust that it has also been a profitable year for the church. It has been our custom to largely just observe during the first year of a new pastorate. We have learned many valuable lessons through this method.

We have been called to serve this lovely church and people for the second year at a very nice increase in salary, together with some secretarial help. All indications point to a wonderful year together. We trust that the Lord may so lead, and that we may prove worthy of His confidence and the confidence of the church.

During the year the Lord has blessed us with good health sufficient to make around one thousand calls. We have contacted every member of the church within a reasonable driving distance of Elkhart. Through the help of the church itself we have gathered and called upon many prospects for our future work. During the year the church has inaugurated and carried out with success, two visitation campaigns for the enlisting of the unsaved and prospective members, and one in the visiting of the inactive of our own membership. As a result fifty-seven have been added to the church, and quite a few inactive members are now attending the church services.

Improvements to the extent of \$1,500.00 have been made, and a set of Mass Cathedral Chimes have been installed, costing another \$1,500.00. The church now has in cash nearly \$11,000.00 toward the erection of a new parsonage. This, with the sale of the present parsonage, will make it possible to erect a lovely building early next spring.

The attendance at all the services of the church and Sunday school has made a nice increase. The Sunday school begins its year July 1st, and so far we have a nice lead over a year ago. The average for the past year was 310, and we have a goal of 350 for this new year. One of the encouraging things for the future is the large Junior department in the basement with an attendance of from 100 to 130 children.

We are about to inaugurate a very intensive soul winning campaign, leading up to our Fall revival which will be held from October 19 to November 2. Rev. Ronald Hudson, the new Dean of the New Mennonite College at Mishawaka, Indiana, is to be our evangelist. Following this we are to go to Bryan, Ohio, for a two weeks revival. Will you pray for these two campaigns?

Revival at Huntington, Indiana

The Elkhart church was very kind in allowing the pastor to conduct a two weeks Revival Campaign with the

Huntington Brethren Church during the first part of June. The meeting proved to be a very rich blessing to the writer. The crowds were not large, but the interest was splendid. We were able to call on many members of the church and prospects.

Rev. H. M. Oberholtzer is greatly loved by his people. He knows the field and the city of Huntington. God has used him to accomplish a great work in the city. Our home during the two weeks was with the Oberholtzers and in spite of a very busy two weeks, we were graciously entertained. Rev. Oberholtzer was constantly on the go from morning till late at night. He is a hard and sincere worker, and the Lord has blessed his labors. A splendid offering was given to the evangelist.

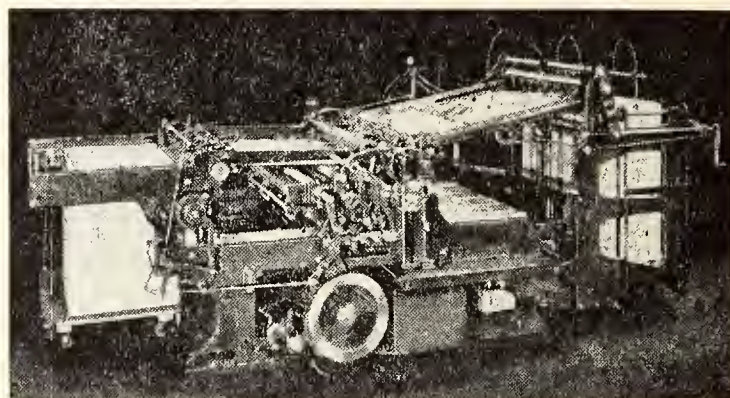
I would like in this public way to express my thanks to the Oberholtzers and to the members of the Huntington church for the privilege of working with them and for their Christian hospitality.

L. V. King.

The New Press Fund

"The Gospel must first be published among all nations."

Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$6,853.79
Yet to be raised, not less than	\$8,146.21

BUT

Prices on equipment have shot up 70%

IN LIKE MANNER

should our gifts increase

Will Brethren waver before such a challenge.

or

Will we finish the project with God?

**A GREATER PUBLISHING HOUSE
FOR THE BRETHREN CHURCH**

**We can have it, if we want it;
If we want it hard enough.**



In Christ We Have

*A love that can never be fathomed
A life that can never die
A righteousness that can never be tarnished
A peace that cannot be understood
A rest that can never be disturbed
A joy that can never be diminished
A hope that can never be disappointed
A glory that can never be clouded
A light that can never be darkened
A happiness that can never be interrupted
A strength that can never be enfeebled
A purity that can never be defiled
A beauty that can never be marred
A wisdom that can never be baffled
Resources that can never be exhausted.*

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INTERESTING ITEMS

Washington, D. C. The Laymen's Organization of the Washington Church conducted the services at the Central Union Mission in Washington on Thursday evening, September 25.

Brother C. S. Fairbanks says, (quoting from his bulletin of September 21) "We can have \$15,000.00 with which to begin our new church if our offering for the Building Fund on October 5, is \$1,000.00 or more." Well they went two cents over their goal the last time and we venture to say "they'll make it."

We note that Brother E. J. Beekley, pastor of the Canton, Ohio, Church was guest speaker at the Washington Church on Sunday evening, September 21.

Louisville, Ohio. We note from Brother John Byler's bulletin of September 21, that their youth night was quite successful with about forty young people present.

The Louisville Communion will be held on Sunday evening, October 5, and Ashland College Sunday is to be observed on October 12, with Prof. Harry Weidenhamer of the College as the speaker.

Milledgeville, Illinois. The Milledgeville Homecoming and Harvest Home will be held on Sunday, October 5. A "scramble" dinner is to be served.

Brother White says that when he and Mrs. White returned home from their vacation they were agreeably surprised to find a new electric water heater installed and in operation in the parsonage, as well as the icebox filled with food, ready for the table. Such thoughtfulness warms the heart of any preacher.

Muncie, Indiana. We note by the Muncie Bulletin that Brother E. D. Burnworth recently had a birthday and that the class which he teaches presented him with a "beautiful and much needed study lamp." He says also that the decision of the congregation to proceed with the building of their new church, which decision came on his birthday, was also a very fine present.

Nappanee, Indiana. Dr. R. W. Bixler, President of Ashland College, was the guest speaker at the Nappanee Church on Sunday morning, September 21.

Elkhart, Indiana. Dr. L. E. Lindower of the Ashland Theological Seminary was the evening speaker at the Elkhart Church on Sunday, September 28, and showed pictures following the service.

October 5 is set aside in the Elkhart Church for the installation of officers and committees; and October 12 is to be Rally Day, Homecoming and Cash Day, with the Homecoming speaker being Brother Claud Studebaker.

Pittsburgh, Pennsylvania. October 5 is to be observed as Rally Day in the Pittsburgh Church, with installation of church officers being a part of the day's activities.

Berlin, Pennsylvania. Brother S. M. Whetstone announces Pre-Communion services being held in the Berlin Church each evening, October 13-17, with Brother John F. Locke, pastor of the Maurertown, Virginia, Church, as evangelistic speaker.

The Berlin Observance of the Holy Communion will take place on Sunday evening, October 19, at 7:00 o'clock.

Hagerstown, Maryland. The Hagerstown congregation have used Paul's Epistle to the Romans as the "Book of the Month" during September, for study and meditation. The "Book of the Month" idea, with reference to Bible Reading is a fine one, and should be adopted by more and more churches.

St. James, Maryland. Dr. L. E. Lindower was guest speaker at the St. James Church on Sunday evening, September 21.

Lanark, Illinois. Evangelistic services are in progress at the Lanark Church, having begun on September 28, with Rev. Virgil E. Meyer, pastor of the Waterloo, Iowa, Church as evangelist, and Herschel D. Hunter as the song director.

Linwood, Maryland. The two tone-cabinets have been

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

LET'S DO SOMETHING ABOUT IT!

JUST recently I found the following poem which I want you to think about. I have read it and re-read it and each time

It has set me to thinking!

Here it is. It is entitled, "The Alibi of Four Classes."

The Voter:

I merely voted whisky
Repeal and license high;
I would not stoop to sell it,
I would not stoop to buy,
Go find the man who makes it,
He's the one to blame—not I.

The Distiller:

I merely make the whisky;
My trade is regular;
My conscience doesn't hurt me—
How meddlesome you are!
Go find the man that serves it
Across the corner bar.

The Retailer

I merely sell the whisky,
The clubman's high-grade bowl;
My license helps my city,
This is no grog-shop hole;
I'm not the man you're hunting—
Go find the "thirsty soul."

The Drinker:

I merely drink the whisky
That's awful, you'll agree
I did not vote nor make it,
I do not sell it—See?
I merely drink the whisky—
And so—why pick on me?

Hattie Horner Louthan.

You know it is so very easy to make excuses. I remember of talking to one person some years ago, after the Eighteenth Amendment had been stricken from our Constitution, about the rapid growth of the manufacture and sale of liquor. He said to me, "Well, I didn't vote to take it off." I said to him, "Well, maybe not, but did you vote to keep it on?" I knew he had not voted at all.

How we like to lay the blame of things that are not right on one another. It seems so much easier than to take some of it ourselves. If Christian people throughout this United States would band together to stop shifting responsibility, and work together to bring about a stopping of the terrible traffic in liquor, IT COULD BE DONE INSIDE OF ONE YEAR. The trouble is that in far too many instances the material gets the best of the ethical and religious and nothing is done at all.

Take the matter of liquor advertising, both in the magazines that come into our homes and over the radio. We don't like it but like the little boy who has to take castor oil, we "just shut our eyes and open our mouths, and let it run down, and try not to taste it." But you cannot rub against blackening dirt with white clothes and expect to come off still white. It just can't be done. Of course it may be that those of us who are older may be able to cast off the picture that is presented, knowing the falseness of it; but how about the young people—the boys and girls of the home—they are susceptible to the pleasantly painted pictures of the wonderful taste and effects of the falsely advertised products. In them there is born the urge to "try it out and see for themselves."

Isn't it strange how susceptible we are to things which we know are false—false religions, false claims of advertising schemes, false claims concerning products? We just think, "Well, maybe there is something to it"—and we "bite" and are "bitten."

Yes, why not do something about it in your community? There are communities in which something is being done.

Think it over!

Business Manager's Corner

George S. Baer

Prayer List Beginning to Grow

WE HAVE been asking for the names of those who would join us in praying continually for the Press Fund, with a real sense of a burden and responsibility for the success of the project. We have been encouraged this last week by receiving a number of assurances of prayer going up to the throne of grace from individuals and groups. We kindly ask that others shall notify us by mail that they too have joined the prayer group praying for the blessing of God upon the Publishing House and particularly the completion of the Press Campaign, which the last conference voted that we pursue with greater zeal. Thanks to all who cooperate through prayer, but it will help a lot more if you will tell us that you are praying.

More Press Fund Gifts

(Please note that our reports from time to time do not include payments on pledges. We report the pledges as well as the cash offerings when they reach our office. When payment is made on the pledge, we do not report the payment because the amount has already been reported in the pledge. But any amount paid over and above the pledge will naturally find place in our report. However, all payments, whether payments on pledges or new gifts, are acknowledged promptly by mail. Kindly notify us in case of error.)

Following are the cash gifts recently received:

Mrs. Florence W. Sandy, Washington C. H., Ohio ..\$ 2.50

(Continued on page 11)

Central District Moderator's Address

"Pillars of Democracy"

(The address of Moderator D. C. White, Central District, Continued from last week's issue)

The Christian Home

THE HOME is the oldest of all the organizations of society. Even in its primitive state it held aloft the virtues of devotion. From time immemorial mankind has fought to protect his family. In the family we should find the highest ideals of humanity. Here we should find sacrifices, devotion and worship. Let me say that the family is as much a divine institution as the church, for they were both ordained of God.

God joined the first two people together when He created Eve and brought her to Adam. Thus there is something divine in marriage. See with me a mother watching by the crib of her child, pouring forth every drop of care, love and dependence. See her go down into the valley of the shadow of death and come back with a new life in her arms to love and cherish, and rear in the admonition of the Lord. This is the priceless heritage of the human race.

How then shall we liken the home and the family? Is it just a place to eat and sleep? God intended that it should be more. He ordained home to be a place of protection for the child, in the years they are not able to care for themselves. Then it is a place of quiet solitude with God in the declining years of life. The home must be sacred, for it was into a home that God sent His Son, into the keeping of two people of lowly birth.

The home is the foundation of society. Therefore we must see the importance of maintaining its sanctity. Looseness regarding this most sacred and ancient of all institutions shakes and eventually destroys the foundation of society. From the very beginning God himself made it plain that one man and one woman should be joined together, and that they should be one flesh. Jesus painted the most beautiful picture, and gave to marriage its highest ideal when He said, "That he and the Father were one—so should man and wife be one."

Thus you see that the home is not just one of the social institutions of our day; it is part of God's plan for man's good. It then holds a position of greater importance than other institutions of society. If this then, is true, the home should take first place in our thinking.

Home and the life that centers in it has lost much of its sanctity, love, happiness and value in recent years. Young people should be taught the foundation principle of the home. Learn that they either help or hinder. Every young person should know what the Bible has to say about marriage, for in this book of books we find such instructions plentiful and to the point.

I. We Learn of Its Origin

Every state and nation have marriage laws that must be met, but true marriage is more than a civil contract from a Christian point of view. It is an ordinance that

God himself ordained from the very beginning, for the good and the welfare of humanity. The just and good God meets every need of humanity, so he created out of Adam's own flesh one to be an help meet. Matthew Henry says, "If man is the head, a good woman is the crown. She was not taken out of his head to top him, nor out of his feet to be trampled upon, but from under his arm to be protected and near his heart to be loved." Thus God has ordained marriage and the home, but down through the ages man has seen fit to tamper with God's holy plan and adjust it to suit his own purpose.

The whole trend of thought on marriage and the home has been away from its sacredness as a divine institution. How the world needs to return to its sanctity and purity. It was God's plan that Adam should be the progenitor of a race like Himself, so that it might be, God provided a companion, to be the mother of the human race. This fact ought to do away forever with the teaching of evolution.

The woman was to be in every way adapted to the man. Genesis 2:20 tells us that the reason God formed this companionship was that "it was not good that man should be alone; I will make him a help meet for him." God gave mates to the cattle, birds and beasts of the field, but for man there was not a mate to help him. In order that man could have one that could share his responsibilities and experiences, one equal with himself—God must provide. So it was with loving care that God fashioned the one who was to be the mother of the human race.

II. And They Shall Be Of One Flesh

Thus it was in the very beginning when marriage was instituted. God there revealed His plan to Adam and all who should follow. The Bible reveals that the establishing of a new home involves the leaving of parents, the separation of brothers and sisters, and the cleaving to each other in one flesh, in a dear, sweet, holier relation.

III. A Marriage in Cana of Galilee

It was at a marriage that Jesus began His earthly ministry, as well as the performing of His first miracle. We do not know who the couple were, and it is of little importance. The important thing is, the value and sanctity of the marriage state is revealed here, and I want to say to every one here that blessed and happy are the couple who invite Jesus to the marriage. Most of the marriages that go on the rocks are the ones which leave Jesus uninvited. What an ideal scene is this where those about to enter into the marriage relationship desire the presence of their Lord and as their guests those who love and follow Him. The wedding ceremony reads:

"Marriage is not to be entered into carelessly, thoughtlessly, or irreverently, but prayerfully and in the fear of God. There is but one relation in life that is more sacred than this, that which exists between each of you and your Maker; there is but one other relation in life that is more

intimate and endearing—that which exists between Christ the heavenly bridegroom and the church, His bride.”

These words reveal that those about to take each other as life partners are entering into a divine relationship. The husband and wife are to love each other as Christ loved the church and gave himself for it. The home, then, is the oldest institution and its influence is priceless. It is ordained of God to protect the children; give comfort to old age, and to build in all the family Christian character.

Jesus said, “Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die, it bringeth forth much fruit.” Thus in giving ourselves to Christ and our fellowmen, we find ourselves. What I spent I had—what I kept I lost—what I gave I have. This is doubly true of the home.

So I plead with you husbands and wives—fathers and mothers—stand for the Christian home without compromise. A home is not just a house—it is you.

A house to be a home must have happiness, harmony, Christian character—your character.

1. A Christian home is one the Lord loves to visit.

2. Blessed indeed is the home that makes room for Jesus. The first essential in making a home Christian is making Christ welcome.

3. If Christ dwells in our house we must let him direct our thinking, for Christ in the heart and home is a revealer of character.

4. Only upon homes that are builded firmly upon Christian principles can this nation, or any other nation, endure.

5. It takes Christian homes to make Christian nations. America must go back to the fireside church. The family

altar, where mother reads God's word, and father prays.

I therefore recommend the following: First, a definite increase in *Evangelism in our Churches*. Second, an increased desire to serve our Master and His Church. Third, if you would have your child one of fine character, show him one.

I close with this poem, entitled, “Peace,” by Grace K. Jackman:

“What need have we for peace and rest?”

The little children cry;
And yet, the time they love the best
Is the twilight hour, when sitting by
The firelight's glow, in Mother's arms,
Her love enfolds them in its charms.

“Who wishes peace and quiet now?”

Young people scornfully demand;
“All that we want is to know how
To pleasure find, right near at hand!”
And yet, when life its arrows flings,
Till hurt, bewildered by its stings,
They seek a panacea sweet,
They find it oft at Mother's feet.

And if their mother knows the Lord,
And reads and ponders o'er His Word,
Ne'er lost is she for aught to say;
Prepared is she to point the way
Through sun and shade, through all the years,
To Him, who ever through our tears,
Can give to every heart surcease—
Who'll gladly fold us in His peace.

The Church Victorious in a Day of Doubt *By Faithful Witness*

Rev. Chester F. Zimmerman

HAVE you ever watched a stream of water suddenly imprisoned by a cave-in from its high banks? What happens then? It presses. Every drop presses. At any given level each drop presses with the same power as its neighbors. Indeed, if one level seems to press more than another it is only because it has borrowed power from other drops above it. The stream mounts. It presses. Presently it bursts its barrier or cuts across some one point at the top and tears out its channel as wide and deep as ever it was before. There is no single drop of water that has not had its part in determining its hour of victory.

That is the Christian strategy. The barrier is big, but you do not have to flee or stand still or drift. You can press. You go into business. As the stream is confined by its banks, so is your course largely marked out for you. But a thousand times a day you have chances to press for higher standards and a more serviceable life. You can do the same in journalism, in law, in medicine, or in politics. You are ashamed of child labor, of war, of our prisons, of our tax system. You can destroy no evil by a

wave of the hand. But you can press. Then your work does have meaning, and it is as much to move the world a millimeter as it is to move a hamlet a mile.

By far the hardest place to glorify God is in the home, but here is where the truest test of a Christian is found. An enthusiastic Christian worker once asked a little girl if she was a Christian. The child hesitated a moment and said, “Will you please ask my mother if I am?” The mother testified to the sweet, loving, dutiful life of the child in their home. It is in this way that the Christian church is victorious today for such testimony cannot be scoffed aside. There is no more far-reaching influence for Christ and His way of life than the simple Christlike way of living as practiced all over the world by the sincere Christian. These make the church victorious in this day of doubt.

An atheist who had been converted, in speaking of it afterward, gave the credit of his conversion to a timid old man who lived near him. When the old man heard of this he was very much puzzled, and said: “I can't remem-

ber that I ever had very much to say to you about becoming a Christian." "No," said the ex-atheist, "you didn't have so very much to say about it, but you lived me to death. I could stand all their preaching and upset all their arguments, but I couldn't stand the way you lived." The life lived and the earnest testimony of the Christian who knows God is bringing great victory today. Laymen the world over are experiencing new blessing because of their witnessing for God.

God prefers ear-phones to loud-speakers in spiritual wireless because the phones are worn by individuals and religion is essentially an individual affair. True, He likes His church as a transmitter to use a loud-speaker and to talk to the world with a united voice; but He likes individual Christians to be transmitters who speak into the ear-phones of single souls and, by personal evangelism, win others one by one. Any layman that knows how God saved him from sin by the death of Christ on the Cross, knows enough about salvation to bring another into the way of eternal life.

The Chinese whose quaint confession of faith was, "I am reading the Bible now and behaving it," had a better conception of what is involved in being a Christian than many professed believers of long standing. If you can do nothing else for God, you can carry a shining face. Charles Kingsley finally said, "If you wish your neighbors to see what God is like, let them see what He can make you like." Such testimony is most effective. A few simple words are often as powerful as a long address when spoken at the right time. Listen to this story.

"One rainy day," said a lawyer in Chicago, "I met a member of the city council. 'Say,' he said, 'are you a candidate for anything this campaign?'"

"I really didn't intend to say it, but the words passed out of my mouth: 'Me? I am a candidate for heaven.'"

"The man gripped my arm and pulled me into a doorway out of the rain. 'Look here,' he said tersely, 'what made you say that to me?'"

"I don't know, I'm sure," I answered. "It flashed into my mind all of a sudden. I wasn't planning it. I mean it, though."

"'Well, you've knocked me all in a heap,' he said huskily. 'I'm a candidate for heaven, too, but I've come pretty near forgetting it. I haven't done anything very shameful yet, but I have been losing sight of my religion and getting awfully careless. This council business hasn't been good for me. I've been kept out late nights, and the boys are a hilarious crowd. I've neglected my family and neglected my church, and this thing you've said brings it all back over me. I'm going to do better. I don't have to let this political business lead me off. I'm glad that thing was put into your head to say to me. I needed it.'"

The historian Gibbon tells us that it became the most sacred duty of a new convert (among the early Christians) to diffuse among his friends and relations the inestimable blessing which he had received, and to warn them against a refusal that would be severely punished as a criminal disobedience to the will of a benevolent but all-powerful Deity.

When tea was introduced into Germany, a gentleman received a pound as a gift from a friend. Some time after the latter inquired, "Have you tried the tea?" "Yes, but

we did not like it!" "How is that, everyone else is delighted with it?" The surprising answer was, "We cooked it, poured off the brown liquid and served the leaves, which were tough and bitter."

It is not surprising that many people find the gospel so little palatable. They make wrong use of it. They take certain outward forms and ceremonies and are astonished to find so little strength in them. In spite of Christ's warning they patch old garments with new patches and have as a result only rags. If their hearts should be cleansed by the blood of Christ and renewed by the Holy Spirit they would soon have another story to tell!

—Johnstown, Pennsylvania.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

CHRISTIAN ENDEAVOR 1946-47 STATISTICAL
REPORT

(As given at General Conference in August)

Number of Statistical blanks sent out	87
Reports returned	23
Churches reporting no C. E.	10

Senior C. E.

Number of members this year	143
Number of members last year	171
Loss during the year	28

Intermediate C. E.

Number of members this year	86
Number of members last year	78
Gain during the year	8

Junior C. E.

Number of members this year	58
Number of members last year	42
Gain during the year	16

Totals

Societies reported	17
Total membership this year	287
Total membership last year	293
Loss during the year	6

Banner Society—Smithville, Ohio, Junior Society.

SOME OBSERVATIONS

1. Out of 23 Churches reporting, there are but 17 societies.
2. The number of churches reporting has lowered from 35 to 23. However, many of the societies that reported this year, are new ones, which is encouraging.
3. Where are the reports of old societies?
4. There was a loss of members in the Senior Societies but a gain in the Junior and Intermediates.
5. The only church that was a banner society is a church that has only a supply Pastor at present which shows that

some layman or woman is working with the young people.

6. If your pastor hasn't organized a C. E., why don't you, as a lay member, organize one?

7. Let's get out of this "middle-of-the-road" attitude and go "all-out" for our young people.

Outstanding activities of the year

- 1. C. E. members enrolled in a Teacher training Class.
- 2. A permanent plaque to honor our war dead.
- 3. The organization of a Youth Council in the church.
- 4. Sponsor and financing of Church bulletin.
- 5. Christmas caroling and visitation to shut-ins.
- 6. Help with Daily Vacation Bible School arrangements and publicity.
- 7. Radio broadcasts.
- 8. Camp fires, banquets, hay-rides.
- 9. Dramatizations and plays.
- 10. Public C. E. meeting with the offering going to improvement of our Publishing House.
- 11. Purchasing of advertising material for Revival meeting.
- 12. Holding of Young people's Fellowship on Sunday evenings after church.
- 13. Organizing a young people's choir and using it in Sunday evening church services.
- 14. Entertaining county C. E. Rallies.
- 15. Monthly meetings in homes of members.
- 16. Contests for new members and attendance.

This is the report as given at Conference. Since that time, 4 or 5 good reports have been received, which if they had been received prior to Conference, and included in the report, there would have been a quite substantial gain of members, rather than a loss. Next year, we encourage all societies to note the due date on the Statistical blanks.

Lois Coleman, Nat'l C. E. Secretary.

* * * * *

**NOTICE TO ALL PASTORS
AND CHURCH SECRETARIES**

* Changes of pastors and church secretaries or
* clerks, which are to appear in the Conference An-
* nual **MUST BE IN THE HANDS OF THE EDI-
* TOR OF THE EVANGELIST NOT LATER THAN
* OCTOBER 15** if you wish the change to appear in
* the Conference Annual. This is a **MUST**. The date
* cannot be later.

* Just do this: Get a government postal card and
* write Pastor's name and address and Secretary's, or
* Clerk's name and address. Address it to The Breth-
* ren Publishing Company, Fred C. Vanator, Editor,
* 524 College Avenue, Ashland, Ohio. It does not mat-
* ter if each one sends the name and address. The main
* thing is that it must come in by the above date to
* have the change made. **DO IT NOW**. Those even
* whose names and addresses are correct in the An-
* nual of last year, please verify same in the above
* manner. **DON'T FORGET**.

* E. J. Beekley, Conf. Sec.

* * * * *

What Every College Student Ought To Know

Harry G. Goodykoontz
(Director of Student Work for the Presbyterian Church)

False Ideas About College Professors

- 1. That the average college professor in a state college or university is antagonistic to Christianity.
- 2. That the average college professor even if a church member is just mildly interested.
- 3. That many college professors try to make students lose their faith. (The professor who sneers a religion today is out-of-date!)

False Ideas About College Life

- 1. That it is considered sissy to live as a Christian ought to live.
- 2. That it is silly to be bound by moral ideas, for they are just "social customs" and a fellow can do as he pleases.
- 3. That it is smart to take the "snap courses" and get a degree with as little work as possible.

False Ideas About the College Church

- 1. That college students must be loyal solely or primarily to the old home church.
- 2. That it is possible to enjoy a four-year vacation from religious activities during college and still be a true Christian.
- 3. That the educated person can dispense with religion.

Some Basic Facts Every College Student Should Grasp

- 1. All truth is of God; therefore, the Christian student has absolutely nothing to fear from the truth.
- 2. But every student ought to know that sometimes truth is partial or relative—true as far as it goes from the human standpoint, but not the whole truth.
- 3. God rules his world by natural laws.
- 4. It is impossible to think without the use of faith.
- 5. Mind is greater than matter.
- 6. An understanding of the nature of the Bible will solve many problems of uncertainty and of doubt.
- 7. God gave us minds to use, and we ought to use them!

NOTICE TO DISTRICT SECRETARIES

If you have not sent your District Conference Organization and Church List, including membership of churches, for the Conference Annual issue of the Evangelist, **DO IT AT ONCE**. This material **MUST** be in the hands of the Editor not later than October 15. Send your list directly to **THE BRETHREN PUBLISHING COMPANY, Fred C. Vanator, Editor, Ashland, Ohio.**

This important matter must be taken care of at once, or the lists for the Annual will be incorrect. We have on other way of finding this out except You send it. **DO IT NOW**.

E. J. Beekley, Conf. Sec.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

THE STANDARD OF EXCELLENCE FOR BRETHREN SUNDAY SCHOOLS

Explanation and Suggestion

IT HAS been some time since the Standard of Excellence for Brethren Sunday Schools has appeared in print. We submit it below in its revised form. More will be said about it later.

I. Home Extension

1. An Active Cradle Roll. To associate the child from birth to the Sunday School; to interest his parents in his spiritual nurture and to prepare the child for class membership in the school. The department will be in charge of an alert supervisor who will keep an enrollment of the children; make known their names to the school; visit occasionally their parents, sharing suggestions and literature with reference to the religious nurture of the child.

2. A Working Home Department. To enlist persons denied the privilege of Sunday School attendance; to assist them in Bible study at home; to win them for and to build them up in Christ. The department will be in charge of a capable supervisor, assisted by such visitors as necessary, who will keep a record of those enrolled; distribute literature for study and seek to have Home Department members present for regular school sessions on special days.

II. Organized Classes

1. One or more organized classes in Young People' Division.

2. One or more organized classes in Adult Division.

To relieve the teacher of sole responsibility; to distribute labor and to fix responsibility among the pupils; and to become identified with the larger fellowship of the organized class movement. The class will elect a president, vice-president, secretary, treasurer, and create devotional, membership, social, and such other committees as desired.

III. Leadership Training

1. A training class registered with the National Sunday School Association and using any approved text. To provide informed and skilled leaders for the school; to extend and complete the religious training of the pupils; to cooperate in securing more and better workers for kingdom building. This training may be carried on in connection with the Sunday School or community institute or both.

2. Twenty-five percent of the teachers graduates in some approved course. To recognize those persons who have already completed some training course, and to encourage the school to use trained teachers. This point includes those who have graduated from the earlier courses.

IV. Gradation

1. Graded school organization with annual promotion. To enroll pupils according to recognized age grouping; to provide classes for all ages and to encourage application for the purpose of making progress. This contemplates a division for children, young people, and adults with as many classes in each division as the pupils require. Each division should be supervised by an appointed, capable person. Where possible and feasible the divisions may have separate worship programs.

2. Graded lesson instruction in at least one department. To supply lesson material suited to the interests, capacities, and needs of the pupils; to assist them in the cultivation of fruitful knowledge, right attitudes, and necessary skills. The graded lessons published by The Standard Publishing Company, Cincinnati, Ohio, are the most Biblical of all the graded series now before the public. They are the most beneficial, therefore, for our denomination. They are pedagogically sound and seek to provide "milk for babes and meat for adults." No graded series will be found wholly satisfactory to Brethren people; extra Biblical and doctrinal teachings must be added by Brethren pastors and Brethren Sunday School teachers.

V. Missions

1. Systematic missionary instruction. To make missionary instruction a normal and integral part of Christian education; to generate the missionary passion in the whole church. Such instruction may be given as a part of the regular lesson, supplemented with monthly presentation before the entire school or a division thereof. Mission study classes may be added.

2. An annual White Gift Offering. To encourage Christian giving; to extend the fellowship of service; to support worthy objects. This offering is taken at Christmas, the proceeds of which go to the Ashland Seminary, Summer Camps, and Promotional Work.

VI. Citizenship

1. Systematic Citizenship Training. To foster Christian attitudes with reference to civic and state obligations; to make the public conscious of a growing world citizenship. This too may be done in regular class study and through monthly instruction with the entire school. Christian citizenship may be made a particular study of young people or adults for a period. Obedience to and responsibility for law should be stressed.

2. Participation in some form of benevolence. To unite mind and heart and hand in Christian good-will and helpfulness. The assistance to temperance causes, such as, prohibition, anti-tobacco and anti-drug movements, etc., is an example. Persons in need in the local community may be aided also. A contribution to the benevolences of the church will count.

VII. Decisions

1. Decision Day observed annually. To lead pupils into personal fellowship with Christ as Savior and Lord; to enlist them for membership in the church. Palm Sunday is the most appropriate time for such a decision, preparing the way for entrance into church membership on Easter Sunday. Decisions, however may be encouraged any time.

through the year, and these will result from good teaching as well as from special appeal.

2. **Life Work decisions emphasized regularly.** To help the pupils to become workers in the Kingdom; to recruit for the ministry, missionary service, and kindred activities of the church. Such decisions will result from regular teaching if properly done. But opportunity should be given for public enlistment. This may be done in connection with the White Gift Offering.

VIII. Conferences

1. **Workers' Conferences held regularly,** ten recommended, six required. To bring together those workers engaged in common tasks; to enable them to view together cooperative achievements and possibilities; to promote leadership morale and esprit de corps. Such a conference should be held early in the month. If planned for by a wide-awake program committee, the meeting will be more attractive and helpful. Suggestions and helps are given, periodically, on the Sunday School page in the *Brethren Evangelist*.

2. **Delegates to some convention, denominational and interdenominational.** To acquaint the school with forward-looking plans and to unite it with a larger fellowship. City, County, and State Conventions or Conferences, which feature Sunday School work, or Brethren Institutes, District Conferences and General Conference are usually informing and inspiring. Enrollment in Young People's Summer Camps will count also.

IX. Denominational

1. **Records accurately kept and statistics sent promptly to the general secretary.** To enable the school to be intelligently informed of its own personnel and to assist the denomination in checking up upon its own strength and progress. The individual membership record card kept on file alphabetically supplements the class membership book. Quarterly reports as to enrollment, attendance, offering, and services rendered make it easy for the secretary to fill out the statistical blank sent by the general secretary.

2. **Use of Brethren Publications.** To foster denominational loyalty and to make possible improvement of said publications with general support. Where these publications meet the need of the local school they should be given preference. Graded lessons may be obtained through the Brethren Publishing Company.

X. Library

1. **At least one book chosen from any seven of the ten divisions suggested.** To equip the worker with tools and to provide helpful reading for the whole school. The book list given in the Hand Book, published by the National Sunday School Association, offers a varied selection. Schools are asked to select at least one book from any of the seven of the ten divisions. A copy of the Hand Book or further information concerning these books may be had on request from the Educational Secretary.

Much as we stress world cooperation, we must not dim the fact that the well-being of the people of the world also rests in great measure upon the conduct of the communities in which they make their home.—Harold E. Stassen.

National Goals Program

Rev. J. G. Dodds, Chairman

A VOICE FROM THE GRAVE

(The following are some notes from the pen of Brother L. W. Ditch, given to the chairman of the Goals Committee shortly after the burial of Brother Ditch, the same being found in his papers by his daughter Mrs. Alice Keys. They speak so well covering the present Goals Program that they are presented as a comment on them.—J. G. Dodds.)

The Notes

I have in my heart a great burning desire. That the Brethren Church become a great witness for Christ, and a great winner of men for Christ.

This is not two purposes, but a dual action resulting in one purpose: i. e., winning the world to Jesus.

Preaching the Gospel is witnessing by the Word.

Living the Life prescribed by the Word is witnessing to the Divine truth and power of the Word.

What Christ desires of His Church is that she bear witness truthfully to both Word and Life.

The church of today is by far untrue to both, but by far too untrue in living.

The Brethren Church is pledged to be true to both. For a time it seemed to me that we were slipping in both. More recently in the latter.

According to the principal of the original Brethren this was "separation from the world."

No doctrine is more plainly declared by the Lord Jesus. Not that they should feel themselves out of the world, but keep themselves from the evil that is in the world.

Separation, not in dress or in adornment, but:

- (1) In business matters;
- (2) In recreation;
- (3) In pleasure;
- (4) In motive and action.

Many hard working evangelists and churches have been defeated and no results evident because there are those in the church who are wholly living without regard to this phase of Christian living.

Work for this in a special way—my church a winning church by both.

True living; be a disciple that Jesus loves. A true Christian is not one who lives for the church, or who lives honest, but one who lives with Jesus.

Believe what the Word declares of the Christian: "He that keepeth my commandments I will love him; My Father will love him, and We will come unto him and make our abode with him." (John 14:22, 24.)

Living in His presence, working in His presence, acting in His presence: this is joy and pleasure of the Christian living.

We will wish our church to be truly Christ's. It will only be so when we are undividedly resolved to be true to

Christ by faith in the Word and by living; loving each other; helping each other.

I want men to believe my Christ. I want men to give themselves to my Christ. Then they will rejoice in salvation, Christ will be glorified, and I will be blessed.

To this end I give myself, body, soul and spirit, here and now, to live with Him.

Interesting Items

(Continued from Page 2)

installed in the tone chamber for the new organ. Brother Keck says, "The tone of the organ is now like that of a very expensive one." An organ concert is soon to be announced.

Warsaw, Indiana. Brother W. B. Brant, pastor of the Warsaw Church, announces Holy Communion to be observed on Thursday evening, October 23.

Travel Flashes

"Happy Days"

I DO NOT have a Rolls Royce, Cadillac, Frazer or a Lincoln; but I am most happy that I have a car so good that traveling is a pleasure and that "High Ways are Happy Ways" most of the time. To have driven all summer with but one single "tire trouble" is something to make one happy and at the same time should intrigue one to ardent thankfulness to the Great Protector of His own. Sure enough, I believe in such protection and one needs more than Auto Insurance daring the hazards of the present careless inattention of so many people on the roads.

My readers know that I have traveled much this summer. The last trip was to this beautiful spot, Winona Lake. Here we have rest and wait. We traveled through many miles of what I consider the finest territory for crops incident to good living of which I know. If one wishes to see a promise of enough to eat for many, he needs only to travel from Fremont, Ohio, to this place. Once much of it was swamp and lowlands that had to be drained—ditched first, then tilled before it could be tilled. I know, for I helped to do it. One of these ditches was made, some places as deep as my head, more than a half mile through my father's farm. That deep-water-way ended much of the digging, barefoot with trousers rolled higher than my knees, in the fields of inch-high corn during the early rains.

The threats of insufficient food for the coming winter was not apparent in the above territory. Corn waved us on our way most of the 135 miles of our journey. Wheat had been garnered and soy beans carpeted the acreage for many hundreds of acres. But one does not need to go to the meat store to discover why prices are so high. Absence of herds of cattle, flocks of sheep, droves of hogs, thousands of fowls are all so evident that anyone must know that there will be a great curtailment of such foods for

too long hence. Sending great portions to countries around the earth to needy peoples does not help us to cheaper prices nor fuller larders. Denial to us or death to them is the price. America is big; but it is folly for us to think that we can keep low prices and feed the world. Just as fallacious to keep guarding the defeated nations with great armies while starving peoples are too weak to work and too bewildered to know how to get started. It will never be right until the King of kings destroys the selfish nationalism from the nations and brings a reign of righteousness to a wicked world.

"Unhappy Days"

"Two Bus Crashes Within Twenty-four Hours," is the report from Chicago this morning. Is it too many cars and trucks or too few roads or—drink? If we have been alert to happenings the past several months, we have been shocked "again and again and again" by crashes of planes, wrecks of trains, collisions of autos and other peculiar accidents (?) all around our country. Of one thing I am convinced: too many of them were preventable. It becomes ludicrous to study the many methods of officers use to curb the loss of life while they continue to harbor, vote for and patronize the places that cause most of our trouble.

Wicked!

Christians are pledged and sanctified to the cause of Peace. But not peace at any price or peace with sin. If we had never had a taste of the good of Prohibition, when bank accounts soared to new heights, when home building was at its peak, divorces at low ebb, hospitals for drunkards empty, all save one; if everything good had not been at its highest and most everything bad at its lowest, we might not know the evils of silence and compromise with the devil and his best ally—drink. It is the drunken or half-drunken driver who makes the highways unhappy ways. His head is full of egotism as to his superior abilities, his eyes are blurred and his coordination upset and he dares to try the impossible and some poor, innocent victim goes to an early death or becomes a cripple and a dependent on relatives or society—all because voters do not demand temperance.

Food or Booze?

Beer made of barley; whiskey made of corn and rye wines made of fruits to the extent of \$8,800,000,000 last year, while millions are starving and other millions contracting tuberculosis and other maladies, is only a small part of the waste we vote for instead of voting it for food, medicines and rest for a wrecked world's rehabilitation. "How long, Oh, Lord, how long?"

With the above giant sum it has been figured that we could give annually to 5,000,000 families: \$600.00 for rent; \$91.25 for bread; \$146.00 for milk; \$312.00 for meat; \$59.00 for fruit, and have more than \$500.00 left for clothes, doctor, magazines, church, etc. What Christian can face that and be indifferent to the fight and sacrifice that it will take to make things more nearly according to their profession? Can one face the judgment with complacency in the face of such facts? Facts they are: glaring, indisputable facts.

Poor Man!

Yesterday, by chance, I met a "poor man"; I fear for

him and pray for him. Some time since, he was in an auto accident that partly incapacitated him. He thought, moreover, that he was on "easy street" financially. He was like a number of men whom I have met recently who said, boldly, "I have enough money." But who knows? "Riches make to themselves wings as eagles," said wise Solomon: this despondent, worried man was realizing it. Middle-aged, his "pile" was withering under the stress of high prices and low incomes from poor investments and cheap money. He did not try to eke out his whole story, but he is in the "same boat" as many of us who thought we were ready for the emergencies of life and are not. But who can be sure? "We have here no continuing city." Blessed is he who has sought one "to come," so that the exigencies of life shall not completely frustrate and cause calamity. Two men have suicided in less than a week in this immediate vicinity. Wrong living, wrong trusting are too often causes of such sorrow, hardship and problems on the part of those they leave so suddenly, unexpectedly and inexplicably.

Rich Man

"He fared sumptuously every day," contemptible of the poor man who asked only the crumbs that fell from "the rich man's table." But when time had run out, the poor man was rich and the rich man poor. The rich man was tormented and the poor man comforted. "When goods increase . . . what good is there to the owners thereof of saving the beholding of them with their eyes?" Proverbs 16:11. I predict that many will discover this truth in near succeeding days. People who thought they were rich will make another discovery: that "their riches are moth-eaten." "Better is the little that the righteous man hath." Poverty is mighty unhandy, but money is not the answer to complacency of soul. Rich in the things of God is the ambition of His people and rich in time and eternity are all they who take God into account in the acquiring and possession of "this world's goods plus the great fact that He asks an accounting and now "he doth not resist you." James 5:6.

Charles A. Bame.

Business Manager's Corner

(Continued from page 3)

Fairview Brethren Church, Washington C. H., Ohio 25.00
Mrs. Henry Sanders, Bryan, Ohio 5.00
Leota Damm, Mexico, Ind. 10.00
Morrill Brethren Church, Morrill, Kans. 5.34
North Liberty Church, Indiana 72.18
Mr. and Mrs. C. G. Wolf, North Liberty, Ind. 50.00
Mr. and Mrs. Clyde Garland, Pittsburgh, Pa. 25.00

(See total of this fund in block on page 16.)

New Books on our Shelves

The Suffering Savior by F. W. Krummacher—Meditations on the Last Days of Christ, recommended highly by Dr. L. O. McCartneysmith. Price \$3.50.

The Invisible Sun, by Mildred Lee. The story of a young, vigorous, attractive minister, who might have been a successful city preacher, but chose to live and work in grubby,

sultry Maybury. Highly recommended by Mrs. L. E. Lindower. \$2.50.

The Herdsman by Dorothy Clarke Wilson, a novel of great breadth and power, magnificent in its sweep, heroic in its fully rounded portrait of Amos, the Hebrew Prophet. \$3.00.

100 Great Texts and Their Treatment, Compiled by Frederick Barton. \$1.95.

300 Five-minute Sermons for Children, by G. B. F. Hallock, \$1.95.

The Greatest Texts of the Bible, Clarence E. McCartney, \$2.00.

The Church in Our Town, by Rockwell C. Smith. The Church's Place in the rural community today—Its problems and its opportunities. \$1.50.

Woman at Worship, 17 devotionals by the author of *Devotion Talks and More Devotional Talks for Women's Organizations*—Frankie Oliver Ivy. Paper binding. Price 50c.

FOOD FOR THOUGHT

The greatest sin	Fear
The best day	Today
The biggest fool	The boy who will not go to school
The best town	Where you succeed
The most agreeable companion . .	One who would not have you any different from what you are
The great bore	One who will not come to the point
A still greater bore	One who keeps on talking after he has made his point
The greatest deceiver	One who deceives himself
The greatest invention of the devil	War
The great secret of production	Saving waste
The best work	What you like
The best play	Work
The greatest comfort	The knowledge that you have done your work well
The greatest mistake	Giving up
The most expensive indulgence	Hate
The cheapest, stupidest and easiest thing to do	Finding fault
The greatest trouble maker	One who talks too much
The greatest stumbling block	Egotism
The most ridiculous asset	Pride
The worst bankrupt	The soul that has lost its enthusiasm
The cleverest man	One who always does what he thinks is right
The most dangerous person	The liar
The most disagreeable person	The complainer
The best teacher	One who makes you want to learn
The meanest feeling of which any human being is capable	Feeling bad at another's success
The greatest need	Common sense
The greatest puzzle	Life
The greatest mystery	Death
The greatest thought	God
The greatest thing, bar none, in all the world.	Love



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for October 12, 1947

"HOLY SPIRIT, POWER DIVINE"

Scripture: Mark 1:1-8; Acts 1:8

For The Leader

THE HOLY SPIRIT is perhaps the most misunderstood Person of the God-Head. We can think of God as being a loving heavenly Father. We can think of the Son, Jesus Christ, as being the Son of God, once here on earth in human form, and now in Heaven. So should we likewise consider the Holy Spirit as a Person, living in the hearts of believers, empowering them to preach and to live His Word and will. The Spirit is the driving power of all Christ's work. Take the Spirit's power out of your endeavors, and you have merely mechanism and operation. Tonight we want to give attention to the power of the Spirit and see how He works to carry on the great work of the Gospel.

DISCUSSION

1. **OPERATION WITHOUT POWER.** It is possible today to have a church, auxiliaries, meetings, offerings and prayers without power. We may go on for years in this way. But little fruit, spiritual increase and Christian conviction will exist in such a church. A revival could not be held. Souls could not be saved, lives could not be enriched spiritually. Why? Simply because the driving, convicting, infilling Power wasn't present. We cannot conduct our churches unless we have the power of the Spirit. This may account for much loss of power today. It will be well to examine our own lives for any spiritual illness or lack of power which may be present.

2. **WHAT THE SPIRIT DOES.** When Jesus was talking to His disciples, He told them that when He would leave them to go back to heaven, that He would send the Holy Spirit. They were told to wait in Jerusalem until the Spirit came. They did. On the day of Pentecost, the Spirit entered into their lives. First of all, upon our conversion, the Spirit moves into our heart and lives there. As these men at Pentecost were filled with the Spirit, they were urged to go out and to witness. So we, likewise, are urged to go witness. Did you ever feel the desire to speak to a soul about Christ? That was the Spirit prompting you. Did you ever feel the desire for special Christian service? Give heed, for that is the Holy Spirit speaking unto you. Grieve not the Spirit by strangling His voice.

3. **THE SPIRIT EMPOWERS THE CHURCH.** We dare not trust the work of evangelism to man alone. Man would neglect and fail. Thus the power of the Holy Spirit is here to push the work to success. (John 16:8-11.) "And when He (The Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, be-

cause the prince of this world is judged." So you see the Spirit has quite a work to do.

4. **THE SPIRIT INDWELLS THE CHRISTIAN.** 1 Cor 6:19. "Your body is the temple of the Holy Spirit which is in you." He lives there. Therefore glorify God with you body, your talents, your life. We can have many infillings of the Spirit's power as we go along. For instance, when we go to Church, we should pray that God will give us a special blessing. Then in the service some part touches us and leaves a satisfied and happy feeling in our hearts. The Spirit has infilled us. Or perhaps we are called to do a task in the Church. Praying for strength, the Spirit infills our life with power, and good results are forthcoming. You've seen it work many times. No minister, teacher or youth worker can truly serve the flock unless he does have these special infillings.

5. **CONSTANT POWER IS NEEDED.** It is true that we need constantly to have increases of power from the Spirit. No Christian worker can long "go it alone." Strange as it may seem, the power of the Spirit doesn't last for a long period of time. It is a little like the manna of the wilderness. It could not be stored up for weeks and months. It needed daily replenishment. And we believe God knew what He was doing when He designed the Spirit's help this way. If He were to give us a portion of the Spirit's power like we would put a battery in a radio, we would get away from a close fellowship with Him. About the only time we would pray would be when the power got a little weak. But no, God in His great wisdom makes it necessary that we have constant association with the Spirit, for our power. It is well that it be this way.

6. **LISTENING TO THE SPIRIT.** Did you ever try to listen to a radio program when the air was full of static or when a lot of people were in the room? It didn't go so well, did it? Too much interference. Then don't expect the Spirit to speak to us of plans for our lives, of admonition against sins when we are so full of activities, radios, magazines, etc. A Spirit-filled life is one that is a "Spirit listening" life. A good clean Christian life shows evidence of a period of time when they draw apart by themselves in quietness. They read the Word, they pray, they meditate. And the Spirit speaks, they are filled with power, and their life shows it. We pray for each of you that kind of a life.

QUESTIONS

1. List the ways in which the Spirit blesses our lives.
2. Discuss the hindrances to the Spirit's workings, as we find them in the Church today. How can they be removed?

SUGGESTED PROGRAM

Revive the "leaderless" type of meeting tonight. Prepare the various parts of the program on slips of paper. Number them and hand them out. Use your original ideas in selecting the various items for the program. Arrange them your own way. Use posters to advertise the meeting.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.—Henry Ward Beecher.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

WHEN HE COMES

Bertha Inwood Michael

If I should hear tonight that He would come tomorrow after me—What would I do?)

Now Martha like, would I encumbered be
About my household and commence to fret—
The floor had not been swept, the silver cleaned—
And then commence in haste to fix a feast?
Then after I had gone they all would say,
“She kept her house so beautiful always.”

Or would I in another prideful way
Rush to my dressing room, hunt up my gowns
Get out my jewels and my raiment fine
And spend my time and art to make me fair?
Then when I went away my friends would tell
That I had dressed so daintily and well.

Oh, no—if I knew He was coming soon
I would run up and down the street to tell
My friends and neighbors, who were passing by—
“The Bridegroom comes tomorrow after me,
Come out to greet Him, He is lovely, so
I fain would have you meet Him ere I go.”

Then after I had urged them all full well
And told them of the joy that He could give,
I'd garnish then my house well as I could,
My raiment change in haste perhaps, while I
Search out my heart to see if I could find
Aught in it that was foolish or unkind.

And then when He would come and find my house
All filled with guests, perhaps He would not note
The dust upon the floor, the tarnished spots;
Then—after He had taken me from home
“She kept her house so well,” they would not say,
Or, “she was always dressed in charming way.”

But if just one, of all those I had called
Would say, “I'm glad I knew her, for she was
A goodly woman and led me to Christ,
And now the knowledge she has given me
I must pass on to brighten others' days”;
I think that would be the highest praise.

I think her words ascending then would make
A tiny jeweled star, that through all time
Would shine like diadem upon my brow,
And give me joy through all eternity.
Fruit of all earthly toil in dust will lie,
Who saves a soul, his fruit shall never die.

THE INFLUENCE OF THE LORD'S COMING ON OUR CHRISTIAN LIVING

Select hymns which anticipate the Lord's return.

Scripture: Rom. 13:11-14; Titus 2:11-13

Leader's Petition

Lesson:

THE anticipation of our Lord's return occasions watchfulness and sobriety (1 Thes. 5:6); promotes heavenly-mindedness (Phil. 3:20, 21; 2 Cor. 4:16-18); enables us to leave things into God's hands and not to judge the motives of others (1 Cor. 4:1-5); has a good effect on our secular life (1 Cor. 6:1-8; 2 Tim. 2:11, 12; Rom. 8:17); Inspires to Christian service (1 Cor. 15:58; 2 Cor. 5:10; 2 Tim 4:6-8; Luke 14:14; Rev. 22:12); quickens ministerial faithfulness (1 Peter 5:1-4); promotes purity of life and holiness (1 John 3:3; 1 Thes. 5:23; 2 Peter 3:11, 12); brings comfort in bereavement (1 Thes. 4:13-18); gives an incentive to abide in Christ (1 John 2:28); gives patience under tests and afflictions (Jas. 5:1-8; 1 Peter 4:11-13; 2 Thes. 1:6, 7); holds out a solemn warning to the disobedient (2 Thes. 1:7-10; Jude 14, 15).

May the blessed hope inspire every Christian motive, quicken every Christian virtue, and prompt every Christian service in our lives.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 12, 1947

THE SUFFICIENT CHRIST

Lesson: Hebrews 4:14-16; 7:26-27; 9:23-26; 10:11-14

IF WE take the most simple dictionary definition of the word “sufficient,” it will furnish one of the best comments we can possibly find on our lesson for today. This simple definition reads like this: “enough; equal to the need.” This would make our topic read, “The Christ who is enough and who is equal to our need” a Christ who is great enough to be able to supply all our need. Not just part of our need, but ALL our need. Paul caught the meaning in his letter to the Philippians (4:19) when he wrote, “But my God shall supply all your need according to his riches in glory by Christ Jesus.”

Several things we should note in this lesson:

1. We have a High Priest that is “touched with the feeling of our infirmity.” He knows our frailties; He sees our every weakness; He has himself met all the temptations, the like of which we meet. Therefore He has made it possible for us to approach Him fearlessly.

2. We are admonished to “come boldly unto the throne of grace.” Note the “therefore” preceding the “come,” harking back to the verses before. Because He is what He is “therefore” we need not fear to approach Him “boldly”—fearlessly; not boastfully, but rather humbly unafraid.

3. With Christ, unlike the Old Testament high priests, there is no need for Him to “offer daily the sacrifice,” for “this he did once, when He offered up Himself.” He does

not need to offer himself often, spilling His blood at each offering, as with the Old Testament sacrifices that the priests which ministered brought, being the "blood of others," but "he appeared to put away sin by the sacrifice of himself."

4. Now note especially Hebrews 10:11, where it says, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." We will do well if we read carefully the first ten verses of this tenth chapter, for it is here we find the words that lead up to the above thought. Note particularly the fourth verse. (See also Hebrews 9:13-14.)

It is an all-sufficient Christ, One who is "enough" for each of us; One who is "equal to our every need," that we have with us, through the ministrations of the Holy Spirit, who is here with us in Christ's stead, for He (Christ) "sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool."

Now note the last verse of the lesson: "For by one offering he hath perfected forever them that are sanctified." It is His action, not ours; but to meet His conditions it is our part to "do His will." One cannot be in the proper relationship with Christ and live an ungodly life. He (Christ) has put an everlasting "if" between Himself and man. We are His only "if" we do His commandments and live as He would have us live. It is He that is "able"—are we?

Mid-West District Conference

McLouth, Kansas - October 9-12

Conference Motto: "Witnessing for Christ"

Conference Theme: "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee." Acts 26:16.

Guest Speakers

Rev. E. M. Riddle, Ashland, Ohio

Rev. J. G. Dodds, Akron, Ohio

Program

Thursday evening, October 9

- 7:15 Song Service
- 7:30 Devotions McLouth, Kansas, Delegate
- 7:45 Address of Welcome ..Rev. John Bower, McLouth
ResponseDelegates
Appointment of Committees
F. W. Garber, Moderator
AddressRev. Wilbur Thomas, Vice-Moderator

Friday morning, October 10

- 9:00 DevotionsCarleton, Nebraska, Delegate
- 9:10 Business Session:

Secretary's Report
Election of Officers
Other business

11:15 Moderator's AddressRev. F. W. Garber

Friday afternoon

- 1:45 DevotionsHamlin, Kansas, Delegate
- 2:00 Brethren Publishing CompanyJ. G. Dodds
- 2:30 Missionary BoardRev. E. M. Riddle
- 3:00 Group Sessions:
Woman's Missionary Society
Mrs. Mary E. Rieger, Dist. Pres.
Laymen and Boys' WorkRev. Wilbur Thomas

Friday evening

- 7:15 Song Service
- 7:30 DevotionsFort Scott, Kansas, Delegate
- 7:45 SermonRev. Cecil H. Johnson
- 8:30 PicturesRev. J. G. Dodds

Saturday morning, October 11

- 9:00 DevotionsMulvane, Kansas, Delegate
- 9:10 Business Session—Reports:
District Mission Board
District Evangelist
Woman's Missionary Society
Sisterhood
Laymen and Boys' Work
Camp Site Committee
Treasurer and Statistician
- 11:30 SermonRev. John Bower

Saturday afternoon

- 1:45 DevotionsPortis, Kansas, Delegate
- 2:00 National Sunday School Association
Rev. C. H. Johnson
- 2:20 College and SeminaryRev. E. M. Riddle
- 2:40 Goals ProgramRev. J. G. Dodds
- 3:00 Group Sessions

Saturday evening

- 7:15 Song Service ..
- 7:30 DevotionsMorrill, Kansas, Delegate
- 7:45 SermonRev. J. D. Kemper
- 8:30 PicturesRev. J. G. Dodds

Sunday morning, October 12

- Bible SchoolMcLouth Church in Charge
- SermonRev. J. G. Dodds

Sunday afternoon

- DevotionsCheyenne, Wyoming, Delegate
- SermonJ. J. Margush

Sunday evening

- 7:15 Young People's Service
- 8:15 DevotionsFalls City, Nebraska, Delegate
- 8:30 SermonRev. E. M. Riddle

Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be.—Studdert Kennedy.

Ashland College News Letter

By Arthur Petit

COLLEGE classes have started this year in a smoother fashion than any time since the return of the veteran. Students and faculty as well as visitors are unanimous in their praise of the campus this fall. The new drive is much appreciated and considered to be the most important addition to the campus which could have been made outside of new buildings. Trees have been trimmed and in some cases where the trees have outlived their usefulness, they have been removed. David Boss who assumed charge of the campus last spring is directing a force of caretakers and students in keeping the campus in the best of shape. Mr. Boss is a member of the Park Street Brethren Church and has lived in the vicinity of Ashland for many years while employed as a maintenance man on a railroad.

Tentative enrollment figures show that 582 students are attending Ashland College full time. This does not include the evening students nor the part time and special students. Further enrollment figures will follow. The increased work in the recorder's office has delayed the final report.

Announcement has been made of a gift of \$500.00 from Glade Miller of Waterloo, Iowa. The funds from this gift may be used, \$100.00 at a time for worthy and needy ministerial students. The gift is recorded in the name of Mr. and Mrs. Glade Miller and Marilyn.

The campus is now looking forward to Homecoming on October 18 when the Eagles meet Bluffton in football. The traditional crowning of the Homecoming Queen, the parade in the morning and the play, "Three Live Ghosts" in the evening will make for a full day. In addition, a tea for Alumni is planned in the afternoon following the game. Present plans call for Homecoming call for a pep rally and recital on Friday evening and church services in the First Brethren Church on Park Street on Sunday.

Ashland lost her first football game to Heidelberg, 33 to 0.

Wedding Announcement

SLUSS-STOFFER. On June 1, 1947, at the North Georgetown, Ohio, Brethren Church, Ray Sluss and Ellen Stoffer were joined in holy wedlock. The bride is a member of the North Georgetown church and a graduate of Ashland College in the 1947 class. The groom is a member of the United Brethren church, whose home was in Marlboro. They made their home at the bride's home at Homeworth during the summer, but are now residing in Ashland, while Mr. Sluss continues his studies in Ashland College and holds a teaching position in the Montgomery schools nearby. Mrs. Sluss is associated with the Ashland FM radio station WATG. May the Lord continue to bless this happily united couple.

L. E. Lindower.

BURLEY-PATTON. At the Park Street Brethren Church, in Ashland, Ohio, on June 28, 1947, Paul Burley and Virginia Patton were united in marriage, the undersigned officiating. The bride is a member of the Ashland Brethren Church and the groom of the Maple Grove Church of the Brethren. Their farm home, adjoining that of the groom's parents, was fully prepared for their coming, by their own arduous efforts before their marriage. May it remain always, a happy, Christian home, with the Lord's blessing.

L. E. Lindower.

MORROW-McCONNELL. Harriett Eileen McConnell became the wife of Gerald William Morrow on July 5, 1947. The ceremony was performed by the undersigned at the Ashland Park Street Brethren Church. The bride is a member of the Ashland Church. The groom's home is at North Robinson, near Bucyrus, Ohio. He is a member of the Presbyterian Church. May their home continue under the benediction of the Lord Jesus.

L. E. Lindower.

Laid to Rest

LICHTY. Rebecca Musser Lichty, youngest daughter of Jacob and Mary Meyers Musser, was born in Stonycreek Township, near Berlin, Pennsylvania, on August 29, 1860, and had God spared her life on this earth five days longer, she would have attained the age of eighty-seven years. Her death occurred on Sunday, August 24, 1947. She had an affliction for some years and bravely bore it without a murmur and was very active until recently.

She grew to womanhood on the farm near Berlin, and it was in her parents' home where many an early-day minister of the Gospel of the Brethren faith sought refuge from the day's work and was well ministered unto. Many young men, then taking normal training for the teaching profession of that day, stayed with the Mussers.

Early in her teens she yielded her life to God and was received into the fellowship of the church under the preaching of Elder Stephen Bashor. Being of Dunker ancestry it was natural for her to affiliate with the Progressive Brethren Church to which faith she has consistently adhered throughout her span of life. The community in which she lived was one of the very first in our country to embrace the study of the Bible in the form of what we term now as the Sunday School, and while still in her teens she became a teacher in their school.

She was married on September 5, 1889 to Elias E. Lichty of Carleton, Nebraska, Rev. John H. Knepper performing the ceremony. The young couple left immediately for the west. Rev. Knepper had written the pastor of the church at Carleton of the talents she possessed and it was very shortly after their arrival that she became a member of this congregation. The field of the Brethren Church here was very young, so in her fifty-nine years of her affiliation with the Carleton Church it can be truthfully

said that she is the last remaining one of what might be termed charter members.

She has been a valued and faithful servant of her Master in His vineyard here, having served as the Sunday School Superintendent, taking this position shortly after arriving from the east. Then for many years she was the teacher of the Willing Workers Bible Class, and has been a lifelong member of the W. M. S., which was formerly known as the S. S. C. E., and in her home many a National officer of this auxiliary has been entertained throughout the years, as well as many other ministering servants.

She has held the office of Deaconess in the church since 1919. She was always interested in other activities in the community, but the advancement of the cause of her Lord was always given the preeminence in her life. It has only through this year that she expressed herself on being unable to regularly attend the services of the church.

One child, a son, was born to this union, who has been with his mother through her declining years. In 1905 a young girl was taken into the Lichty home and was the recipient of their love and affection until her marriage in 1918. Aunt Becky, as she was familiarly known, will be missed by old and young alike, as no one ever passed by her until some word of encouragement was given them.

Mrs. Lichty was the last remaining one of a family of five children, two brothers and two sisters having preceded her in death. Her brother, Jacob M. Musser of Berlin, Pennsylvania, lived to see his eighty-fifth birthday. Her husband preceded her in death on November 6, 1933. She is survived by a son, Ralph; also Mrs. Myrtle Heller, wife of T. W. Heller of Hebron, Nebraska; six grandchildren—Miss Harriett R. Lichty of Bellefontaine, Ohio; Mrs. Wm. Bird of Seattle, Washington; Mrs. Alfred Marr of Oklahoma City, Oklahoma; Mrs. Donovan Beavers of Fairmont, Nebraska; Bill and Jerry Heller; twelve nieces and nephews and many other relatives and a host of friends.

The funeral services were held from the Carleton Brethren Church, on Wednesday, August 24, 1947, with Elder J. D. Kemper of Morrill, Kansas, officiating, assisted by Rev. Foster Myers, pastor of the Church of the Brethren. Interment in the Carleton Cemetery.

R. A. Lichty.

JOHNSON. Willis Frank Johnson was born October 1, 1867 in Jefferson Township, Adams County, Indiana, a son of James and Christine Byers Johnson. He spent most of his life in the vicinity of his birth and death.

On March 11, 1890 he was united in marriage to Lena Myers who preceded him in death October 9, 1932. For the latter years of her life she was afflicted with total blindness. The following children survive his passing: Ivan Johnson, Chattanooga, Ohio; Herbert Johnson, Peru, Indiana; Arley Johnson, Hartford City, Indiana; Harley Johnson at home; Mrs. Gale Sausaman, South Bend, Indiana, and Mrs. Frank Wise, Mentone, Indiana; also ten grandchildren and four great grandchildren. Two daughters and two sons, a half brother, three sisters and three half sisters preceded him in death.

He confessed Christ as Saviour in 1889. He entered the ministry December 6, 1895 and was ordained to the eldership of the Brethren Church March 5, 1907. He was called

to the pastorate of the Bethel Brethren Church March 19, 1910 and served there until 1920. He supplied the pulpit numerous times until the past few years and officiated at hundreds of weddings and funerals until he was handicapped by poor health.

Brother Johnson served as pastor of the Roanoke and Denver, Indiana, churches, and preached in numerous pulpits in Northern Indiana in evangelistic meetings and witnessed hundreds of confessions of faith.

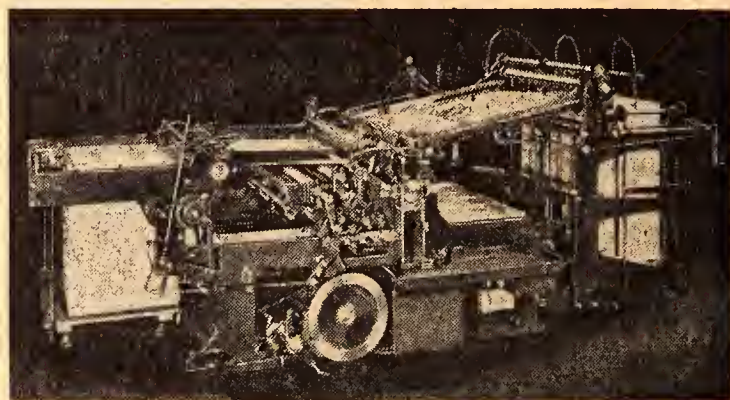
Of late years he served as Trustee of Jefferson Township. His first term of service began in November, 1938. He was re-elected to serve successive terms until January 1, 1947.

Services were conducted in the Bethel Church near Berne, Indiana, by Rev. Hall of Monroe, Indiana Methodist Church, a former neighbor of Brother Johnson in Denver, Indiana, and the undersigned.

W. H. Schaffer, Jr.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
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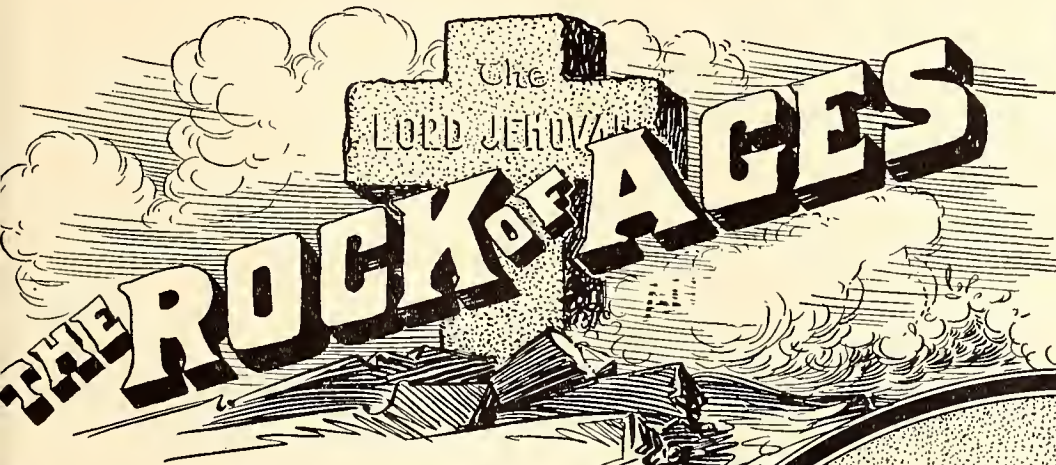
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The Brethren Evangelist

Official Organ of the Brethren Church



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Vol. LXIX, Number 40 October 11, 1947

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Louisville, Ohio. The Rally Day-Promotion Day held in Louisville on September 28 proved to be a great day. Brother John Byler, pastor, says, "Our Rally Day speaker, Mr. J. C. McIntosh, is one of the executives in the Stark County Federation of Men's Bible Classes. He brought a good message on the subject 'Work.' The evening service was attended by several young people from Ashland College. Two of our visitors, Archie Martin and 'Doc' Shank, we put to work in that we had them bring the evening message."

Brother Byler also says, "The Youth Night which was held on Thursday evening, October 2, followed the suggestion offered in the *Evangelist* several weeks ago—a pocketbook scavenger hunt—items of usefulness being collected and sent to New Windsor to be sent on overseas."

Nappanee, Indiana. Brother J. M. Bowman, pastor of

the Nappanee Church, says, "All windows are now in the basement. The roof is finished on the Tower and the east wing. Lath is now being put on the ceilings. We hope to be in the basement soon. Mutschler Brothers are making our pews and flooring locally."

Berlin Pennsylvania. The Berlin Laymen met on October 2 and had as their guest speaker Reverend Harkins of the Berlin Reformed Church.

Waterloo, Iowa. We are in receipt of the folder announcing the "Fall Program" of the Waterloo Church, together with the goals to be reached during the coming year. Listed also are nine "Indications of Progress" in the past—since 1942—as follows: 1. 1942—A new pipe organ; 2. 1944—Purchased a church parsonage; 3. 1945—Redecorated downstairs Sunday school rooms, rest rooms and kitchen; 4. 1946—Heating plant remodeled, cost about \$3,000.00; 5. 1947—Redecorated the sanctuary; 6. Recruited a student for the ministry; 7. Sunday school saved \$200.00 to Kentucky mission field for books; 8. Laymen gave \$200.00 to a young man studying for the ministry; 9. a net gain of 35 in the membership of the church in two and one-half years.

South Bend, Indiana. Dr. W. D. Furry was the guest speaker in the South Bend church on Sunday, September 28.

We note with regret in Brother Studebaker's bulletin of September 28 that Mrs. J. W. Clark, widow of Brother John Clark, passed to her eternal reward on September 28. Brother Clark was a Brethren pastor for many years.

Goshen, Indiana. We note that the month of September was set aside in the Goshen Sunday school as "Sunday School Emphasis Month." The slogan was "Every member of the Church in Sunday School and every member of Sunday School in Church." The program included a "Church Enlistment Campaign" and the various classes were asked to provide the devotional feature for the Sunday evening service.

We also note that a "Religious Luncheon Club" was being made. Let us hear more of this activity, Goshen.

Cumberland, Maryland. Brother Paul M. Naff, pastor of the Cumberland church says that recently at a Thursday evening service there was a great turnout, which turned out well for the pastor and family. The pastor got a kind of a "pounding" that he did not mind—a fine offering in material goods. Besides being helpful to the pastor's family, it is always a fine gesture on the part of the congregation to show their love for the parsonage family.

The Fall revival meeting of the Cumberland church will be held from October 13 to 26.

Vinco, Pennsylvania. From one of the members of the Vinco Laymen's Organization we learn that this organization was the prime mover in applying for a local option vote in their township which went dry recently by vote in the election of September 9. He says, "The Pennsylvania Liquor Association worked very hard, but all churches in the township worked even harder and the Anti-saloon League helped us very much, sending a speaker for two meetings and much literature. We were m

(Continued on page 11)

The Editor Thinks Aloud

Fred C. Vanator

ALONE

IN LOOKING through my clipping file to get some additional "fillers" which are essential in the filling of a few lines of space in the *Evangelist*, I came across the following from the pen of Earl Riney—"The most important thing for those who would know God is to take time to be alone with Him. That is a struggle for most of us. Life is so full and time is so occupied. But we do find time for things when they matter enough to us."

This set me to thinking!

Do we really like to be alone with God? Is there something rather awesome in the thought? To be "alone with God" means that we are to be face to face with Him; to be open to His all-seeing eye; to have our innermost thoughts laid bare before Him; to be forced to compare our "white" with His "White"—yes, to be literally stripped of every outer superficiality and to stand exposed to the X-Raying of our very souls.

Rather startling, isn't it?

But why should a Christian fear to be alone with God? A Christian who is "clothed upon by the righteousness of Christ" and who has dwelling within him the Holy Spirit, whose body has become the temple of God, need have no fears. For it is then that God looks through the red of Jesus' shed blood and sees the whiteness of the garment He has provided by His sacrifice, and sees also the cleansed dwelling of the Spirit and is satisfied.

That's why, when we approach God "alone" as a Christian in fact, we feel no fearsomeness and we stand in His presence as a confiding child, seeking advice, asking for the satisfying of our needs, and feeling the kindly glow of sympathy and understanding in the Father's heart. It is here that we find justice tempered with mercy; our sorrows mingled with His joy; our fears turned into courage; our temptations overcome by His presence. It is when we are "alone" with God that we have sweet fellowship, joyful anticipation, food for our hungry souls, and an assurance of life everlasting.

But to be "alone" with God without the assurance of His kindly, sympathetic hearing—to realize the gap that has not been bridged—this is the judgment of condemnation. How different the picture; how frightening the prospect.

The difference in this "aloneness" is in each individual's hands. No one can change the prospect but that individual. Think it over!

At the cross we see sin at its vilest, we also see love at its highest and best.

Beating swords into plowshares is bound to be a noisy business, but a pleasant racket isn't it?

If you are going to keep your faith pure, keep it where you can rejoice at the boiling point.

Business Manager's Corner

George S. Baer

Ran Out of Youth Quarterlies

WE ARE glad to know that the demand for Youth Quarterlies is growing. It has been doing that for some time, and we have been increasing the number printed. We thought we had sufficient for the demand this quarter, but the supply is exhausted and a few late orders still coming in. We will try to make a satisfactory substitute for this quarter, and for the next quarter we will hope to have a supply equal to the increasing demand.

The Standard Christian Endeavor Quarterly

We have the Quarterly for the months of October-December at 25c postpaid. The best C. E. helps for Young People and the Intermediates that we know.

Looking Forward to Christmas

We have "Helps" for your Christmas programs on hand: "Christmas Helper, No. 47," price 30c; "Standard Christmas Book, No. 6," 30c each; "The Story of the First Christmas," 25c each, \$2.00 per dozen. Also a booklet of fine quality "Special Service Solos and Duets for Christmas" at 60c.

"Christmas"—An American Annual

A number of our readers bought this beautiful gift book last year and were delighted with it. This is the 17th annual publication of this exceptional book of Christmas Literature and Art. It sells for \$1.00 in the popular paper edition enclosed in a gift envelope. Order your supply early. The demand is so increasing that every year the supply is exhausted before all are supplied. Order from the Brethren Publishing Co., Ashland, Ohio.

NOTICE TO DISTRICT SECRETARIES

If you have not sent your District Conference Organization and Church List, including membership of churches, for the Conference Annual issue of the *Evangelist*, **DO IT AT ONCE**. This material **MUST** be in the hands of the Editor not later than **October 15**. Send your list directly to **THE BRETHREN PUBLISHING COMPANY**, Fred C. Vanator, Editor, Ashland, Ohio.

This important matter must be taken care of at once, or the lists for the Annual will be incorrect. We have no other way of finding this out except You send it. **DO IT NOW**.

E. J. Beekley, Conf. Sec.

Those who have loved longest love best. A friend may be often found and lost, but an old friend can never be found and nature has provided that he cannot be easily lost. Johnson.

Daily Things in the First Century Church

Acts 2:41-47

Rev. Dyoll Belote

(An address delivered before the Penna. District Ministerial Association of the Brethren Church, at Berlin, Penna. on July 22, 1947)

THE PASSAGE in Acts 2:41 to 47 has furnished the suggestion for many a discourse, and will be good for many another one beside this into which I am launching. To get a proper setting for the passage we must remind ourselves that it was Peter's sermon on the Day of Pentecost which served as the setting of what is recorded in the passage under observation. Peter's sermon was effective for several reasons. He took advantage of a moment of excited curiosity, whetted by the events of the Pentecostal shower, and his words fell upon alert minds. Then his sermon was strictly Biblical; and his views, supported as they were by the use of the inspired words of Scripture, possessed the ring of authority. Then, according to the accepted standards of any day, his sermon was logical. He stated his "proofs" in orderly fashion and gave at the close the final conclusion. And above all Peter's sermon was characterized by an unction from above, a mysterious something, which testified to the favour of God upon the life and work of the speaker. Such a Divine infilling might well be sought by all of us.

The outcome of Peter's preaching was manifest, first, in the inquiry directed to Peter and the other Apostles, "Men and brethren, what shall we do?" The immense ingathering (3,000 souls) which followed the delivery of the discourse, was not altogether due to the sermon, because many had no doubt known Jesus, some others may have remembered the preaching of John the Baptist, and many were Jews from abroad, present for the great Jewish festival, and who were far more open-minded and receptive to the Gospel than the Palestinian Jews. Then, too, the time was ripe for a great ingathering, and Peter's sermon was adapted to the spirit and needs of the hour and place.

It is to be remembered that the early church struggled for a long time over the basis on which Gentiles were to be admitted to the new organization. Peter probably thought at this time that the Gentiles would come in through the door of Judaism: by circumcision, observance of the Sabbath and dietary laws.

The method of salvation which Peter outlined was that of repentance—reversal of attitude and direction of life—and baptism in the name of Jesus the Messiah. The people's judgment about Jesus had been wrong; they now must change their minds about Him and be baptized in His name.

For this change of mind and attitude toward Jesus—whom Peter preached as the Messiah—there were promised to the convert three things: forgiveness of sins, the reception of the Holy Spirit, and, by implication, fellowship with God in the life of the Kingdom.

That there was not a universal acceptance of Peter's admonition concerning the requirements for salvation is

set forth in the statement, "they that gladly received (Peter's) word were baptized." It would seem that women who were that close to the era of the Lord's sojourn on earth were not all converted and persuaded to accept the offers of salvation, it should scarcely be expected that all persons who come under the sound of the Gospel in any day should be immediately converted and become followers of the Nazarene.

In calling upon his hearers to "repent" Peter was echoing the clarion call of John the Baptist, as well as the Gospel call of the Lord Himself. And we need to note that not merely the outward result and act of "turning" but the inward motive that impels one to turn, is expressed in the Greek word used and translated "Repent." In this translation here conforms to the other descriptions of this change, which speak of it as a spiritual birth, a regeneration, a being born again, a change of heart, and the like.

They were to be baptized; how is not particularly described, except as the word may describe it. Baptism was, however, not unknown to the Jews, and they would naturally understand Peter's statement to suggest substantially what they were familiar with—and it was to be the sign and seal of their entrance into the body of disciples.

"In the name of Jesus Christ" did not mean that this was the formula to be spoken at baptism, but that the act was a confession of their acceptance of Christ's teachings, His offer of pardon, His power to save them from their sins. To show that this was a statement of purpose rather than form to be spoken, Peter states it "for, (unto) the remission of your sins," that is, to this end or result.

The largeness of the number who were received into the church on this occasion has been used by those who insist on sprinkling and pouring as forms for baptism as an argument against the possibility of the apostles being able to administer immersion to that many people in one day. To this answer may be made (1) that immersion had clearly been practiced by John, this interpretation (immersion) was involved in the original meaning of the word; and it is not likely that the rite should have been curtailed of its full proportions at the very outset of the new Church's existence. (2) The symbolic meaning of the act requires immersion in order that it might be fully and clearly manifested, and Rom. 6:4: "Therefore we are buried with him in baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And then again in Peter 3:21 we find the thought set forth in these words "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but

answer of a good conscience toward God), by the resurrection of Christ Jesus," we have the mention of baptism set forth in such terms as to seem almost of necessity to suggest the more complete mode—or immersion.

And the swimming baths of Bethesda and Siloam, or the so-called Fountain of the Virgin, near the Temple enclosure, or the bathing places within the Tower of Antony, may well have helped to make the process easy. So our pouring and sprinkling friends can find small comfort for their contentions in this passage of Scripture.

Now there are two things which I want to notice before we pass from this part of the account, viz. (1) The qualifications for Church membership, set forth in Peter's discourse. Plainly the first, and primary thing was conversion. The Church was to be made up of regenerate souls. In the Jewish Church, one came into membership by being born of the flesh. To enter Christ's Church he must be born of the Spirit. At the birth of the Christian Church, the Apostles, filled with the Holy Ghost, set, as conditions of membership, true conversion and public confession of faith.

The second thing I would notice is The Characteristic of the Church. This consisted of two things, Worship, and Fellowship. And thus strengthened within, it had a zeal which reached out to bless the world. Born in a revival, it breathed a revival spirit into its work.

And now shall we bring ourselves to the specific "Daily Things in the First Century Church." Following their conversion and baptism the new converts joined themselves to the company of the Apostles, listening to their teaching and probably comparing their theories and doctrines with the teachings of the Old Testament. "They continued steadfastly in the Apostles' doctrine" or "teaching and fellowship."

These new disciples were not fickle, professing belief one day and forsaking it the next. They were firm, constant, strong in their new faith. They followed the teaching of the Apostles and continued in their "fellowship," meaning in their company, brotherhood and distribution of goods and food in the society; one in belief, in sympathy and spirit; and they did also whatsoever the apostles decided.

Christianity is a religion based on facts, all of which embody vital and eternal truths. And this is ever an indispensable method of nourishing the soul in piety and holiness. We must study the truth as it is in Jesus, and be built up into Him in all things. More, there must be "steadfast continuance" in this work. Never will the time come when even the most studious can say, "I have learned it all." If a Paul could say, "I count not myself to have apprehended," there is no chance for a reasonable boast with any of us that we have attained all and are perfect in knowledge. The more we know truly, the better shall we become. They grew in knowledge of the truth by attending to the teaching of the Apostles. This, and not the thought of a formulated doctrine to which they gave their assent, evidently the meaning of the word.

"They continued steadfastly in the Apostles' doctrine, and fellowship." By this last phrase we understand that they kept in close companionship with their teachers, as cometh brethren and sisters in Christ Jesus. Their faith united them in a new and holier sympathy. One divine

Spirit pervaded their hearts. Fellowship is one of the essential conditions to a healthful, happy and vigorous Christian existence. The church that does not take pains to cultivate Christian fellowship is untrue to its own best interests and that of its membership. Disintegration by reason of class distinctions or mutual jealousies and rivalries or personal alienations is weakness, is destruction. The "communion of the saints" should be no dead article of our creed, but a living fact.

Another of the "Daily Things" mentioned in connection with our study is that contained in the phrase "And in breaking of bread, . . ." This probably refers to their community of living, eating together, and possibly to the Lord's Supper, which many believe was celebrated after an evening meal. There is diversity of opinion at this point, and many believe that the phrase primarily refers to, or implies, daily eating together, and may refer to the Lord's Supper as observed on the First day of the week, as some infer from Acts 20:7. Some have insisted that the Lord's Supper was observed daily in the early apostolic church, basing their view on the verse just cited and also on Vs. 46 of the same chapter, taken with Acts 6:1. However others may interpret the present observance of these "Daily Things" in apostolic times, Brethren have taken an inclusive view of the situation and interpreted the present day observance of these things to require the combining of the Eucharistic emblems with the partaking of a common meal together at an evening hour.

It is to be noted that from the very first what was known as the Lord's Supper took its place with baptism as a permanent universal element in the church's life. We Brethren hold as most important the observance of the "Love Feast," which name we give to the evening meal, and the partaking of the Eucharistic emblems, believing and teaching that failure to partake in such observance robs the soul of spiritual health and strength. These seasons of communion are vitally important to the development of the Christian life. They bring us, we all know, into special communion with our Lord in the mystery of His great sacrifice in our behalf. Sacramental seasons are therefore the Church's festal seasons, and should mark, as they come, the stages of the Church's enlargement.

"The breaking bread" is linked in our Scripture with the offering of "prayers." Whether there are intended here public or private supplications, the essential thing is "the offering up of the heart's desires for things agreeable to God's will in the name of Christ." Such prayer is the breath of the Christian life." No soul that has been quickened to feel its own ignorance and weakness and perverseness, that has been awakened to discern the beauty of holiness and see what it ought to become, that has learned something of the glory of God's kingdom, and what a renovation it was designed to effect on earth, can live without prayer. If Christians would grow in grace they must pray for grace. It is to be presumed that the "prayers" mentioned in connection with the "breaking of bread," included both private and public exercise in this grace. They may have been the spontaneous outpouring of the heart's desire, or they may have been what the disciples had been taught to pray, as the "Our Father." The use of the plural form "prayers" seems to indicate recurring times of prayer, at fixed hours.

"And fear came upon every soul." The fear mentioned

in this connection is not that of terror or fearsome dread, but rather that of a reverential awe. And it came especially at that particular season. The "signs" and "wonders" were wrought continually. A church that was thus alive would be likely to exhibit some fruits of its new life. And so there sprang up a kindred spirit among them that drew them into a common group, or society, not founded on the law of self-interest and competition, but on sympathy and self-denial. They had all things in common, not by a compulsory abolition of the rights of property, but by the spontaneous energy of love. The gift of the Spirit showed its power not only in tongues and prophecy, but in the more excellent way of charity. So it came about that they "sold their possessions and goods, and parted them to all sions" stands for real property, while "goods" stands for "possessions" and "goods" gives the meaning that "possession, as every man had need." A general interpretation of personal possessions. The first spontaneous outburst of regenerate love would naturally tend to lack outburst of regenerate love would naturally tend to lack of discrimination in the parceling out of the contents of the common treasury to meet the requests of those who felt privileged to call for such partition. But it was likely not long until they learned to distribute "as every man had need," not giving to every one who applied for it—and as often as he asked—but using discretion and judgment in the distribution.

And now we come to another "Daily" of our study passage: "Continuing daily with one accord in the temple." While some question might arise concerning their being allowed to meet in the Temple at all, we need to remember the presence of such men as Nicodemus, Joseph of Arimathea, and Gamaliel, who were members of the Sanhedrin, and constituted a liberal party in that ruling body of the Jewish congregation—the Orthodox believers of the Jews. Then follows the "breaking bread from house to house," which while it implies the frequent and customary partaking of the daily meals, also included in the first days of the young church, the observing of the Love Feast at the close of the evening meal. Gradually the Agapae was separated from the daily meal and set apart for special observance, that the Uncommon might not become Common by its daily inclusion with the everyday happenings of life.

"Did eat their meat with gladness and singleness of heart." Here the meaning of their conduct is set forth by a word "singleness" which was used for evenness, simplicity, unity of character—that unity which evidenced itself in love, and for unalloyed benevolence showing itself in act. And this won for the disciples a universal favor among the people, their liberal almsgiving reviving the early popularity which had been accorded to the Lord.

And now comes the last of the "Dailys" of the passage under consideration, "And the Lord added to the church daily such as should be saved." Some of the better manuscripts omit the words "to the Church," and connect together which in the Greek is the first word of chapter three, with the clause "The Lord added," making it read "the Lord added together daily," such as should be saved. But on the phrase "such as should be saved" we have a conflict in grammatical construction in the Greek which makes it necessary to read the passage thus: "those that were in the way of salvation"; or even more literally,

"those that were being saved." And this is the way that every Church must grow and spread. It must aim to make itself attractive by catching and reflecting the beauty of the glory of its risen Lord. There is no community on earth that has in itself the possibility of exercising such an all-conquering power over mankind as the Church possesses.

And the "crux" of all we have been saying lies in this, viz., that the Church of any and every age must exercise "Daily" in its Christian faith, and practice, and this, consistently performed will bring upon it and to it every power and grace bestowed by the Almighty upon the First Century Church.

—Uniontown, Pennsylvania

» » » » Our Poet's Corner « « «

THE HOLY SPIRIT

(Written by Clell Watts, a Sophomore in the Rivers Institute High School, Lost Creek, Kentucky)

When we were all lost sinners,
God gave His only Son
To pay the fee and set us free,
That His will should be done.

We everyone should love Him,
And try His work to do;
We should repent and trust Him
To save and keep us true.

When Jesus went to heaven
He left us not alone;
He sent the Holy Spirit
To work while He is gone.

When we confess our sins to Him,
And ask Him for His love,
The powerful Holy Spirit comes
As a revealer of His love.

It makes our homes more cheerful;
It makes our smiles more bright;
Others can tell by our happy face
That we're walking in the light.

The Spirit helps us to be strong,
From evil things restrain;
Without Him man could have no power,
And nothing could he gain.

Prosperity is the blessing of the Old Testament; adversity that of the New Testament, which is the mark of God's more especial favor. Yet even in the Old Testament if you listen to David's harp, you shall hear as many hearselike airs as carols; and the pencil of the Holy Ghost has labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comfort and hopes.—Bacon.

Young Men and Boys' Brotherhood

NOVEMBER PROGRAM

- 1 Scripture Order
- 2 Praise and Prayer
- 3 Bible Study

THE FIRST TWO BROTHERS

Genesis 3:1-6

WHY DO not pears grow on peach trees? Because God made every tree to produce after its kind. The pears are always like the seed. We resemble our relatives in looks and ways. Adam and Eve became sinners and all their descendants are sinners. The Bible says that "all have sinned." Cain and Abel, children of Adam and Eve, were sinners. Cain, the first born child, became the first murderer, liar, murderer, and outcast—all from the first of his parents. We know that Abel was sinful because he brought a sacrifice for sin which he offered to the Lord in faith. This sacrifice showed the sinfulness of sin. An innocent lamb was slain and made a burnt offering upon an altar of stones. The lamp pointed to Christ, "the Lamb of God that taketh away the sin of the world." The blood offering pointed to the shed blood of Christ without which there can be "no remission" of sins.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Worship, to be accepted with God, requires the right act, method and spirit. God had told Adam and Eve how to make the right offering for they had clothed them with lamb skins which spoke of sacrifice that they might have a sin covering. By our faith we take Christ as our clothing of righteousness for our guilty souls. We cannot approach God today except through the sacrifice of Christ as our sin offering.

Cain did not bring the right kind of an offering and so presented it in the wrong spirit. Disobedience shows a bad heart. God could forgive Abel's sin, but not Cain's sin. Cain was rebellious toward God in his generous but worthless offering. Cain's pride made him envy with anger his brother. Hatred led him to pre-meditated murder. When we reject Christ we have no assurance that there will be any restraint on our sinful lives. God tried to reason with Cain. "Come, now, let us reason together, saith the Lord. Though your sins be as scarlet they shall be as white as snow." Cain would not repent for his failure to bring the right offering. Hot with rage Cain slew the meek and forgiving Abel. The sin which started in the heart of Eve was now in the murderous hand of Cain.

God saw the dreadful deed and made Cain's conscience confess. God said, "Where is Abel, thy brother?" Cain tried to hide behind this excuse: "Am I my brother's keeper?" Read 1 John 3:10-12.

"Dare we close our eyes
And pray, 'Have me excused?'
How shall we stand
Guiltless before Thee
At Thine own right hand,
When Thou shalt say
Where is thy brother—where?
I died for him as thee.
Didst thou not care?"

God in mercy placed a mark on Cain to encourage him to repentance. Surely the goodness of God toward sinners ought to bring them to repentance.

Quiz: Find four sins that Cain committed. What other good boy was envied by his brothers? Who is our brother? Is sorrow repentance?

4. Business

5. Recreation

Hints on What to Do

1. Read Article IV of the Brotherhood Constitution.
2. Review the local order of procedure as printed in the manual.
3. Memorize the Scripture Order.
4. Memorize a Brother's Ideal.
5. Read your Bible book each month.
6. Order the mission study book, "The Life of John and Betty Stamm" from The Brethren Publishing Company, 524 College Ave., Ashland, Ohio.
7. Work for an increase of the prayer band and tithers.
8. Send a report of your work to Fred W. Brant, Berlin, Pa., for publication in *The Brethren Evangelist*.
9. Start a local project.
10. Start your overflow bank of "pennies-for-the-Lord."

Wedding Announcement

ELSHOFF-TANGER. On Sunday afternoon, August 3, 1947, Mr. Orlando Elshoff and Miss Mary Agnes Tanger were united in marriage at the bride's home near Bellefontaine, Ohio.

The ceremony was performed on the porch of the Tanger home, which was beautifully decorated for the occasion with ferns and flowers. Quite a number of relatives and friends attended the wedding.

The bride is a member of the Gretna Brethren Church. They expect to make their home in Troy, Ohio.

Charles R. Munson.

RODABAUGH-KNIGHT. On Tuesday evening, August 26, 1947, at the Williamstown, Ohio, Brethren Church, Mr. Walter Rodabaugh and Miss Eloise Knight were united in marriage. The immediate families attended the wedding.

The church was attractively decorated with summer flowers and palms, together with candelabra.

The bride is a member of the Williamstown Brethren Church. The couple will make their home with the bride's parents for the present.

Charles R. Munson.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

BATTLE OF BRANDYWINE

AFTER the Brandywine battle the whole establishment of Ephratah was opened to receive the wounded Americans, great numbers of whom were brought in wagons a distance of some forty miles, of whom fifty died and are buried on Mt. Zion. Doors were thrown open, supplies were given to the needy, even to their own beds and to strip their own backs, and to shelter them from the pelting storms, was the Ephratah religion.

Common School and Sunday School

Many of the Brethren being men of education, they at once established schools which soon gained an honorable reputation. Many young men from Philadelphia and Baltimore were sent there to be educated. A Sabbath School was also instituted for religious instruction, which flourished for many years. The scholars of the Sabbath School met together every day before and after common school hours, to pray and exhort one another under the superintendency of one of the Brethren. The excitement ran into excess, and betrayed a zeal not according to knowledge.

Ludwig Hoecker and Sabbath School

Ludwig Hoecker, or Brother Obed as he was called, who was the teacher of the common school, projected the plan for holding a school in the afternoon of the Sabbath, which was adopted by the Brethren for the purpose of accommodating those children who were kept from regular school by employment. However, it is not exactly known what year Sabbath School commenced. Hoecker came to Ephratah in the year of 1739 and it is presumed that he began it soon after he took up his residence among them. The material for the building was furnished, as is recorded in the minutes of the society, in the year 1749. After the Battle of Brandywine the Sabbath School room, with other rooms, was given up for a hospital, which was occupied as such for some time, and it is said the Sabbath School was never thereafter resumed. Hoecker at that period was sixty years of age.

Other Evidence on Sabbath Schools

We further find that there were Sabbath School tickets printed by Christopher Sauer in 1744. Brother Holsinger in his "History of the Tunkers and the Brethren Church," (1901) said he saw a sample in Brother Cassel's Library, also religious lottery tickets, which were in boxes, and from which people drew Bible texts, which they considered, in a sense, the Voice of God to them.

If it is presumed that Hoecker established Sabbath Schools soon after 1739 and it ceased soon after the Bat-

tle of Brandywine, about 1749, during the French War of 1746 to 1756, the life of the Sabbath School was about ten years. So we have a period from 1749 to 1851, when Sunday School was again resumed, a period of 102 years that Sunday School was unknown to the church. To prove my statement I will submit the following, but with regard to the Old Order Church from whom it was taken.

In a pamphlet entitled, "The Brethren Reason for Producing and Adopting the Resolutions of August 24, 1888" there is set forth the particulars of the organization. It was published from the office of the Vindicator, the official organ of the denomination. In their monthly Gospel Visitor appeared an address in which it is said, "up to 1851 peace and union existed in the church. After April 1851 the progressive spirit got hold of the church, introducing Sunday Schools, High Schools and Revival meetings. By 1857 Sunday School was rather warranted and in 1858 privilege was granted for High Schools and Revival Meetings." We have a period of thirty years of disturbance and restlessness. Many things might be said as to what transpired in said period, but one thing is certain, the progressive spirit grew so rapidly and the majority so numerous that all those who cared to maintain the Order of the Church "according to their views" could do nothing more than to withdraw, which they did and may I say, with due respect to the Old Order Church, while their views on some of the things pertaining to the ordinances I could not exactly sanction, that they as a church adhere to and maintain their beliefs far above many other churches. They can still be singled out by sight, and one cannot be misled as to the society in which they belong.

As for myself, I really enjoy mingling with them and attend their love feasts, although not alone for the loaves and fishes, but for the wholesome, spiritual food one gets—the kind that will make a real Christian character if it is assimilated and made a part of our lives, as Ezekiel would say. I live in a settlement of them and am treated with the height of Christian courtesy. Some time ago I shared in their hospitality by being allowed to conduct the funeral of one of our members in their church at Maple Grove, Miami County, Ohio, assisted by their very efficient Elder, Rev. J. P. Wray, and may I say in passing, he is one of my confiding friends, of which I have many in their church. For years I have not missed one of their conferences in Ohio.

Antietam, Pennsylvania

Abraham Stouffer, who was ordained by Bishop Peter Becker, preached a while at Conewago, York County, before coming to Antietam. The church there was organized in 1741. In 1780 a number of families settled along the Antietam. Peter Becker and George Adam Martin organized the Conococheague Church in Franklin County. Conococheague and Antietam are two prominent streams in that county from which the churches took their names. Some were members of these churches and some were not. Among the names noted were the Snowbergers, Kneppers, Fridlys, Stovers, Prices and Royers.

Antietam is one of the oldest Tunker Churches in America—organized about 1752. From this date until 1800 only two known names are given—George Adam Martin and William Stover. During these fifty years the Brethren suffered privations and hardships on account of the

French War in 1755, the Revolutionary War twenty years later, and the Indian Wars, together with a newly settled country, accompanied with the dread of the Indian Tomahawk and scalping knife, which was everywhere felt. In the morning, before going to the field to work, the farmers and their sons often bade goodbye to the remainder of family for fear of never returning, or if permitted to return would find their loved ones slain, of which some fell victims. But on the strict vigilance of the settlers, the long dark nights of terror gave way to the beautiful morning of a brighter day.

In 1798 the first meeting house was built where they met to worship. It is commonly called Antietam or Price's Church, built on the banks of the Antietam, near Waynesboro, Pennsylvania. The ministers, two together, would go on a circuit. They would be at (A) on one Sunday, and at (B) the next Sunday, and so on, that there be no disappointments and that ministers might get better acquainted with the members. Waynesboro had a membership of 480. At first they worshipped altogether in the German language. Not until the year 1839 did they preach in English, and then only once in a month. On Wednesday evenings they had prayer meetings, and on Sunday evenings before preaching they had young people's meetings.

(To be continued)



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

CHRISTIAN ENDEAVOR READING LIST 1947-1948

Compiled by Clarence Fairbanks

Source Material for Topic:

- The Brethren Evangelist, \$1.50 per year, The Brethren Publishing Co.
- Christian Endeavor World, \$1.00 per year, 1201 E. Broad St., P. O. Box 1110, Columbus 16, Ohio.
- The Society Kit, \$2.25 for a year's topics, The Westminster Press.
- The Junior-Hi Kit, \$2.00 for year's topics. The Westminster Press.
- How to Read the Bible, by Edgar J. Goodspeed, John C. Winston Co., \$2.50.

Recreation:

- Handbook for Recreation Leaders by Ella Gardner, U. S. Dept of Labor, Children's Bureau, Washington, D. C.—20c.
- The Fun Encyclopedia, by E. O. Harbin, Abingdon-Cokesbury Press—\$2.75.
- Recreation and the Church, National Recreational Association, 315 Fourth Ave., New York 10, N. Y.—25c.

Fiction for Young People:

- The Gauntlet, by James Street, Doubleday, Doran and Co.—\$2.75.

- Rosana of the Amish, by J. W. Yoder, Brethren Publishing House, Elgin, Ill.
- The Brother, by Dorothy Clark Wilson, The Westminster Press—\$2.50.
- A Mighty Fortress, by LeGrand Cannon, Jr., Henry Holt & Co., N. Y.—\$2.75.
- Antioch Actress, by J. R. Perkins, The Bobbs-Merrill Co.—\$2.75.

Church History:

- The Christian Heritage in America, by George Hedley, The MacMillan Co.—\$2.00.
- The Story of our Church, by J. E. Miller, The Brethren Publishing House, Elgin, Ill.—\$1.25.

Other Books of Help and Interest:

- Successful C. E. Prayer Meetings, by James DeFrost Murch, The Standard Publishing Co., Cincinnati, Ohio—\$1.00.
- You and your Minister, by Hampton Adams, The Bethany Press, St Louis, Mo.—\$1.25.
- Love, Marriage and Parenthood, by Grace Sloan Overton, Harper and Brothers—\$2.00.
- How You Can Help Other People, by Samuel Shoemaker, E. P. Dutton Q Co., N. Y.—\$1.75.
- Abundant Living, by E. Stanley Jones, Abingdon-Cokesbury—\$1.00.
- The Christ of the American Road, by E. Stanley Jones, Abingdon-Cokesbury—\$1.00.
- The Rediscovery of Morals, by Henry C. Link, E. P. Dutton & Co., N. Y.—\$2.50.
- Christianity Today, Edited by Henry Smith Leiper, Morehouse Gorham—\$5.00.

(The above prices are subject to change).

Note—Any of the above books can be ordered through our own Publishing Company. Order from The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

TODAY

No loving word was ever spoken, no good deed ever done "tomorrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is doomsday," for today holds life and death, character and destiny in its hands. Opportunity says with Jesus, "Me ye have not always." We say, "I will take my chances; there is plenty of time." How often do we say, "Some other time," to find that there is no other time. Some things we can do "not always." How shall we find out what things can be done any time and what things now or never? Only by living in the faith that today is the only day we have the challenging opportunity for its meaning. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour, and lost a matchless opportunity. Mary's name was fragrant forever for the loving deed of a day. Do your best now.—Maltbie Davenport Babcock.

Travel Flashes

Visiting

HAD I WORKED harder this summer, it might be said that we are vacationing. I had some valid reasons for our coming to Winona Lake, but I did not intend that we should itinerate here as long as we have. But I am still not tired of resting and visiting; and our faithful auto takes and brings us back every time with such satisfaction that we get much pleasure visiting around.

South Bend

One Sunday we motored to our church at South Bend. I cannot brag that we are "good" members of that group, but we are still kept in "good standing" by the gracious pastor and members. I think it was the second visit in more than five years and what a nice time we had! Just for one service, but the folks acted so happy to see us and we were so welcomed that it did our hearts good to worship and see them in action once more. Sorry that we failed to see many with whom we had associated, yet glad that the "standbys" were still standing in their accustomed places and helping to keep the "Home Fires Burning." Leaders always have to take a lot of misinformed and misguided complainers, but if they did not "stand by" and "stay put" what would happen to most of our churches? The answer is plain and easily given. No, it's no use to give it. The South Bend church is going on and though its growth has not been phenomenal, always it has been continuous. We pray it may advance still more aggressively so.

North Manchester

Here we visited the next Sunday. The most common comment there was the smallness of the crowd—smaller than the previous Sunday, and than they expected. But when a big class goes off to a picnic at the time of service, gains cannot be expected. Here we had a new sensation—the absence of "standbys" we served years ago. They have passed to their reward. But the grandson of the Sunday school Superintendent of that day is now Superintendent. I could recall many names of other days who have passed on, among them the recent, beloved Dr. Schutz. What a loss! It will take a lot of sacrifice and service to match that loss and who but the children and grandchildren can be expected to make it? Just none. A good chicken dinner, a treacherous drive through a downpour of rain, and we were back at "Lovely Winona" to witness one of the most beautiful and wonderful sights it has been our privilege to see.

A Glorious Sunset

Only twice in a lifetime has such a gorgeous painting been displayed to my vision. Years ago, coming into Denver, after a similar storm, I beheld a sunset that staggered description, and now again at Winona Lake on Sunday evening, September 21, 1947, that has been outdone in beauty and vastness.

It was about 7:00 P. M. It had poured rain most of

the afternoon; in it we had driven a number of miles with our windshield wiper balking. We had just finished our evening repast when someone called out: "Oh, come out and see the wonderful sunset!" The solid background of redness reached to the ends of our vision, and its zenith was apparently directly above us. It was a vast panorama of painted sky, shut in by the wooded park of giant oaks and spreading maples. I hastened to an open space over the shimmering, scintillating lake where my view was unobstructed and watched in astonished awe and amazement the emblazoned sky until darkness closed in—the most expanding panorama of changing colors in vivacious succession in shades of blue, red, black and gray, as I may never expect to see again on earth: a pageant it is a chance in a century to see.

Any attempt to describe such a pictorial demonstration would seem to brand one as egotistic. I was beholding something that doubtless made the Psalmist say, "The heavens declare the glory of God and the firmament sheweth his handiwork." Psalm 19. Or, as another described it, "When I consider the heavens the workmanship of thy fingers, what is man that thou art mindful of him?" Psalm 8.

How small indeed, is man when he beholds such an expanse of splendor; the illimitable space it covered, the indescribable beauty it painted; the incalculable vastness of varying colors—all laid down over the expanse of a beautiful lake.

I must have felt like the artist beholding something similar, who was asked to paint it, replied, "I can't paint glory." I feel that way just now; but dare I not try in words, humbly to portray a bit of it? I am so disposed.

There lay the lake disturbed and rippling, resultant from the storm that dropped nearly three inches in a few hours, dark green changing to deeper and deeper shades, then blue and then black as the sun descended lower and lower below the horizon. Just above was the shore-line and above that the rim of trees heavy with foliage and bent down as if tired and torn by the severity of the storm and still higher, a heavy, inky bodder of clouds reaching the entire extent of vision to the right and left in the advancing darkness. Then, the vast stretch of red ascending to the zenith above us, yet descending lower and lower as the sun sank slowly behind the intervening earth. Every minute changed the elaborate pattern of the moving extravaganza.

At first it was all a filmy red; now as the earth turned and the sun dropped lower and lower, the colors deepen—some places to green, some azure, some gray, and later to blue and black. Here across the sky comes a floating billowy mass of cloudy vapor a lighter red, but changing to the darker hues of the extended background, standing away like some movie actor parading before the audience, lost in the darkening enlargement as the sun was sinking low. Finally, it is dusk, and later dark, and the resplendent variegated cyclorama has faded into the dark, cold night, its vivacious chatoyant glory lost forever, unless this or some other better description shall be kept for others who may wait, hope and pray that if it is never theirs to witness a scene so enchanting in this life, they may yet be sure to see more glorious the Sun of Righteousness in His "glory," (John 17:24) which He lastly prayed they might see on His gilded throne (Rev. 21:11) in the heavens to

which he has gone to await the victorious entrance of those make "like him" (1 John 3:2, 3) through His saving grace (Eph. 2:8, 9) "bright shining as the sun."

Who but He drew this giant diagraph of luminous beauty for which no man has sufficient canvas nor the unique originality to describe in words? And what is His purpose but to lure man away from his inherent ugliness to beauty after the storms of life, saved forever from it; and to a deeper appreciation of His creativeness; and to find finished all that He promised to those who shall be faithful, to believe Him, and trust Him, and thus to reach the Eternal City "not made with hands," "having the glory of God," jewelled by all the brightness of God's handiwork, (Rev. 21:28) the city that "hath no need of sun neither the moon to shine in it and the glory of God did lighten it and the Lamb is the light thereof." (Rev. 21:23). But the light and the glory of it shall never fade as did our picturesque panorama at Winona Lake.

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity,
Oh, Thou Savior divine,
All my nature refine,
Let the beauty of Jesus be seen in me."
Charles A. Bame.

Interesting Items

(Continued from Page 2)

in prayer and God gave us the Victory with a very nice majority."

Linwood, Maryland. We quote from a letter received from Brother E. M. Keck, pastor: "Yesterday (September 28) was Harvest Home Day service for us. On Saturday evening and early Sunday morning, members and friends of the church brought their gifts for this service. The pulpit platform and the table and chairs as well as the space in front of the pulpit was well laden with a bountiful supply of household necessities. Among these gifts were packages of sugar (251 pounds), pumpkins for pies and three bushels of potatoes. All these fine gifts were presented to the pastor by the church secretary, Sister Seward Engler. The pastor accepted them most cheerfully. The estimated value was something like \$50.00."

College Corner, Indiana. The following card comes from Dr. Charles A. Bame: "The College Corner Brethren invite all friends to their Homecoming on October 12, and to the revival beginning October 26 and later to the Communion, date of which is not definitely set. This is the beginning of a pastorate of Dr. Charles A. Bame, by whom the invitation is given without the consent or advice of the Brethren there, from whom he is away some distance."

St. James, Maryland. We are in receipt of the well-planned program of the St. James Church for the last quarter of this year. It gives a pre-view of the activities for this period.

Be careful how you live; you may be the only Bible some people will ever read.

* * * * *

NOTICE TO ALL PASTORS
AND CHURCH SECRETARIES

* Changes of pastors and church secretaries or
* clerks, which are to appear in the Conference An-
* nual **MUST BE IN THE HANDS OF THE EDI-
* TOR OF THE EVANGELIST NOT LATER THAN
* OCTOBER 15** if you wish the change to appear in
* the Conference Annual. This is a **MUST**. The date
* **cannot be later.**

* Just do this: Get a government postal card and
* write Pastor's name and address and Secretary's, or
* Clerk's name and address. Address it to The Breth-
* ren Publishing Company, Fred C. Vanator, Editor,
* 524 College Avenue, Ashland, Ohio. It does not mat-
* ter if each one sends the name and address. The main
* thing is that it must come in by the above date to
* have the change made. **DO IT NOW.** Those even
* whose names and addresses are correct in the An-
* nual of last year, please verify same in the above
* manner. **DON'T FORGET.**

* E. J. Beekley, Conf. Sec.

* * * * *

COMMUNION NOTICE

The Fall Communion Service of the Masontown Brethren Church will be held Sunday evening, October 19 at 7:30. All of like faith invited to share these services.
Freeman Ankrum.

Laid to Rest

CLARK. Samuel Newton, died at his home on Cross Street, Masontown, Pennsylvania, July 23, 1947, at the age of 84 years. He had been a member of the Masontown Brethren Church since 1884 and had been a Deacon for forty years. He is survived by two daughters, Martha Haney of Masontown, and Anna Miller of Martin, Pennsylvania, and one son, James of Masontown. There are 32 grandchildren and 33 great-grandchildren. Funeral services conducted in the Masontown Brethren Church, Friday afternoon, July 25. Burial in the Masontown Cemetery. Funeral services in charge of the writer, his pastor.
Freeman Ankrum.

RANKIN. Mrs. Anna Rankin died July 29, 1947 in the Uniontown, Pennsylvania, Hospital, at the age of 42 years, 8 months and 17 days. She was a member of the Masontown Brethren Church. The following survive her: her husband Harry Rankin, of Grays Landing; four children, John of Gray's Landing; Mrs. Alice McClintock, of Confluence; Mrs. Beatrice Martin, and Bernard Rankin of Gray's Landing; and her father, George Fisher of Ronco. Services were held in the Masontown Brethren Church August 1, with burial in the Masontown Cemetery. Services in charge of the writer, her pastor.
Freeman Ankrum.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 19, 1947

"MISERY, MISSIONS, MOTIVES"

Scripture: Heb. 11:32; 12:2

For The Leader

WE ARE beginning a series of several topics on the general subject of Missions. The topic heading this evening is very suggestive. It also explains why people will leave good jobs, and loved ones to go into some foreign field, or some forlorn unpromising place in this land. When the love of Christ, and the passion for souls gets into a person's blood, there is nothing which will stop that person from going as a missionary. It is no easy job. There has never been any missionary which painted a rosy picture of easy living on a mission field. Yet year after year, we see young people preparing for the mission field. We may well ask the question, Why? Perhaps in this meeting we can learn a few inside lights which will help us to understand more clearly the motives back of the missionary, in spite of the misery.

DISCUSSION

1. **A LIFE OF CONSTANT LABORS.** Reading through the rich biographies of consecrated missionaries, we discover the hardships under which they opened their respective fields. Superstition, hatreds, diseases, murderers, etc., are but a few that endangered the life of the early missionaries. But did that stop them? Not at all. Their motives carried them onward to victory. The methods of mission activity have changed somewhat in the last few decades, but still there are problems. New fields must be opened, new languages learned, and many new souls to be won to Christ. For missionaries, there is never a time when they can sit back and know that their work is all done. We should pray constantly for their health, and safety. We should give until it hurts for their support. We should consider being a missionary ourselves.

2. **THE NEED FOR MISSIONS.** Missions mean a constant activity. Cease missions, and in one generation, the world will revert back to paganism. Why? Because every generation of children growing up, needs the gospel of Christ. There is a malicious argument going around these days that certain mission points will never be self-supporting, so why continue to pour money into them? Your answer is found in your motive. If your purpose in missions is to build a great church that will throw its influence around the world, then let's not put money into an "unpromising" field. But if your motive centers in winning people to Christ with missionary dollars, then let's keep helping these places that "will never be self-supporting." Who knows but that the next one hundred dollars put into such a place will inspire a sacrificing preacher to put forth a little extra effort, thereby reaching the heart of a young man or woman destined to become a great leader for

Christ. We can't measure missionary results in dollars and cents.

3. **SHOULD WE DO LESS?** We read in Hebrews 12:2 that Jesus Christ "for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." We see that for the joy to come, and for the songs of the saints to come, He endured the cross, its pain and cost. He knew the pain, He felt it, and it was real to Him. There is no denying that! But Jesus saw further than that. E'en in the midst of pain He could see the joy to come. He could see ahead to the resurrection morning, the ascension day, and the arrival of countless blood-bought saints to heaven. He could see ahead to the time when His feet shall touch the Mount of Olives and His kingdom of peace shall be established upon the earth. Joy and anticipation carried Him through pain and death. Can we do less?

4. **ALL THAT IS ASKED OF US.** As Jesus saw through pain to glory, so our missionaries today see through the present trials and afflictions to glory! What matters that the way is hard and rough? What matters that the appetite was appeased not and the tired, aching body knew not rest? What matters these things when the crown replaces the cross, and we see the eternal souls in heaven with us that we have been instrumental in leading to Christ. The life we lived, forsaking the world, that we might be examples of purity and Christian living, will then be all worth-while. Paul says in II Cor. 4:17, "For which cause (The cause of Christ) we faint not . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." See the point, young people? Afflictions, privations, taunts, we endure in the name of Christ are but for a moment, leading us to an eternal glory. That motive is that which inspires Christian living and missionary activity.

5. **ALL OF US ARE MISSIONARIES.** Through our prayers, our gifts, and our interest, we are all missionaries. Just one little light shining in this world of darkness. Let it shine, let it shine. Don't let sin discolor it. Don't let your desire for sin snuff out your light. That danger will face you every day, so watch and pray constantly. Whatever God calls you to do, do it with all diligence, having the motive of eternal praise and glory with Christ.

QUESTIONS

1. Discuss some of the problems which face missionaries today.

2. Discuss ways and means whereby we can help them with their problems.

SUGGESTIONS FOR THE PROGRAM TONIGHT

Have a globe of the world on the desk tonight. During the meeting, point out the various missionary fields in the world. Find out if there are those present who happen to know some missionaries personally. Let them tell experiences. Sing missionary hymns. Have a special period for intense missionary prayer. Give opportunity for any present to volunteer for definite missionary service.

Whatever is wrong cannot be eternal; and whatever is right cannot be impossible.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

LIFE'S STEWARDSHIP

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling,
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then I must pay the debt I owe with living light.

If Heaven's grace has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other hand can heal;
If some great truth the speaking skies to me reveal,
Then I must go, a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.
God's gifts are like His flowers which show their right to stay

By giving all their bloom and fragrance away;
Riches are not in gold or land, estates or marts;
The only wealth worth having is found in human hearts.

—Log of the Good Ship Grace.

THE STEWARDSHIP OF LIFE

Hymn: "Our Best"

Scripture: Romans 12

Leader's Petition

Lesson:

CHRISTIAN stewardship is not a plea for money but for convictions. Our giving of our time, talent and means for the cause of Christ is the infallible thermometer of our spirituality. In World Wars we pay billions and trillions. In World War II more money was spent for warfare than has been expended for schools, churches, and hospitals since the birth of Christ. Why do we use our means this way? Because in every generation we Christians have refused to rush the gospel to every man, woman and child on earth. Since we refuse to serve God, we are compelled to serve Mars, the god of war. Because of the refusal of those who profess Christianity to acknowledge God with time and talents, means and service in compliance with the "Go Ye" as we have been commanded we are made to suffer for withholding from God and the whole world is made to suffer with us. This is a serious charge against those who profess to be the people of God. But God always punishes disobedience in this life as well as in the life to come. Every transgression and disobedience receives a just recompense of reward.

The following phases of the stewardship of life may be studied from their Scriptural bases: Stewardship of life (1 Peter 4:1-11); of time (Matt. 25:1-13); according to

capacity (Matt. 25:14-30; Mark 12:35-44); right attitude (Matt. 6:24-34); of the Gospel (Matt. 20:1-16; 1 Cor. 4:1-13; James 1:16-27).

God's claim is expressed in Luke 18:18-34. His own stewardship is told in John 3:1-16.

We own no life that we may rightfully withhold from God. Let us pray about the stewardship of life as a whole. We are not containers, we are carriers, bearers of divine gifts. We are partners, fellow-workers with God, seeing that His vast purposes are realized. Love is the basis of stewardship. Any substitute for love as a basis is cheap.

"Love so amazing, so Divine

Demands my soul, my life, my all."

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 19, 1947

THE CREATIVE POWER OF FAITH

Lesson: Hebrews 11:1-8, 39-40; 12:1-2

THE ELEVENTH chapter of Hebrews, known to us by the more intimate name of "The Faith Chapter," is a wonderful comment on the whole thought of "faith."

I have been interested in comparing the various renderings of Hebrews 11:1-2 in the modern translations, with the King James Version. Here they are for your study:

New Revised Version: "Now faith is the substance of things hoped for, and the sign that the things not seen are true. For by it our fathers had God's approval."

Goodspeed: "Faith means the assurance of what we hope for; it is our conviction about things that we cannot see. For it was by it that men of old gained God's approval."

Weymouth: "Now faith is a confident assurance of that for which we hope, a conviction of the reality of things which we do not see. By it the saints of old won God's approval."

Moffatt: "Now faith means that we are confident of what we hope for, convinced of what we do not see. It was for this that the men of old won their record."

It is quite evident that one who has faith must also have convictions. It is pretty hard to say whether the convictions one has brings on the faith, or whether the faith which one has brings on the convictions. Nevertheless we can truly say that a man of faith is a man of convictions.

As we read the catalog of the men and women of faith in this chapter we are taught the deep lesson of fidelity. It was the "careful observance of duty" and the staying by the obligations that were theirs because of their faith in God, that brought these men and women into the category of "faithful witnesses."

"By faith Abel; by faith Enoch; by faith Noah; by faith Abraham; by faith Moses"—ponder the difficulties of each; the period of time in which they lived; the obstacles which they encountered. Yet through it all they never yielded or lost their faith in God.

Let us take Abraham as our outstanding example of faith. Note what it says, "when he was called . . . he obeyed; and went out, not knowing whither he went." It took a lot of faith in the unknown to do this—but we read in Romans 4:22, "And therefore it was imputed to him (Abraham) for righteousness." Go back into that chapter and find out what "belief" in God, (faith in other words, coupled with trust) did for Abraham. He believed God implicitly.

A deep-seated faith in God creates within us a power to do His will, to meet the problems of life, and to be faithful to the obligations that come to us each day.



News From Our Churches

ASHLAND, OHIO

It is with a great deal of regret that it becomes necessary to announce the retirement of Brother W. C. Benshoff as pastor of the First Brethren Church of Ashland. This is the result of ill health which came upon him very early in the present year. It had been hoped that such improvement in his health condition might come that he would be able to continue the work here, but it seems that God has decreed otherwise, and early in August he informed the official board that he would not be able to continue in active pastoral work at the present. He had been able in the early months of his pastorate, to endear himself to the congregation and the community, and by his very excellent sermons and his kindly manner to draw many, not members of the church, to hear him, there being a fine increase in the attendance at the services of the church. Much regret is expressed by all that he felt that he must withdraw.

However, since the necessity arose, in searching for a successor to Brother Benshoff, the church feels fortunate indeed to secure the services of Brother H. H. Rowsey, who has accepted the call to the pastorate. He has served well the Goshen, Indiana, Brethren Church for the past six years. He comes to Ashland as no stranger, having served as Publicity Director of the College prior to accepting the Goshen pastorate, coming to the college from the pastorate of the North Manchester, Indiana, Church. He will assume his duties in Ashland near the first of the year. Brother Benshoff has agreed to keep on with the preaching services until Brother Rowsey arrives on the field, if his health permits.

On Sunday, September 28, the Senior Woman's Missionary Society of the church sponsored a dinner in honor of those of the congregation and friends of the church, who had attained the age of seventy-five years. Seventeen "youngsters" whose ages averaged eighty-two and one-half years, were seated at the Guest Table. About one hundred remained after the morning services to participate in this occasion. A short program was in charge of Mrs.

Fred C. Vanator, president of the Senior W. M. S., who acted as Toastmistress. A beautiful piano solo, dedicated to the guests, was played by John Lindower. Words of congratulation were spoken by Rev. W. C. Benshoff and Brother J. E. Stookey, in behalf of the church. Response was made by Dr. R. R. Teeter, one of the honored guests. Then in turn, each told his or her age (after you get to be seventy-five you are sort of proud of your age) and gave expression to their feelings concerning the occasion. All expressed their gratitude for the fine dinner and the thoughtfulness of those who provided it. This is the second of such affairs sponsored by the Senior W. M. S. and it is fair to become an annual custom in the church. Mrs. A. C. Carpenter, with her committee conceived this idea last year, and carried it through this year.

The above activity became a part of the Rally Day program of the church and Sunday school. There was a fine attendance at Sunday school, there being 211 present, and an especially fine attendance at the church services, despite the fact that many of the regular attendants were absent for one cause or another, one cause being that the members of the college faculty in large number were away speaking in behalf of the College Educational Day Offering, in various near and far churches.

During the morning service the new church and Sunday school officers for the coming year were installed by the pastor.

Ashland looks forward to great things in the near future.



GEORGETOWN, DELAWARE

For some time no word has been sent to the Brethren Evangelist concerning the work here at Georgetown. I may use the excuse that I have had a great deal of trouble with my eyes, and after the operation on my right eye, which took place two years ago, the doctor told me this, "You have a strong eye, Reverend. After the cataract is removed, you will have good vision, for your eye is good." This, however, has not as yet come to pass, but I live in hope with a greater trust in the Lord, as well as doing my part for the best nourishment for the eye. The doctor recommended Vitamin B Complex, and I am using carrot juice which was mentioned to me by several of my friends. So far the results are slower than I like to see. I have a great confidence in God's ability to help His children, and He knows that I am trusting Him in that respect.

For the benefit of many of the readers who know very little about the work here at Georgetown. I will give a short history of the work.

This work was started by Rev. John F. Bowers about forty years ago. Brother Bowers was then a member of the Whole Gospel Mission of Philadelphia, Pennsylvania, and worked for the Philadelphia Navy Yard as a building inspector during the day and week ends and other spare times came down to Delaware to preach. His delight was to preach the whole gospel of Jesus Christ where just a part of it was known. He both lived and preached that gospel in all its simplicity and God wonderfully blessed this ministry with many converts and with marvelous healings, even so great that people near and far came to see and hear this man of God.

Brother Bowers began his ministry here by preaching and teaching from home to home, and in groves and camps when convenient; and when churches opened their doors for him to deliver the gospel he did it fearlessly and to the fullest of his ability. His fame grew and many people came and heard and believed and were baptized by triune immersion. Many were added to the church. Several of those who were wonderfully healed did not join themselves with the Brethren people, but went to other assemblies, which seemed very strange to me, as I heard it. I think that all of them were baptized by triune immersion, but did not take the whole gospel seriously. In other words, "they were with us, but not of us." However, Brother Bowers went on teaching and preaching in many sections of Delaware and gathered many souls for God in this state. He was known in many places of this state and his memory is still fragrant to many. Although his work was great and mightily used by God in many places, yet there crept in among the members a discontent which later caused the organizing of another congregation.

This second congregation under Dr. I. D. Bowman was an uphill work, but the Brethren Mission Board, which had urged him to take charge of the work in Delaware, stood behind him and Brother Bowman faithfully taught and led the people forward. Due to the said discontention, several of the families were lost and did not come to either group. But several others would have been lost if the Mission Board had not sent Brother Bowman down here.

The work was hard, the remuneration was small, but Brother Bowman stuck by the church here in thick and thin, while many a man would have said, "I cannot afford to sacrifice my life for a small thing like that." Though Brother Bowman had it "nip and tuck" here for years, he did not give up the ship, but faithfully built on the foundation laid; for this was the same foundation which Brother Bowers had received, most of it from the teachings that Brother Bowman had given him for years in the Whole Gospel Mission of Philadelphia. Brother Bowers was a member of that mission at the same time as I and for nine years and six months we sat under this teaching together. This way of teaching and drilling the Bible like Brother Bowman did, and still does, is second to none of the Theologians. Besides the teaching by word, Brother Bowman's life was to me an impregnable impression of the great need to build the inner man into a fuller likeness of the Lord Jesus Christ. You may ask me, "How do you know?" May I say that I lived in his home over a year and was his helper for nearly ten years. May I state that we had many conversations, but few of them turned apart from God's Word and God's work at the Mission. These same principles were presented by Brother Bowman here and the people of the church and community here often speak of him as a great preacher and a mighty fine Bible teacher. You know as well as I that thousands of people have been blessed under Brother Bowman's ministry. My prayer is that God may continue to bless him in life and service.

I am fortunate in having had two such noble servants of God as my predecessors; they both had a good foundation to build on—not straw nor stubble, but Jesus Christ the Son of the living God was their life and service.

Our congregation at this place is small in numbers, but mighty for the Lord, and they continue to press forward,

holding to the Christ whom they received at first. We have a large percentage of devoted Christians as our members. They love the Word of God and continue to study it as well as they study to show themselves approved of God. They have a testimony for God which gladdens the soul, for which I thank God. I thank Him for them also.

We are not too busy to read a chapter from God's Word at each of our church services. The people enjoy it as well as look for this, and the strangers that come at times, mention that they like this method too.

Brethren, when you pray would you also remember our work and pastor? We have many here that it takes a thunderbolt from God to awaken them to the whole gospel truth. Would you kindly ask that God may fit, fill, and use this least of all and most unworthy servant of His as a tool in His hand, to present His Holy Son as the only Savior of sinners and this to be done by the Power of His Holy Spirit?

Again, I would that you kindly ask Him to grant me His great mercy and give me clear, strong eyes that I may glorify Him more. You see I do believe that God is able to do that. Don't you believe the same? He who healed the blind can surely help the poor sighted. Let us truly be His word and sincerely pray and then see what God will do for us in our work.

Yours in the blessed Name and service,
S. E. Christiansen.



LANARK CHURCH DEDICATES CHIMES, PIANO
AND ORGAN LAMP

On Sunday, September 21, the Lanark Brethren Church held a service of dedication for their new Maas Cathedral Chimes, Spinnet Piano and Organ Lamp. The program of the service follows:

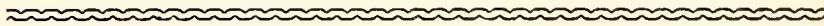
- Organ PreludeMiss Bernice Derrer
The Processional—"God of our Fathers"Choir
InvocationDr. L. O. McCartneysmith, Minister

Recital

- Mrs. Harry Engles, OrganistMrs. Max Sisler, Pianist
1. Duo—"Meditation at the Cross"Lorenz
2. Duo—"The Lost Chord"Sullivan
3. Duet—Harry Tallman and Willard Rahn

*The Dedication

- In MemoriamMinister
Ministerial Prayer with choral response
Trombone SoloBill Tallman
Presentation for DedicationH. B. Puterbaugh
Acceptance for the ChurchEarl Wilkin
Responsive dedicationMinister and Congregation
The DoxologyCongregation
Dedicatory PrayerRev. H. A. Gossard
Organ PostludeMiss Bernice Derrer



"He that trusteth in his own heart is a fool."

Experience teaches a dear school, but fools will learn in no other.

OPINION

H. A. Gossard

IS DIVINE EXAMPLE IMPORTANT?

Anything herein is expressed as opinion, and must not be construed as argument with respect to anything involved in the subject; however, if opinion can be shown to be faulty I gladly court instruction; but such instruction must not be from any source other than the scripture.

I know of no authentic record of how closely the Christ-set example of feet washing was followed by the Apostles and early Disciples; but I have observed over a period of years sufficient deviation from the example recorded in the 13th chapter of John's gospel to warrant just criticism.

No participant will deny that his or her purpose is or has been to observe the doctrine according to the example, but I wonder if in the endeavor to thus observe it the record has been searched, or if it has been taken as granted that officiating participants cannot be wrong.

Any criticism shall be offered only where deviation has been noticeable to the degree that the Christ-set Example has become, at least in part, all but obsolete . . . Such becomes the more apparent when the claim is made to observe it according to the example, but is inconsistently exemplified. Here I am almost forced to ask, if here the deviation had not its origin for the most part through a self-conceived desire for convenience without service or to interject change without authority.

Now let us look at the Example as Christ gave it and draw the picture in part contrast to the doctrine as it is generally practiced:

(Nothing here shall be considered as direct criticism of those who claim to observe the doctrine by acts apart from the Example.)

They who claim to observe the doctrine according to the Example should check their procedure with the Example. Let us do that; observing wherein we are right and wrong:

It is my opinion that the example of feet washing as set and taught by Christ should be observed with such exactness that a recorder or a photographer depicting the procedure could give it in detail as it is recorded in John's gospel.

I rise from supper and lay aside my garment:—Right.

Someone girds me with a towel:—Wrong.

I pour no water into the vessel:—Wrong.

The water has been previously poured by others:—Wrong.

I wash a brother's feet:—Right.

I wipe his feet with the towel with which I was girded by another:—Wrong.

I kiss my brother, which, though it may seem apostolic, is not mentioned, and is therefore inconsistently added, and is—Wrong.

I say, "Brother, the Lord bless you!"—Wrong. For in knowing and doing all included in the EXAMPLE the blessing is possessed.

On some occasions the pastor or the one in charge adds to the service by calling for testimonies.—Wrong. The testimony is evidenced by the observance of the doctrine in faith and humility according to the Example.

The record indicates nothing was said during the services aside from Peter's and Jesus' conversation and the question and answer as to who would be the betrayer, and Jesus' explanation regarding His Example. Nothing more is found in the record, and is therefore added without authority.

Jesus after observing the ordinance said, "I have given you an EXAMPLE that ye should do as I have done to you."

If it is His EXAMPLE, why not observe it fully as it was given, and as we claim to observe it? Why allow inconveniences to detract from the exactness of its observance?

I do not apologize for anything in the preceding criticism, but I am open for correction if my position is faulty.

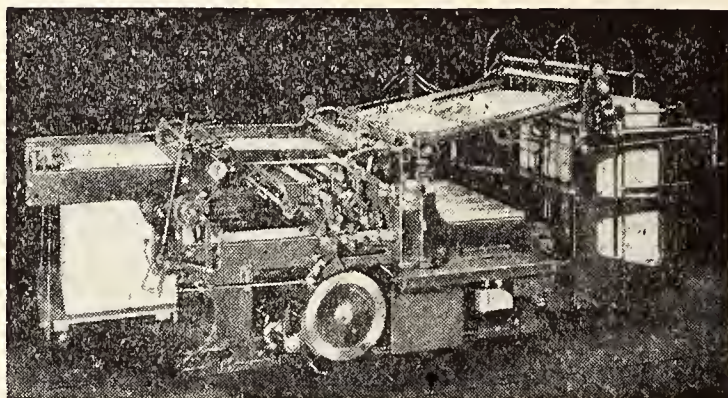
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The New Press Fund

"The Gospel must first be published among all nations."

Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
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Yet to be raised, not less than \$7,941.19

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should our gifts increase

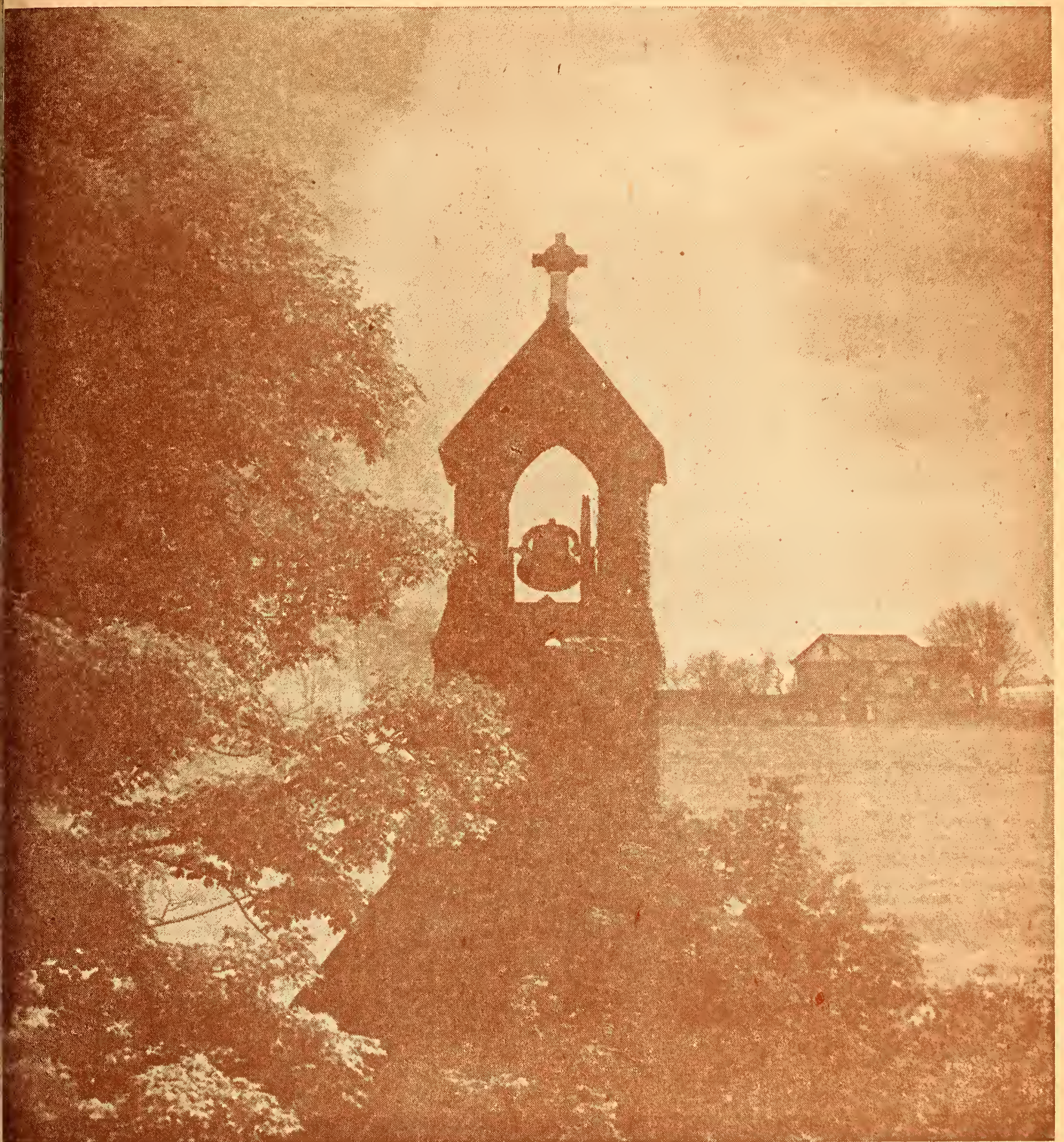
Will Brethren waver before such a challenge

or

Will we finish the project with God?

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The

Field Secretary

Travels

The Field Secretary for the Missionary Board and for Ashland College begins a second year under the merged arrangement effected at Conference a year ago.

Our first trip after Conference was a visit with a few folks at Washington Court House, Ohio. Only a few are left of what was once a thriving, prosperous country church. However the church building is kept in excellent repair and well decorated and is used a few times each year. For a number of years someone has been called to conduct a Communion service at this place. Perhaps the greatest reason of all for the plight of this group has been the lack of local leadership.

Fremont, Ohio

Since early in the summer, plans have been in the making for a pastor and family at Fremont. For some time they have had a hard struggle. At the time when we were hearing the fervent call for help, a word was received in fact an answer to prayer, that Brother George Hagenb and wife (she the daughter of our Rev. and Mrs. S. Christiansen), who were carrying a pastorate near Lafayette, Ind for the Church of the Brethren and taking work at Moody Bible Institute, would consider a call to Fremont. It was my joy to meet them in their parsonage within a few days after moving.

Fremont has a good church and parsonage in good repair and free of debt, also a most excellent field, all to the advantage of the Brethren Church.

These people are well equipped for their work. They have unusual musical talent. The two fine instruments and their ability with pleasing personalities will surely engage the interest of the church and community. They also have two fine, sturdy boys, both in school.

The Missionary Board and the Ohio Mission Board are giving assistance until they can grow and carry the load alone.

We want to take this means of thanking the Brethrenhood at large for praying for us and helping us in a spiritual and material way. We want to thank the Ohio Churches and the Ohio Mission Board for their response through extra assessments to help us maintain a permanent pastor. Our hope at Fremont is that we will be worthy of their spiritual and material support. We ask an interest in their prayers so that the work at Fremont may go forward.

—W. R. Fellers, Moderator
Fremont, Ohio

Columbus, Ohio

It was our privilege to accept the invitation of Brother Murray to speak in his church and to conduct the year business meeting of the church during the afternoon. The were well planned and well executed meetings.

Since this is a cooperative Brethren Church both groups provided money for the repainting of brick and calking of windows and doors. The program for redecoration was accepted and will soon be done. It was agreed that the Daily Vacation Bible School which is conducted here annually is the outstanding event of the year. (The picture of this school appeared in the Brethren Evangelist not long ago).

Muncie, Ind.

On September 19th the president and field secretary, the Missionary Board met at Muncie in a special meeting of the church. These people were very enthusiastic and in perfect accord on the question of completing their church edifice next spring. A building committee was elected and all plans are to be in readiness for action soon.

Bryan, Ohio

Here was a most enjoyable day. It was in this church that we spent five very happy years of service. The chief reason for this appointment was to speak for our College and Seminary Educational appeal. This church has individually and as a group made fine gifts to help support the institutions. They had an excellent Sunday School session and a very appreciative audience for the worship hour.

(Continued on page 12)

God's Eternal Purpose

by Floyd Sibert

God's eternal purpose is not just to save you, but to save A PEOPLE. From the beginning of man's sinful career God has determined to take out of the world "a people for His name." The selection is not to be made from a limited section of the earth but FROM THE WORLD. "The field is the world." God's purpose is global in scope. It is eternal in nature. Let not the finite think to change the eternal plan of the infinite. Great men have tried it to no avail. If a grasshopper can change the seasons then a man can change the eternal purpose of God.

God's eternal purpose has been to save A PEOPLE, not all people. "To as many as received Him . . ." Salvation is freely offered to men but not all receive it. Salvation is a gift and must be received before it can become operative in behalf of any man. The Bible nowhere hints that all people will be saved. It always refers to A PEOPLE and man himself determines the number. God's Word must be believed and His Son received before any man can become one of God's people. John 3:16.

A PURPOSE, WITHOUT A WILL TO ACCOMPLISH, IS FUTILE. One writer says that hell is paved with good intentions and I suppose that he is right. God's eternal purpose "to take out of the world a people for His name" was backed up by His inflexible will. Christ's mission on earth was to do the will of His Father. So He steadfastly set His face toward Jerusalem and the cross. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." This was the beginning of missions. It was world-wide in its scope. It was particular and individualistic in its operation. "Whosoever will let HIM come." But Christ's personal ministry to earth was of short duration. It was quite limited in its field of operation. Therefore it is very evident that Christ came to earth to make a way and to create an opportunity for every man to find his way back into fellowship with God. He who finds Christ finds the Way. The disciple first found his own brother and brought him to Jesus. It is God's eternal purpose for those found to help to find. The church began by this simple practice of missions.

A well known authority on missions has said, "Christianity is the only religion that is missionary." This call like a stream of light has come down through the ages, beckoning weary souls to the harbor of salvation and peace.

In our army and navy there are many who wear the title of "non-commissioned officers." They have an office but no commission. There are none such in the army of

the Lord. Here every son is commissioned. He is commissioned with power. "Go Ye into all the world and preach the gospel." "Let him that heareth say come . . ." That's missions. What a great commission, and what a great Chieftain, THE GREAT GOD OF ALL POWER.

When a ship has been commissioned by one government to make reprisals on the vessels of another government it is said to carry "a letter of marque"—the mark of royal authority. Every ship or subject of the kingdom of God carries such a letter, and ought to make reprisals upon the souls and interests of those who are still the enemies of God, serving in the kingdom of Satan. It is his business to turn these hell-bound ships back to the heavenly port.

It is true that Christians are "living epistles, known and read of all men," but they are more. Jesus said "YE shall be my witnesses." No child of God can escape the responsibility of this commission. Any soldier can tell you that it is far better to die trying than to fail to attempt to carry out a commission. The Scripture implies this. Paul deemed it better to die trying to save men than to live on without trying. The Greek says, "Ye shall be my martyrs." The foundation stones of the early church were cemented together with the blood of martyrs who died for no greater offense than the preaching of the gospel. They understood, accepted, and carried out their commission: "Go ye into all the world and preach." It is clear, simple, and definite.

"YE" Ye who have believed and have known the reviving power of His resurrection. I Peter 1:3.

"GO" "As My Father sent Me, so send I you." John 17:18.

"Into ALL the world" The world loved by God. John 3:16. The world atoned for by His Son. I John 2:8. If you cannot go here or there in person, go in your love, in your prayers, in your tithes and offerings Psalms 126:5-6.

They also understood His promise. "Lo, I am with you always"—they knew they could not claim the promise without carrying out the commission. His presence with them was promised only so long as they were carrying out the commission. His presence with them was a pledge of continual fellowship and continual victory. Moses said, "IF THY PRESENCE GO NOT WITH US, SEND US NOT HENCE." The shame of our denomination is that we gave away our African mission work and failed to start another. James Gribble went out with the presence

(Continued on Page 12)

Missions Are Succeeding

by J. G. Dodds

Missions are succeeding beyond expectations of what the success might be in the light of the laxness, half-heartedness, and indifference which is exercised in the minds of many church members.

Missions, in spite of the carelessness and lukewarmness of the average church member today, are succeeding in producing a spiritual fruitage that can be measured with joy only in the light of the Scriptures.

My third premise is that Brethren Missions are acquiring a new impetus regardless of the lack of support and counter attempts to weaken, discontinue or destroy missionary efforts.

My fourth premise is that Brethren Missions would be far more successful if the church membership were zealous as were the Christians of the early church.

The space allotted to this article does not allow complete discussion of these premises. Hence, I shall only place the warp on the loom in anticipation that the reader will weave in the woof and complete the fabric.

The executives of a baseball club organize farms for the development of promising young men who are potential strength to the major league team. The best trainers obtainable are put in charge of these farms. Thus over a period of years the major team is increased in efficiency. On the other hand were the executives to say that the farm is of little importance and were to give the task to some trainer who knew little about baseball, very soon the club and its farm system would deteriorate and disintegrate. Suppose we apply this illustration to methods used in doing mission work in some denominations. The Lord calls out of these Mission Churches young men who become ministers, and other young people are called to give themselves to go as missionaries at home or in the foreign field. Out of Fort Scott, Kansas one such young man is now in Ashland College preparing himself for the ministry. We cannot estimate the potential power involved.



Every Mission Church having a minister on the field sees souls saved. This is victory. The purpose in doing mission work is the saving of souls and inspiring them to become fishers of men. Every soul saved is victory. At National Conference, one mission pastor told me that when their church house is completed they will add 100 new converts a year. Look at the victories won at Washington, Canton, Cheyenne, Akron, Oak Hill, Cumberland, Cameron, Muncie, and the other Home Mission churches. MISSIONS ARE SUCCEEDING.

Mission pastors and mission memberships are increasingly encouraged to go forward with greater zeal and joy when they get knowledge that the entire Brethren denomination is upholding their hands with gifts, interest, words and acts of kindness, and especially prayers.

Canton has purchased a church house. Akron, Muncie, Cheyenne, Washington, Cameron are in process of building or are about to build. When the buildings are completed they will no longer be doubtful mission points, but will have become an established organization of the community. Then they will have arrived at the place where they are as potent in moulding the life of the community as any other church located in the same area. MISSIONS ARE SUCCEEDING.

Last year the Akron Mission conducted a Bible class in the David Hill Grade School on Thursday afternoon at 3:30. One hundred fifty-eight children came into this class and the community was aroused. This fall other organizations are trying to come into this immediate school community. Other churches, according to information received, are talking of starting similar work in other grade schools of the city. Several of those 158 children are now enrolled in our Sunday School; five of them have been baptised and received into church membership. Two others await baptism. Parent interest is growing. Yes, MISSIONS ARE SUCCEEDING.

May I urge you to write to the various mission pastors, letters of good will and encouragement to be read to their churches? I know from experience that such letters will bear fruit in spiritual progress, Christian character building, and saving of souls.

Missions are succeeding. The Brethren Church needs a vitalized preaching of the Missionary Challenge and of the Call to Christian Life Work Service in the church. Many places are ready and would welcome a Brethren Mission enterprise. Pray for increased missionary zeal. Pray for young men to respond to the call to the ministry of the gospel in the Brethren Church. Pray for new fields to be opened. Pray for the Home Missions that are now in operation. MISSIONS ARE SUCCEEDING.

—Akron, Ohio.

NEWS

From the Christian World



Dunkirk, N. Y. has adopted Dunkerque, France, and has sent all sorts of gifts of clothing, utensils, food, etc. A social worker from American Aid to France is making this distribution at present, working through mayors and other local social workers who know the needs of the people.

A recent letter from the European Christian Mission in New York includes interesting news from Europe: "When our President was there (in Europe) this time, he never saw such reception and hunger for the Word of God. The people do not want light religious things. They frequently said, 'Superficial teaching does not meet our need. We have had sorrowful and distressing times. Send us men and women who will give us the meat of the Bible and will teach us to pray.' In one meeting on the continent about a thousand people came together for prayer at 7:30 in the morning, and what prayers were offered! In France wherever Mr. Raud spoke, the place was crowded. Even after long meetings people would remain behind to ask questions. It was easy to talk to the unconverted; the main question on their minds was: 'What will happen next?' In Holland during an outdoor gospel meeting in the town square several hundred young people gathered around and listened attentively for a long time; afterwards many asked for gospels and New Testaments. In the Hague the large tent in which Mr. Raud spoke, was overcrowded; at the close of the meeting many dedicated themselves to the Lord. In Czechoslovakia there is perfect religious liberty. Large audiences of over a thousand often come to hear the Word of God; conversions occurred. In Germany our workers have permission to travel in the various zones, even in a restricted way in the Russian zone, in order to preach. Suffering has made tender the hearts of many toward God. May He move by His Spirit with increasing might. May any remaining hindrance in any land be overcome. We do value your fellowship with us in prayer for the accomplishing of God's purposes on this Continent."

The airplane, "St. Paul," purchased by the Lutheran World Federation primarily for the transportation of Lutheran missionaries but made available on equal terms to other denominations, has made it possible for many missionaries to avoid long delays in Shanghai and reach their posts in North and interior China. The airplane is now flanked by an ex-army truck appropriately named "Bar-nabas."

Ruth and Charles Webb of the Brethren Service Committee in Europe report: Since our coming to France a year and a half ago we have received 969 bales of clothing and blankets representing 48½ tons, plus 190 cases of kitchen utensils, toys, shoes, and food. Over 35,000 people were recipients of these supplies which were distributed to working groups, social workers, mayors, and others who made requests, and gave us lists of needy people in the area. Schools in 19 surrounding towns and villages were served, each child receiving three or four articles of clothing.

After consulting with Pastor Seydoux of the French Protestant Reconstruction Committee concerning the distribution of bales especially marked for his committee which we received, it was suggested that we serve the Protestant Churches in the North of France. Two days were spent with a large truck delivering 60 bales to five Sectional Headquarters representing 46 Protestant Churches. Many letters of thanks have been received expressing appreciation for the gifts which were looked upon as evidence of the universality of the Church. Through this work we were also brought into closer contact with the ministers of Northern France and have been made to realize better their needs and difficulties.

Fourteen mission boards joined in a three million dollar purchase of surplus war supplies, including full equipment of twelve one-thousand bed hospitals, which had to be delivered to Shanghai. Four of the fourteen boards assumed the responsibility of handling the supplies in Shanghai.

Seventeen young Christian women of China, most of them graduates of Chinese colleges and universities, are now in the United States taking post-graduate and specialized studies to "fit themselves better for leadership in their native land." They are in America on scholarships provided by the Methodist Church.

In a six-month period, sixty-five foreign mission boards cooperating through the Foreign Missions Conference sent 1,600 missionaries and members of missionary families to their posts in the Far East and India in groups of 225 to 450 per ship. For two of the mass sailings, huge public send-off meetings were held in San Francisco and Oakland, California.

The Missionary Outlook

In Wyoming

It would be almost impossible to give a very clear outlook for missions in Wyoming without first describing somewhat the area involved as to topography, government, wealth, principal occupation, etc.

The area of Wyoming is composed of some 92,000 square miles and the surface is from undulating, or as some would say, beautiful rolling grass-covered prairie, to the most rugged mountainous regions of the Rocky Mountain territory, where God has demonstrated to man his mighty power in uplifting the very foundations of the earth to mighty cliffs reaching into the heavens some 12,000 feet above sea level.

Here is located God's great playground, the Yellowstone Park, where great gushers regularly spew forth hot water drawn from unknown depths and where many and varied wild animals roam unmolested, and have become so tame one is reminded of the coming millennium. Wyoming is the spot where the great rivers and small creeks teem with fish, and their narrow wooded valleys are the most inviting Sunday picnic grounds for those who should be in the house of God.

The government is democratic, and the cities themselves choose their own type of civic government—either commission form or city manager type. We have found either type of government to be very receptive to any truly religious movement, for it is recognized that church and law enforcement go hand in hand and is a means to the curbing of the menace of juvenile delinquency, which seems to be one of our overwhelming outrages of lawlessness.

Believe it or not, the state of Wyoming ranks very near the top in per capita wealth due, no doubt, to the varied occupations such as ranching, farming, mining, oil, gas, timber, and the rapidly growing manufacturing concerns.

Cheyenne, the capitol of the state where our first mission in the Rocky Mountain region is now established, is a city of about 40,000 population, is a government air base training center, has three railroads with division headquarters, two transcontinental air lines with repair base, two refineries operating and one under construction, and many other activities, which all add up to the fact that Wyoming is past the "boom town" experimental stage and that a vast area of great wealth is being unlocked for the use of humanity. This factor in itself attracts great numbers of skilled workmen who will make Wyoming their permanent home and thus assure a substantial foundation on which to build for future church activities.

The spiritual status of this area is at a very low ebb as is usually the case in a rapidly developing country.

Many of the small towns have few, if any, active churches. Cheyenne now has more than 40 organizations teaching some sort of religion, of which about two-thirds are of fundamental teaching. Therefore the need of sound doctrine is very great and we find folk starving for the old time religion, which indicates a ripe harvest for true teaching of gospel truths. Other denominations are beginning to realize the richness of the field as a careful check shows an increase of fifteen new churches in the past few years. This city is very strongly Catholic. They have a school, two large churches, and are preparing to build a third church and a large hospital. Certainly the Brethren church has plenty of elbow room in this new ripe field, as the nearest loyal Brethren church is more than 300 miles away. There are six towns surrounding Cheyenne in which we should soon be able to start a work to complete a new district. This may seem like a dream, but it is altogether a possibility if we have faith and desire it enough.

Now as to our location in the city, we were very fortunate to gain a recognition in this place before the grand rush began and to secure the respect of the other churches as an important item in a new field. Having acquired a foothold by steady grinding in a newer portion of the city, we now find ourselves in a first rate location only one block from a recently laid out restricted area. We are surrounded by home owners who are expecting to make Cheyenne their permanent home which augurs well for a future church.

The growth of the Brethren church here has been phenomenal. Practically unknown in the beginning, we started with a membership of eight, but by maintaining a steady growth we now have thirty members. With only four homes interested in the start, there are now about twenty-five represented and new faces appear each Sunday.

The Cheyenne Brethren Church is one of the recognized churches of the city, being listed on the church register and being a member of the county Sunday school organization, ministerial board, and all other activities pertaining to religious advance.

All in all it would seem that the missionary outlook in this vast new field should be one of the most promising points in our brotherhood. But the need for workers is very great. In order to accomplish the work which should be done at once we need at least six men in surrounding towns who are capable and willing to start a work by and through Sunday school activities, vacation Bible schools, and camp work.

Yours for a greater Brethren Church and the glory of God,

—Frank W. Garber, Cheyenne, Wyo.

Missions Are Transforming Power

by James Ault

Christian Missions received its motivation from the challenge of Jesus when He said, "Go ye into all the world and preach the gospel." Only He could tell what would result when the charge would be caught in the imagination of a few faithful people down over the centuries. Jesus withheld many things from His disciples because they were not ready to receive them. This could easily be one. The nearest He came was in the parable of the mustard seed. While this seed was the smallest, it would become a tree and furnish a shelter for the birds of the air. Inconceivable, isn't it? The church has grown from five hundred or less to many millions, many of whom have proven their sincerity by sacrifice of self and possessions in behalf of the Christ who sent them into the world.

We need not go far into the past to show the transforming power of Missions. All of us have seen young and old leave home, friends, and security to answer the "call of the mission field." Many of these may have been mediocre when judged by the standard of the world. But when regenerated by the power of Christ and His challenge they became supermen in the task of giving the gospel of hope to waiting and hungry people.

On the other hand, we have seen men and women who possessed such talents which if applied to worldly pursuits would have gained for them power, position, and security. Yet when Christ called, they placed them on the altar and became the benefactors of mankind for Christ's sake. Albert Schweitzer was one of the leading philosophy teachers of Europe and a master of Bach. Africa called "Come over and help us." Not even the doubts, fears, and questions of friends could stop

him. He has served Africa and now from darkest Congo comes philosophical thought upon which the outer world can plan with foresight and hope.

Also continents have been stirred by the challenge of missions. Upon what ground could our statesmen stand to confer if missions had not brought a confidence? Our commercial men have exploited and in some instances practically enslaved the people. Only missionaries revealed a sympathy which stemmed from their belief that man was "created in the image of God" and that Jesus suffered the cross that men might have a light in the midst of darkness. Our service men found safety because some self-sacrificing missionary taught the love of God on some remote island, the missionary having long since passed on to his glorious reward.

Missions have not only touched those who heard the challenge but those, amid their own doubts, who have supported these emissaries of our Saviour. The Chinese who were foreigners have become our brothers. The Africa response has caused us to see our American negro neighbor as a friend in Christ.

Missions will continue to exercise a transforming power to the degree that all give themselves to the direction of His Spirit. If ever our motive becomes selfish we will learn only too late that our effort will be the millstone of disappointment around our necks. The opportunity for missions is ours today the same as it has always been. The work may not carry some of the glamour that it once did but the harvest is ready for the sickle.

Yes, Missions are a transforming power.

—Oakville, Ind.

Money is an article that may be used as a universal passport to everywhere except heaven and as a universal provider for everything except happiness.

Something Can Be Done

The emphasis which scientists are now giving to the study of alcohol, especially its effects upon man from a physiological, psychological, sociological, and economic standpoint gives it a place alongside any other survey or experiment in education. The problem of alcoholism has come rapidly into increasing prominence in recent years. An enormous army of men and women is going to waste; not only that, many of them become burdens to themselves and to their fellow men.

The attitude of Christian people is to a great extent that of helplessness. Even though they realize that the consumption of alcoholic beverages is greatly on the increase and that some measures should be taken to counteract it, they hopelessly exclaim, "I don't know what can be done," and let it pass at that. With those who have not yet folded their hands in despair, we might plan for some concerted action.

Naturally the initial step is education. And the first phase to be emphasized is that of attitude. We dare not lose sight of the fact that the addict is a human being whose life and soul are worthy of our concern, whose failures we must overlook and whose body is sick.

Another important phase is that of approach. The approach in the past was an emotional one in which the conduct of the offender was graphically pictured. In this approach the underlying causes of alcoholism were usually entirely overlooked. That we are dealing with an acute social problem is very obvious, but what is needed on the subject is more light and less heat.

Many solutions of the problem of the excessive use of alcoholic beverages have been suggested. Most of them have been short-lived; none has been practical. The failures have been due to no lack of vigor in the attacks but mainly to the fact that the attacks have been centered chiefly on single factors of the problem.

It is apparent that there must be a united effort to prevent the use of alcohol in general and addiction specifically, and to rehabilitate those who are already addicts or excessive drinkers. At our present state of knowledge, purposeful education in the effects and significance of the use of alcohol appears to be the most promising social measure. With two exceptions every state in the Union requires by law that the effects of alcohol shall be taught to the students in the public schools. Only a few states have provided textbooks, and, on the whole, it appears that the teaching is more often on a moralistic than on a

factual basis and that whatever facts are presented are frequently of a mythical rather than of a scientific nature. When students discover the lack of foundation under the "facts," and they do discover it, the value is undermined. The material for teaching about the use of alcoholic beverages must be derived from science, just as is the material for teaching chemistry.

The next problem which confronts us is the effective dissemination of the conclusions which the scientists have reached.

There are several things that can be done. Institutes of alcohol education have been organized in many cities for and by social welfare and public health workers, judges, police officials, educators, ministers and church leaders. In addition to facing the problem of the alcoholic these democratically conducted forums have developed a vital method of public education and a spirit of cooperation among groups sometimes antagonistic in the past. One method by which the educational benefits of these institutes could become effective would be "little institutes" set up in each district or maybe in each local church—a list of the Sunday School teachers might be taught.

We might mention the plan of a circulating library dealing with the alcohol problems in the local church—a library containing material for every age group: books, journals, pamphlets, leaflets, lists of films, plays, charts, teachers' guides, etc., with the aim that as many members read it as is possible. All of the material should be carefully censored by a committee, because, if we want to be accurate and up to date scientifically some materials which have been used in the past must be discarded.

Another suggestion is that persons teaching in the public school system should collect material on the alcohol problem and process it themselves, then bring it to their pupils in connection with the subject in which it comes quite naturally—biology, civics, social science, economics, physiology, psychology or nutrition.

An exceptional opportunity would be for some of our young people to qualify for the position of supervisor of health and narcotics in the state department of education.

There is room for much to be done in the solution of our alcohol problem. A responsibility rests upon us as Christians, whether we have realized it or not. Since Christianity has not been vital enough to prevent conditions which produce alcoholics, our task is not only immediate, but overwhelming.—Reprinted from the Gospel Messenger.

We are a nation of gadget users to save time, but what do we do with that extra time?—Shields T. Hardin.



Ten Little Christians

Ten little Christians standing in a line,
One didn't like the preacher, then there were nine.
Nine little Christians stayed up very late,
One slept on Sunday morning, then there were eight.

Eight little Christians on the road to heaven,
One took the lower road and then there were seven.

Seven little Christians got in an awful fix,
One didn't like the music, then there were six.
Six little Christians seemed very much alive,
But one lost her interest, then there were five.
Five little Christians wishing there were more,
But they quarreled with each other, then there were four.

Four little Christians, cheerful as could be,
But one lost his temper, then there were three.
Three little Christians knew not what to do,
One joined a sporty crowd, then there were two.
Two little Christians, our rhyme is almost done,
Differed with each other, and then there was one.
One lone Christian won her neighbor true,
Brought her with her to the church, and then there were two!

Two earnest Christians each won one more,
That doubled their number, so then there were four!

Four sincere Christians worked very late,
But each won another, so then there were eight.

Eight splendid Christians, but nothing rhymes with "sixteen," so we simply note that in seven more jingles there would be one thousand and twenty-four Christians, which would be quite a church-full!—Vernon Leslie Smith—*Reprinted from the BAPTIST LEADER.*

Verse

Potter's Clay

Rutted the road;
Weighty the load;
The stones are sharp. We stumble.
Tired of the night,
Craving Thy light,
We come, world-worn and humble.

Sin-stained and tossed,
Lord; all but lost,
We come. Banish our sorrow;
Mold us, as clay,
To Thy will today—
And then on each tomorrow.

—Annabelle Merrifield, Winnetka, Illinois.

Help Us Lord

Help us, dear God, our thanks to bring
For all the simple little things
That we so oft forget.

For gardens blowing in the wind
For sunshine through the opened blind
For friends today we met.

May we give thanks for candlelight,
For books we love and hearthfire bright
When twilight slips to dark.

For loved ones gathered; and the near
Companionship the heart holds dear.

Help us forget the wider sphere
For which we yearn; and hold more dear
The nearest, simplest things:

Sunset's glow and soft starlight,
Rest and comfort of the night
And courage new each daybreak brings.

—Eleanor Frey.

A penny's worth of reading netted great gain for

The French Shoemaker

by Charles Templeton

Many years ago, in Nantes, a Bible was given to a beggar. Unlike most of his class, the man could read, and when he found that the book was not known in the villages through which he wandered, he conceived the idea of adding to his meager income by reading a portion to those who would be willing to pay for it.

One day he stopped before the little shop of an old man who made the wooden shoes worn by French peasants, and begged alms of the shoemaker.

"You ask charity of me!" exclaimed the old man. "I am just as needy as you are."

The beggar replied: "If you are not willing to give me alms, then give me a sou (A French coin equivalent in value to our cent), and I will read a chapter of the Bible to you."

"What book is that? I never heard of it before."

"It is a book which speaks of God."

The old shoemaker, curious to know something of the contents of the book, gave the beggar a sou, upon which the latter produced his wonderful book, and, sitting on a stone seat in front of the house, began to read.

The narrative of the interview of Nicodemus with the Lord Jesus deeply impressed him, and especially was he struck by the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Before the reader concluded with the words "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," the old man was eager to hear more, and cried, "Go on! Go on!"

"Oh, no," replied the beggar, "only one chapter for a sou."

The old man could not continue to pay sous, for he was very poor, but he begged the man to tell him where he had obtained the marvelous book. The beggar said that he had received it from a pastor in Nantes, and then went his way.

One morning about a fortnight after the beggar passed through the village the shoemaker rose early and told his son that the little shop would be left in his care, as he was going to Nantes.

"To Nantes, Father?" said his son. "You cannot think of it. It is much too long a journey for you, for it is more than sixty miles."

All efforts to dissuade him from his purpose were unavailing, and so he started on the long walk to Nantes, where he arrived at length. He sought the pastor who had a depot at which Bibles were sold.

"What do you wish?" asked the pastor.

"Sir," he replied, "I have been told that one can obtain from you a book that tells about God."

"Is it a Bible you wish?"

"Oh, yes, sir, that's it! I should like to have one."

"At what price?"

"Price, sir?" said the old man.

"Certainly, we do not give away Bibles."

"Well, I am unable to buy one, sir. A beggar told me that you gave him one, and I am as poor as he is."

"Where do you come from, my friend?"

He told the name of the village in which he lived. The pastor, knowing it was a great distance, inquired, "How did you come?"

"On foot."

"How are you going back?"

"On foot again."

"What! Have you, old as you are, undertaken a walk of more than a hundred and twenty miles to get a Bible?"

"Yes, sir; and I shall think myself amply rewarded if I get one."

"If that be so, although I should never give away another Bible, you certainly shall have one. You read pretty well, I suppose?"

"Ah, no; I do not know a letter."

"But what are you to do with a Bible if you cannot read?"

"Oh, sir, my daughter can read, and there are three other people in our village who can read. I do beg you to give me the Book."

The pastor gave him a Bible. On reaching his native village, he invited the people to come to his house in the evening. Those who could read did so by turns, while the others listened.

Some six months after his journey to Nantes, he was found there again. The pastor, astonished at seeing him, exclaimed, "My old friend! Whatever brings you so far again?"

The old man replied, "Oh, sir, I've been all wrong—all wrong, sir."

"But who told you that you were wrong?"

"The Book, sir; the Bible says it."

"And what does it say?"

"It says that I am a poor sinner, and that I've been wrong all my life. I have heard that you people have a religion just like the Bible, and if you please, I would like to become one of you."

The pastor assembled a few of the leading members of the church immediately, and proceeded to ask the old man a number of questions.

"What do you know of the Lord Jesus Christ?"

The shoemaker answered: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"What have you to say about His death?"

"The blood of Jesus Christ God's Son cleanseth us from all sin."

"What are the privileges of those who believe in Christ?"

"There is therefore now no condemnation to them which are in Christ Jesus."

"What would you say was the duty of the believer in Christ?"

"Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit,

which are God's."

"My friend," said the pastor, "if these words express your heart, you have been taught by God Himself, and we do not hesitate to admit you among us, and we welcome you as a brother."

The old man was received into the church, and showed, by the confession of his lips and the change in his life the wonderful results that follow the hearing of the Word of God, if it is received in simple faith.—Reprinted from the Christian Digest.

Miscellany

The Bethesda Evangelical Church, Minneapolis, was, twelve years ago, as impotent as the man who lay at the pool of Bethesda, waiting for the moving of the waters. Its debt was staggering—\$45,000. No pastor dared come. It was on the point of closing.

Today, instead of thirty-five people, there are nearly a thousand in the regular service each Sunday; instead of 100 in Sunday school, there are over 1,200; instead of fifteen at prayer meeting, now 300; instead of a mortgage, no indebtedness on its \$95,000 building.

Mr. Henry B. Prince, a layman with profound missionary interest, was the leader of this church into its present prosperity. He explains:

"There is nothing sensational about the work at Bethesda, nor is it due to the man in the pulpit. God will do the same thing for any church that dares to launch out and send the Gospel to the regions beyond. God's own Son was a foreign missionary, and those who follow in the footsteps of His Son are recipients of special blessing from the Father."

The year before Mr. Prince came to Bethesda, the mission contribution was one cent over thirteen dollars! In 1945 it ran into five figures and by no means the lowest five. Half of the church revenue goes to missions.

The blessing of the Lord, it maketh rich and addeth no disappointment or disillusion thereto.

CHRISTIANS CONFIDENT OF INDIA'S FUTURE

A resolution of confidence recently passed by several hundred missionaries and Indian Christians at a great convention in Kodaikanal, India, has gained wide publicity as the statement of the Christian world toward a "free India." The convention was representative of the Christian movement in the southern half of India and a similar meeting in the north—at Landour—is expected to pass a similar statement.

The resolution reads:

"This group of missionaries, in convention at Kodaikanal, representing many nationalities and many denominations, desires to express its gratitude that the day of India's independence has come by mutual consent between Britain and India. We see the difficulties ahead, but we believe these difficulties can be overcome. We believe that this new freedom will usher in an era of progress and prosperity for this country and, further, that free India will be an asset in the establishment of world freedom and peace. We pledge ourselves in every legitimate way to bring into being these possibilities. We would be servants of Christ and of India and would identify ourselves with the people of this ancient land now coming to a new birth—their sorrows our sorrows; their joys our joys; and their future our future."—Reprinted from the World Outlook.

Women's Meeting at Rosario, Argentina



THE FIELD SECRETARY TRAVELS

(Continued from Page 2)

One of our very strongest laymen's organizations, if not the best in our denomination, is found here. Brother Gilmer is also a strong leader of boys' work in our church.

Elkhart, Ind.

Parts of two days were spent with the Indiana Brethren in their Ministers' Conference. The fellowship and cordial welcome were a real tonic. Such gatherings and discussions should be very helpful.

Akron, Ohio

Sunday, September 28, I preached in the Firestone Park Brethren Church, morning and evening. Here is a happy, spirit-filled group. They show every evidence of being greatly in love with the Lord.

The Sunday before, they had a ground-breaking service for the new temporary church building. A picture of the event appeared in the Akron Beacon Journal. The growth and spirit of this group is worthy of emulation.

To the Mid-west Conference next.

E. M. Riddle, Field Secretary.

God's Eternal Purpose

(Continued from Page 3)

of God and started an African mission. Have we no men with the presence of God who are not afraid to start a foreign mission of our own? The life of our denomination depends on two things—the presence of God with us, and the carrying out of our commission to the uttermost part of the earth.

He is still the God of power. We can be as big as God, so long as His presence goes with us. We may be as a grasshopper but God isn't. Let us remember that there can be no victory over the enemies of God if His presence is not with us. See Numbers 14:42-45 **WE CANNOT HAVE HIS PRESENCE WITHOUT THE COMMISSION.**

"They went forth and preached everywhere, THE LORD WORKING WITH THEM.

—Pleasant Hill, Ohio.

The Challenge To Share

Millions of Americans in these last few years have responded whole-heartedly to the challenge to share with others—no matter what the plea. A physician states that a child is afflicted with an incurable malady and immediately gifts come pouring in to brighten the last few weeks in the life of that child, and to bring comfort to the hearts of the parents; a plea is made for a necessary drug to save a life and immediately money pours in, for the cry has been heard, and answered; Europe, still suffering, still hungry, still naked, still homeless—so nearly hopeless—and not only Christian people, but the general populace responds. What is the motive for sharing? Nothing but love of Christ in the hearts of believers. This is Christian stewardship; call it by any other name, it remains the same—doing work on earth for the Master, and in His name. Christian stewardship meets the challenge to share.

A Child's Prayer



Now I lay me down to sleep,
 I pray the Lord, the souls to keep
 Of other children far away
 Who have no home in which to stay;
 Nor know where is their daily bread,
 Or where at night to lay their head;
 But wander through a broken land
 Alone and helpless. Take their hand
 Dear Father-God I pray;
 Keep them safe by night and day,
 And give them courage when they wake;
 This I ask for Jesus' sake,
 Who was a little child like them.
 God bless us all tonight, Amen.

—by Carolyn D. Tyler.

"By Their Fruits . . ."

There is a considerable disposition on the part of many modern Christians to judge other people by their beliefs. If they accept certain doctrines, and profess to believe them then they are credited with being Christians. But if they do not accept those beliefs, and if they do not profess to adhere to them, then they are denied the right to call themselves Christians.

In St. John 15:2-6 Jesus lays great emphasis on fruitfulness as the mark of the Christian. Paul lists the "fruits of the spirit" as being love, kindness, patience, longsuffering, etc. It seems reasonable to believe that Jesus was estimating men by such fruitage, and putting the stamp of his approval on those who produced beautiful fruits, rather than upon those who boasted of their intellectual conformity.

There is little room in the Church for ornamental members. The life of the church depends upon those who produce fruit.

God has given to each individual certain productive powers. In the case of one person, it may be the ability to lead a meeting, teach a class or make a speech. In the case of another it may be the ability to sit down with an unconverted person and lead him into a personal experience of God. With others it may be no more than the ability to make money and furnish the means by which the economic needs of the Church may be supplied. But in all cases the principle of stew-

ardship applies, and according to the same standards.

The source of all fruitfulness is our contact with God. Without such contact there can be no productivity, for it is from him that we, together with all creation, derive our life.

Receiving all our productive power, of whatever nature they may be, from God we come thereby under an obligation to him which can only be discharged by serving as his stewards.

This means that, having the privilege of maintaining a constant and productive contact with Christ, we are under a solemn responsibility to reproduce within our lives certain Christlike qualities.

It is not possible for every person to be a large giver, but everyone can be kind. It is not possible for all of us to stand before audiences and testify to our faith, but all of us can be tolerant and charitable of mind. It is not possible for all of us to occupy posts of authority, but all of us can render our services without undue thought of honor and acclaim.

It is the business of every Christian to add to the store of the world's goodwill every day. That is one stewardship which every man can discharge.

"By their fruits ye shall know them." Matthew 7:20—by Roy L. Smith. Reprinted from STEWARDSHIP COMMENTS.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 26, 1947

THE MISSIONARY—1947 MODEL

Scripture: Isa. 61:1-3; Matt. 28:18-20

For The Leader

FROM our scriptures tonight we learn that the same eternal commission has been given to Christians of all ages—"Go ye, therefore." And perhaps it isn't so strange that to get a picture of the modern missionary, we go way back to Isaiah, 700 years before Christ. Methods of missionary activity have changed through the years, but note that other things haven't. Sin has not changed. Its temptation, effects, and eternal curse are the same on the present lost souls, as it has ever been. The way of salvation has not changed. We must preach Christ and Him crucified. We must stress personal acceptance of Him for salvation. The primary principle of Missions has not changed, and it is well that we keep up to date, using new advantages and inventions to further the cause of Christ. We trust that tonight the 1947 missionary example might appeal to you, that you might feel the call to yield yourself to this work. After all, there is no greater work.

DISCUSSION

1. THE MESSAGE OF THE MODERN MISSIONARY.

We want to make plain that we are not saying the "Modernistic missionary." This modern day is seeing far too much of missionary activity designed from the viewpoint of fixing up the outside of the human being. Clothing him, teaching him how to sew, plant better fields, build better houses and keep clean. From such turn away. Modern missions, as ever, needs to reach the soul of the individual, or all is lost! First, last and always, the modern missionary must carry the soul saving gospel of Jesus Christ to the world's dying millions.

2. WHAT THE MODERN MISSIONARY DOES. Even if it is 1947, Isaiah's commission fits perfectly. Isaiah was sent to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty unto the captives, in this case, the spiritual captives. To open the prison doors of those that are bound in the sin of superstition and spiritual darkness. He is to proclaim today as the day of salvation, and to warn of the day of vengeance of God. He is to warn of coming judgment from God on the unrighteous. It's a pretty sacred obligation the 1947 model missionary has. He is to win them, teach them about Christ, that they might be called trees of righteousness, and that Christ might be praised. Thus speaks the Word of God. Before we give our missionary dollars let's investigate and see if those we intend to support are really fulfilling the real missionary duties.

3. USING MODERN METHODS. Why ride in a buggy when you have an automobile? This question shows the need of keeping up with the world in missions. Gone the days when getting to central Africa or India was a long,

body breaking journey, third class in the slowest boat on the ocean. Gone the inconveniences of poor food, robbery, long walks through steaming jungles. Now, in a matter of hours, aboard a modern airplane, the 1947 missionaries can come and go to their mission points. Days and weeks are saved which can be better used on the field or in consultation and rest in the home office. The same is true of mail and supplies. We read that after months and months, missionaries used to get a letter from home. Now a week, at the most will get a letter most anywhere in the world.

4. MORE MODERN METHODS IN MISSIONS. Use of radio broadcasts from the home land, to keep the missionaries up to the moment concerning things at home. A homesick and worried missionary can't do very good work. Radio can bring home to them. Short wave stations, dedicated to missionary communication are wonderful instruments. Using motion pictures and slides can often teach whole groups of Africans or Indians the truths of the scriptures when language difficulties would prevent it. The airplanes, radios, and movies are all used of the devil, to be sure, and so are your automobiles, refrigerators, etc. But this is no reason to prevent their use in propagating the gospel of Jesus Christ. For those who would stand against the use of these things by missionaries, let us say that a great awakening is needed.

5. THE 1947 VARIETY. The missionary going forth today is a far better educated individual than those of a generation ago. And why not? Opportunities have been greater. We should never, never underestimate the privations which early missionaries went through to establish the fields which the modern missionaries will step into. The present day missionary is better fortified physically, and otherwise. But the modern missionary must learn the same reliance on God for help that his predecessors had to have. With all our modern methods, we need the same old dependence on God for help. Be thankful that you can be a 1947 missionary, but also praise God for the sacrifices of those who have gone on before. Their sacrifice should be a challenge to us to do our best in our own endeavors.

QUESTIONS

1. Do you agree with Isaiah's definition of the missionary's message? (Isa. 61:1-3.)

2. Suggest other ways in which the 1947 missionary is better equipped than those of a generation ago.

3. Have you ever considered the call to the mission field? What are you letting stand between you and the fulfillment of that call?

SUGGESTIONS FOR THE MEETING

Prepare posters advertising the meeting. Have a model airplane at the meeting to explain the advantage of plane travel over ship travel for missionaries. Bring pictures of modern mission stations, showing classes, hospitals, chapel, etc. Present a strong missionary appeal to your audience.

We live in a world in which the only certainty is the certainty of change.—Albert W. Palmer.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Missions)

BRETHREN, EXPAND YOUR WORK

Scripture: Philemon 1-6

Christian Work Hymns

Leader's Petition

Thought Provokers:

"Go work in My vineyard, there's plenty to do,
The harvest is great, and the lab'ers are few,
There's weeding and fencing, and clearing of roots,
And plowing and sowing, and gath'ring the fruits,
There are foxes to take, there are wolves to destroy.
All ages and ranks I can fully employ.
I've sheep to be tended, and lambs to be fed.
The lost must be gathered, the weary ones led.
Go work in My vineyard, there's plenty to do,
The harvest is great, and the lab'ers are few."

ALL CHRISTIANS should be as missionaries in their family life (Deut. 6:7; Psalms 78:5-8; Isaiah 38:19; 1 Cor. 7:16). Brethren, we should be missionary in our intercourse with the world (Matt. 5:16; Phil. 2:15, 16; 1 Peter 2:12). If, in the first place, we give our own selves to the Lord (2 Cor. 8:5), we shall have no difficulty in telling what the Lord has done for us (Psalms 66:16; 116:16-19), in openly confessing Christ (Matt. 10:32), in following Christ (Luke 14:27; 18:22).

If we hate our own lives for Christ's sake (Luke 14:26), we will prefer Him above all our relations (Luke 14:26; 1 Cor. 2:2), forsaking all for Christ (Luke 5:11), and joyfully suffer for Him (Hebrews 10:34). This is what is required of all of us as missionaries, as Christians. We are to be missionary in holy example (Matt. 5:16); Phil. 2:15; 1 Thess. 1:7), in conduct (1 Peter 2:12), boldness (Psalms 119:46), and in dedicating ourselves to the service of God (Joshua 24:15; Psalms 27:4).

And we are to be missionary in that we devote all our property to God (1 Chron. 29:2, 3, 14, 16; Ecclesiastes 11:1; Matt. 6:19, 20; Mark 12:44; Luke 12:33; 18:22, 28; Acts 2:45; 4:32-34).

A LOCAL CHURCH MOTTO

"The World our Parish,
The City our Opportunity,
The District our Responsibility."

"A missionary church will be a conquering church." Let us pray about the expansion of our work.

Intelligence is like a river—the deeper it is the less noise it makes.

Of how much of your service for the Lord may it be said: There is no REVELATION; no INSPIRATION?

Share your faith—keep your doubts to yourself.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 26, 1947

LIVING OUR RELIGION

Lesson: James 1:22-27; 2:14-20

CHRISTIANITY is not just a matter of church membership; the act of going forward, the being baptized, the uniting with the church, or the attendance at church services. Christianity is the life we live, the living and practicing the things our lips promised when we made the good confession—the forsaking of sin, the "renouncing of sin, the flesh, and the devil."

The first verse of our lesson tells practically all the story. It reads: "But be ye doers of the word, and not hearers only." To merely hear means little. What good would it do for soldiers to "hear" the commands of their officers if they did not execute the orders thus given? "Hear" then "do" is the proper order. We might put it this way, "Heed" then "live."

By implication, at least, every command of the Saviour presupposes action. It is either activity to keep from doing wrong, or activity to follow in the pursuits of righteousness. "Go ye" means just that. "Wait upon the Lord" means to tarry. But when we "wait" for the word of the Lord it only means to "pause" to renew our strength and to receive new orders to move forward. Too many times the "waiting time" merely becomes a "lazy time," and results in a lethargy out of which we become hard to dislodge.

Note that this lesson's conclusion can be no other than that we must think our religion; practice our religion; live our religion. And that religion must be none other than the Christian religion.

GOD WILL KNOW YOU

One evening a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass the time. His attention was attracted by a remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for Ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them inside the store he loaded them with fruits and candies.

"What's your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added, "Well it does not matter, I suppose, God will know you."—Unknown.

The light that shows us our sins is the light that heals us.

Share Your Thanksgiving!

Give Through Your Church!

Our Church Shares - - - -

But Have YOU Done Enough?

IN THIS WORLD . . .

More than 10 million souls without Christ are dying each year.

More than 10 thousand are starving to death each year.

More than 6 million are unchurched by the churches every year.

Is it not time to start once again to win this broken, suffering world to Christ?

(Statistics from the Missionary Call)

Help Finish Churches - -

CAMERON, W. VA.

MUNCIE, IND.

Help Build New Churches - -

AKRON, OHIO

WASHINGTON, D. C.

CHEYENNE, WYO.

STACY, KY.

SOUTH AMERICA

Help With Relief - -

FOR THE HUNGRY AND HOMELESS

YOU HAVE SHARED GENEROUSLY—NOW THE NEED CALLS FOR YOU TO DO MORE.

Thanksgiving Offering Day, November 23



Christian Education



CHRISTIAN education is the process by which persons are confronted with and controlled by the Christian gospel. It involves the efforts of the Christian community to guide both young and adult persons toward an ever richer possession of the Christian heritage and a fuller participation in the life and work of the Christian fellowship. It is both individual and social in nature. It is individual, because it deals with persons, and each person is unique and different from all other persons. It is social, because it seeks to relate persons to the Christian community and to transform community life toward an ever fuller embodiment of Christian ideals. It is concerned with the past, the present, and the future—with the past because it seeks to introduce persons to their religious heritage, with the present, because it aims to make religion a vital force in every response to life, with the future because it cultivates creative experience leading to growth in wisdom and stature and favor with God and man.

—Paul H. Vieth.

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INTERESTING ITEMS

Washington, D. C. Under the caption of "Good News," Brother Clarence Fairbanks, pastor of the Washington Church, says, in his bulletin of September 28, "Last Friday evening, at a special business meeting of the church, it was decided to proceed with the building of the first unit of our new church at the greatest possible speed." That indeed, is good news.

The Washington Laymen reported a very good meeting at the Washington Mission on Thursday evening, September 25. Eighteen members of the church were present, besides a large mission attendance. Mr. Guy Tamkin was the speaker of the evening. Three men confessed Christ as their personal Savior.

Maurertown, Virginia. We note that the Southeastern District Young People's Rally is to be held at the Maurertown Church on Friday, November 7. "An interesting

program of fun and inspiration will be presented." Brother John F. Locke is to be the speaker of the evening.

Hagerstown, Maryland. We note from Brother Leatherman's bulletin that 244 communicants were present at the observance of the Holy Communion in the Hagerstown church on October 5. It was necessary to have two services—one in the afternoon at 3:00, with an attendance of 117, and the other at 7:00 o'clock with 127 present.

At the evening service on October 12, Sunday School night was observed with the installation of the new Sunday School officers; music by the Junior Choir; an address by Miss Vera Laughlin, who spoke on the subject "Interesting our Children and Youth in the Worship Services"; and an address by Brother Leatherman, who used as his subject, "Interesting the Community in Our Sunday School." A special emphasis was placed on their coming three months of Membership Increase Campaign.

Gratis, Ohio. The Homecoming of the Gratis Church is scheduled for Sunday, October 26, with Brother A. E. Whitted, new pastor of the West Alexandria, Ohio, Brethren Church, as the Guest Speaker.

Myron Kem, President of the College Board of Trustees was the speaker in the Gratis Church on Sunday, October 5. He spoke in behalf of the College Educational Day offering.

Bryan, Ohio. We note from Brother C. Y. Gilmer's bulletin that the revival meetings of the Bryan Church are scheduled as of November 3-16, with Brother L. V. King, pastor of the Elkhart, Indiana, Church, as evangelist.

Brother Glenn Clayton, National President of the Brethren Laymen's Organization, was Guest Speaker at the Meeting of the men of the Bryan Church on Tuesday evening, October 7. Forty-four men were present.

Berlin, Pennsylvania. We note from Brother Whetstone's bulletin of October 12, that Miss Mildred Furry, Dean of Girls of Ashland College, was the evening speaker at the Berlin Church in behalf of the Educational Day Offering.

Incidentally we note from the same bulletin that William W. Whetstone, son of Brother and Sister Whetstone, was united in marriage to Miss Phyllis L. Sevits on the afternoon of October 12. Congratulations, "Billy," and your bride.

Peru, Indiana. A note from the Peru Church Clerk tells us that the work of the Peru Church is "moving along nicely under the able supervision of Rev. Elmer Carrithers and family. The parsonage is nearing completion and will be ready for occupancy in a few weeks. They entertained the W. M. S. Rally for that district on October 16, in the church.

Cerro Gordo, Illinois. We note from Brother C. E. Johnson, pastor of the Cerro Gordo Church, that the congregation at that place was organized into a church fifty years ago, on October 11, 1897. They celebrated their Golden anniversary on October 12th.

Canton, Ohio. We learn that Brother S. M. Whetstone is beginning a revival meeting at the Canton Church Seventh and Gibbs Avenue, N. E., on Monday evening, October 27. This will continue for a period of two weeks.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

STRIKE WHILE THE IRON IS HOT

A GOOD many years ago I heard a story that has never left me. It was concerning a stuttering blacksmith and his equally stuttering helper. It ran like this: The blacksmith put a piece of iron in the furnace and began to pump the bellows. When the iron glowed with sufficient heat he quickly drew it out of the fire and whirling, placed it on the anvil. The helper stood by with upraised sledge. This conversation took place. The helper: "Sh-sh-sh-all I-I-I hi-hi-hit it n-n-now?" Blacksmith: "N-n-no, y-y-y-yu f-f-f-ool, it's ca-ca-ca-cold."

Something brought that story to my mind today, and—
It set me to thinking!

There is no time like the present. There is no period of what we call time like the now. It does no good to strike the iron after it has grown cold. The impression must be made when it is at a white heat. If it cools the workman who is busy at his task making the implement must immediately replace it on the fire for further heating.

Which leads me to the thought I had in mind. We go away from our conferences all "keyed" up and, if we be permitted to use a slang expression, all "het up" about the plans and purposes that are advanced in the conference sessions. Then what happens? We "stutter" about it so long that the "heat" is all gone out of the plan and it is "stone cold."

Just now we are preparing the material that goes into the Conference Annual number of the **Evangelist**. Reading proofs and preparing manuscript for this number I come across again the actions of the conference, the committees named and the plans and purposes set forth. Were you, as an individual, placed upon a committee? Was some task assigned you that you have given little or no thought to as time went on? Have you tried to help in the winning of the goals set forth by conference in your local church? Do you even know there are goals which you may help to gain? What part can you play in helping your church to become a really active church?

Yes, I personally, found some things in these actions of conference that I, as an individual, need to remember, for I, too, can help to make the work of the church go upgrade. What about you?

Opportunity knocks. There are multitudes of things to be done in the work of the church. The Word says, "Now is the accepted time." The emphasis is on the NOW. Now, read Brother Baer's Business Manager's Corner, and—

Think it over!

You can not change the past, but you can ruin the present by worrying about the future.

One of the great needs of our country is not more judges but more righteous judgment.

Business Manager's Corner

George S. Baer

TO THE PRESS PRAYER GROUP

THERE are those in practically every church who are praying for the Publishing House and especially for the New Press project. We have had a number of responses to our request, and would appreciate more stating they are praying very definitely for this work of the Lord. We would like for a number of really earnest souls in every congregation to meet in united, definite prayer that the Lord may open up the way very soon to meet the equipment opportunities that are facing us right now. There are things in reach, if we could grasp them. Our God is able, if we have the faith. Nothing can hinder the Lord from moving forward in this great work except the lack on the part of His people of united, earnest, believing prayer. How many are there in your congregation who will unite together in prayer and faith asking God to move within us to meet this need? Please elect or appoint a leader of your group and send us a post card with the name of your leader and a word about your prayer meeting.

Higley's Sunday School Commentary on Hand

The most popular Sunday School Commentary among Brethren teachers is Higley's, and we have 1948 edition on hand. The price is established by the publisher at \$1.50. While it is 25c above last year's price, it is still cheaper than the other leading books on the Sunday School lessons. In buying it you not only get more for your money, but get a book that is more truly in line with Brethren teaching than any other such book. Some schools have been putting a copy of this book in the hands of each one of their teachers. Our schools can afford to give their teachers the best helps obtainable. Any school buying five or more sent to one address will be allowed 10% discount and may deduct that amount when sending cash with order.

Thanks for More Rags

"Rags and More Rags." We are continually in need of them. We have just received a large package, sent in by Mrs. Gertrude Sousley of North Liberty, Ind., from the W. M. S. of that church. Thank you, good sisters. Another big carton of rags was brought from the Johnstown First Church by Miss Mildred Furry, dean of girls at Ashland College, whose home is in that city of many Brethren. Again, we say thanks to you good, sisters.

This Year Give a Bible for Christmas

People everywhere need to have their attention called to the necessity of making Bible reading an essential part of everyday life. The Word of God is vitally needed in these times of confusion, fear, suspicion and godlessness. We feel we are doing a real service when we attempt to put the Bible and Testaments in various styles and attractive forms into as many hands as possible. We will

(Continued on page 11)

What Have You?

Rev. Austin Gable

IN THIS day of complexity and turmoil we must of necessity, in the material world, measure our purpose, our goal, and our possibilities against our resources and our assets. As we march along I consider this a very wise thing to do, but in our mad rush of materialism I fear we are forgetting and neglecting to consider the infinite power of God to use even the smallest talent, possession or word, in a marvelous way.

Today we might say, "Oh, what is the use for me to give of my talent, time and possessions? The need of the world is so great, any contribution I might make would be only as a drop of water in an empty barrel!" The need of the church is great—need for missionary zeal, for finance, for personal testimony, need for prayer, need for those who will consecrate themselves to live and to do God's bidding.

In Exodus 4:2, when Moses was called of God to lead Israel out of Egypt, I suppose he felt very much like you or I would if we were called upon to do something that according to human calculation would be called the impossible. The Lord had told Moses to tell the children of Israel what great things He would do for them, but Moses complained that "they will not believe me." Then the Lord said to him, "What is that in thine hand?" and Moses replied, just as you or I, "A rod." Yes, according to man's reasoning or mental analysis, it was just a stick, a rod. The most he could possibly do with it was perhaps protect himself from wild beasts or lean upon it to rest.

That was man's finite thought. But what of God's infinite thought? He had in His great mind the knowledge of what this rod would do if Moses would consecrate it to His (God's) purpose. He would use it as a means of testimony to Israel and to bring judgment upon Egypt. The Lord said to Moses, "Cast it down on the ground," and when he did, it became a serpent. How it testified to Israel of God's power; how it brought judgment upon Egypt; how it ate up the rods of Pharaoh's diviners; how it turned the rivers into blood; how it brought forth frogs upon the land of Egypt; the dust became lice; how it brought down hail and fire. What an atomic powered figure of judgment it turned out to be for the Egyptians. It also turned out to be a great means of salvation for

Israel—how it divided the waters of the sea, how it brought forth the water from the rock; how it brought victory for Israel. Certainly Moses was right when he spoke of it as the "rod of God."

Friend, what is *that* in *thine* hand?

In the seventeenth chapter of First Samuel we read how the Philistines came over into Judah at Schochoh and there challenged Israel to battle. The giant, Goliath, day after day challenged any man Israel would send forth and all men of Israel were afraid to do battle with him. It seems they had lost their sense of divine mission.

Then David, the shepherd lad, came to bring provisions to his brethren and while he was there Goliath again shouted his challenge. Now David, though only a lad, had a keen sense of divine mission. Notice the thought his questions reveals, when he asked, "Who is this uncircumcised Philistine that he should defy *the armies of the Living God?*" David, with that thought in mind and heart, offers to give combat.

Now Saul and David's brethren knew that he would be killed. Here was a giant over nine feet tall; fully armed and experienced in warfare—David couldn't win. By all the standards of human calculation, by all laws governing force, the thing that was about to happen was an impossibility.

Now notice the mental reaction of Goliath, when he saw David coming to meet him—he "disdained him." I can hear him, first laughing at the lad, and then he feels insulted. The idea of Israel sending out this boy to battle him, Goliath, and he swore by his gods to kill David. According to every calculation of his mind he would cut this lad to pieces in short order—but wait, David was consecrating himself to God. He was interested in God's cause. All that he had in his hand was a sling, just a piece of skin and some cords, that's all; yet it was the weapon that removed the reproach from God's people. We see him running toward the Philistine, swinging his sling. Then that thing which the minds of men termed impossible happened. God gave victory to the shepherd lad who wore no armour, who yielded no sword, who held only a sling in his hand.

Friend, "What is *that* in *thine* hand?"

Again we read the story of a little slave girl taken captive, who became the servant of Naaman. Though her hands performed the tasks of a slave, yet she told Naaman of one who could heal him. She testified to the marvelous power of Jehovah and Naaman found healing for his leprosy.

In the sixth chapter of John we read of the meager resources of a lad—five barley loaves and two fishes—that is all. No more in the hand of the lad. According to the reasoning of the human mind, what good could they possibly be among so many? The lad has brought just enough for his own supper. He could have eaten it all, but instead he gave it to Jesus who blessed it and God brought forth such an increase that the whole multitude was filled and twelve baskets full of fragments were left. The Word says that these were fragments of the loaves which the lad had brought.

Friend, "What is *that* in *thine hand*?"

Over in the twelfth chapter of Mark we read that one day as Jesus sat over by the temple treasury, a woman came and cast into the treasury two

mites, just one farthing. So small an amount, some would say, yet in the act Jesus saw something of immense value and the incident became a parable, an example and an inspiration to countless millions of people.

Friend, "What is *that* in *thine hand*?"

At the time the disciples were going to and fro, establishing the early churches, there lived in Joppa, a woman. In Acts 9:36 we read that this woman was a disciple—she was full of good works and alms deeds which she did. The love of God, the kingdom of Christ literally flowed from her hands. Only a humble little woman going about Joppa, yet we read of her two thousand years later, and find wisdom and inspiration in her deeds.

Friend, brother, sister, "What is *that* in *thine hand*?" What have you? Not much? No, I haven't much, judging by finite human analysis, but have I consecrated what I do have to God, to Christ, to Man?

Pastor, Denver—Center Chapel, Indiana.

Universal Military Training Poll Taken at Huntington Community Forum

BROTHER H. M. Oberholtzer sends us the following report of this Military Training poll which was taken in the Fifth District of Indiana at Huntington on Wednesday, October 1, 1947. The result of this poll, held in connection with the community forum, is interesting especially to Brethren, who generally oppose all efforts to place a compulsory military training program upon the American people. The following is the report as sent by Brother Oberholtzer:

"The Honorable Forest Harness was chairman of the forum. He observed the strictest neutrality throughout the forum and was very fair towards both speakers and the points of view which they represented. Lieutenant-Colonel Milt D. Campbell presented the case for Universal Military Training. Mr. Campbell is the Director of National Defense of the American Legion. He presented his point of view very ably. Dr. Alonzo F. Myers, Head of the Department of Higher Education of New York University and President of the National Education Association Department of Higher Education, presented the case against conscription.

"The following is the result of a poll of the audience. The question was: 'Should the United States adopt Universal Military Training?'

"The totals were: Yes—62; No—367; Undecided—19.

Broken up in groups the poll stood thus: Veterans: Yes—16; No—33; Undecided—5. Farmers: Yes—0; No—54; Undecided—2. Teachers and Professors: Yes—4; No—58; Undecided—3. Students: Yes—12; No—47; Undecided—1. Laborers: Yes—4; No—13; Undecided—2. Businessmen: Yes—8; No—31; Undecided—0. Ministers: Yes—1; No—23; Undecided—2. Females: Yes—24; No—147; Undecided—11.

"Some people changed their minds on this issue after the very able presentations of Col. Campbell and Dr. Myers. Results of the poll before and after forum indicating how the people maintained or changed their opinions follows:

"Yes, remaining Yes—49; No remaining No—318; Undecided, remaining Undecided—11; Yes, changed to Undecided—8; yes, changed to No—11; No, changed to Undecided—4; No, changed to Yes—4; Undecided, changed to Yes—9; Undecided, changed to No—38."

This is indeed revealing of the general attitude of the citizens of our country. The Brethren Church has always maintained that controversies between countries could be settled without resorting to arms. Killing men never changes the feeling that is bound to exist between warring nations. Today we have excellent witness in the feeling that exists between the nations today—suspicion still prevails. Only a return to Christian principles and objectives will change this attitude—not the raising of large military forces. If our government must have a U. M. T. program one of Universal Missionary Training would do much more good and bring about a far finer result. The same letters of the alphabet are used—but what a different meaning—kindness, not killing; winning of souls not wearing of swords; deeds of mercy, not death of millions; peace and prosperity, not pillaging and poverty.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

(The following extracts are from that splendid little booklet, "This Business of Teaching," compiled and edited by Myrtle M. Bush, editor, the New Century Leader. This booklet may be secured through the Brethren Publishing Company, Ashland, Ohio.—N. V. Leatherman.)

ENROLLING AND HOLDING PUPILS

"It is easier to enroll new pupils than to hold them—at least, most Sunday School workers seem to think so."

It is high time that Sunday School teachers become aroused over the losses from the ranks of the newly enlisted. New members are "born" into the Sunday School in large numbers, and failing to receive sufficient "nourishment," in the way of things to interest them, "die," so far as the school is concerned, and drop out.

Everything possible should be done to interest new pupils right from the first moment of their entrance into the school. Each teacher should feel a special and very personal responsibility toward every pupil assigned to the class. Impressions made the first day, possibly the first few moments, may determine the length of time the pupil will stay with the class and the school—and influence his loyalty to Christ for all the remaining days of the pupil's life.

To begin with, give special attention to enrolling the new pupil. Treat the event as important—for it is, to the pupil, and should be for all concerned. Obtain the name, address, phone number and birthday, including year of birth. If class pins are used, do not fail to present one to the new member, with a few earnest remarks on the importance of membership in the class, and words of real welcome. The teacher should fix the name of the new member in his mind, so that the very next time they meet he will be able to call the pupil by name. The sooner the pupil is made to feel that he is of enough importance to be remembered, and that he is wanted in the class, the more firmly will he become attached to the class, for regular attendance and helpfulness.

The spirit of welcome in the class should be so genuine that the new member will want to attend every Sunday possible. As soon as it can be done without rushing matters, help the new one to fit into some class activity. If he can be induced to himself bring a new member, it will be an important factor in holding him.

If no one in the class knows the new pupil, inquire where he attends public school. It may be that some member of the class attends the same school. If so, it will be easy for them to get acquainted. When the address is given, ask if any member lives in that vicinity. If so, this will at once bring about a neighborly feeling between them.

Where it can be arranged, several members of the class calling together on the new pupil would be wonderfully

helpful. Of course, the teacher should call at the first opportunity.

It is indeed important to enroll new members. It is more important to hold them.

Five Things That Make a Class Grow

The first thing to make a class grow is a teacher who knows enough about the Bible to know that one must study in order to teach; a Christian teacher who tries to put his lessons into daily practice; a teacher who will encourage the class to do its best, who will hold up the highest ideals before them and expect their best.

Then have a class president who will love the class and will work unstintedly for its advancement. You need a president who will read and know the methods used in other schools and who is willing to try them out. You need a president who will call a monthly business meeting at night so that the bulk of the class business can be handled. You want a president who will insist on a real program of class activity, but who will not become peeved when the majority rules out a pet plan.

And we need—oh, how we need—a real secretary if the class is to grow. This variously-accomplished person should keep the class roll intelligently. The active and inactive members should be listed on separate attendance rolls for purposes of making statistics. Besides the two attendance rolls, the membership should also be listed together on a general class directory. Attendance, of course, is not marked on this roll at all but on the other two. The secretary naturally records the business meetings of the class. At the end of each class session the secretary should hand to the chairman of the sick committee a list of the names and addresses of those reported sick; to the chairman of the membership committee a list of all visitors, that they may be solicited during the week for class membership; and to the chairman of the absentee committee a list of the day's absentees. Of course if each committee chairman has an address roll of the membership, the secretary can dispense addresses on the lists, and if there is a visitors' book passed through the class by the membership chairman weekly where every visitor writes his name and address, the list of visitors will be unnecessary.

A social every month or every two months is a real aid to every Sunday School class. The members must work together if the organized class is to accomplish its utmost. Let the amusements be such as to draw no unfavorable comment from the most conservative, and yet let them be unquestionably amusing. It is good for people to laugh together.

The final essential for class growth is a spiritual atmosphere. The class is supposedly organized with spiritual things first in its planning. If social activity or money-raising or anything else displaces this essential, your class has missed its purpose and is a poor, one-sided affair that cannot win and hold new lives.

A Saturday Night Reminder

There can be no doubt that teachers who keep in close touch with the mothers and the homes of those in their classes will be more likely to secure regular attendance than teachers who fail to do this. A teacher with a record of 100 per cent attendance in her class was asked how she contrived to achieve this result.

"I suppose that it is partly because I never miss a Sunday myself," she said. "Then, too, I try to secure regular attendance on the part of the boys in my class by what my mother sometimes calls my 'Saturday night reminders.' I have made it a practice to call up the homes of some of the boys every Saturday night and speak a few words with the mothers. Usually I say, 'I suppose I will see Harry (or Edgar or Robert, as the case may be) at Sunday school tomorrow?'"

"One evening a boy's father came to the telephone. When I told him I was the boy's Sunday school teacher, he said, 'Yes, Harry will be on hand tomorrow. I tell my wife that when a teacher takes the personal interest you take in the boys of your class, the least we parents can do is to show our appreciation by seeing to it that our boys attend regularly.'

"I am convinced that my 'Saturday night reminders' have a great deal to do with the regular attendance of the boys in my class. I believe that many parents are like the father who talked to me. They appreciate the personal interest the teacher takes in their children."

Conference of the Indiana Brethren Ministerium

THE INDIANA Brethren Ministerium assembled at the First Brethren Church in Elkhart, Indiana, for an interim conference, September 23 and 24, Rev. J. Milton Bowman, presiding, in the absence of Rev. G. W. Rench. Several ministers could not attend. It was moving time for some. The wives of some of the ministers accompanied them. All were cordially entertained by the Elkhart Brethren. Ladies of the church served sumptuous meals to the delight and satisfaction of all. Some who came from a distance were lodged and breakfasted in Brethren homes. The fellowship was supreme throughout the conference.

An interesting and profitable program of devotions, round-table discussions and addresses by various brethren was carried out during the forenoons and afternoons. A round-table discussion on the subject, "Weaknesses of the Brethren Church," was conducted by Rev. Bert Hodge. Various weaknesses were considered, but the lack of interest and zeal of the laity in personal evangelism received the most consideration.

Rev. I. D. Bowman gave a stirring address, "A Message to the Brethren Ministry." He related many of his experiences in pioneer home missions and declared that, despite the changed conditions, the successes that crowned his efforts can be duplicated today. He urged the necessity of the presence and power of the Holy Spirit in Christian life and service and that special instruction regarding the design of the laying-on-of-hands be given before confirmation of those who have been baptized. He claimed that the design of this ordinance had been almost lost by many and has become a mere formality. He further urged that every minister be sure that he has received both the gift of the Holy Spirit and the gift of prophecy.

A planning conference was conducted by Rev. J. Milton Bowman, which resulted largely in suggested plans for

General Conference. Some of these suggestions were: A change of time for prayer meeting, the early morning being considered inconvenient for many, 9:00 A. M. seemed most generally preferred; that an hour in the forenoon and an hour in the afternoon be given to business, and all business be concluded two days before the close of conference; that a midyear conference of all boards be held jointly early in the year to harmonize or unify and to promote plans and measures adopted by general conference and to consider plans and measures for further advancement; that Bible lectures and other inspirational features of the conference be given more consideration; that well conducted panel discussions be included in the program; that more publicity before, during and after conference be given; that our resolutions be such as crystallize the sentiment, policy and action of conference; and, that some way be devised to direct and control the spirit of conference and to produce and urge to carry out the adopted plans and measures of conference in the delegates and local churches.

A motion prevailed that the officers of the Ministerium be authorized to perfect an organization to promote a Bible Conference to be held at Shipshewana Lake next summer, preferably in June, the same to continue over one Sunday afternoon and evening.

Rev. C. A. Stewart conducted a very helpful study of our Manual of Procedure. Some neglected points were referred to and it was discovered that some ministers were not familiar with some rulings.

Rev. C. A. Bame gave an address on, "The Strength of the Brethren Church." Seven elements of strength were considered:

1. We have a Biblical name, which we should cherish, since Jesus gave it to us.
2. The simplicity of our creed.
3. The correctness of our way of receiving members into the church,—faith, repentance and baptism.
4. Freedom of conscience,—everyone permitted to think for himself.
5. Difficulties settled according to Matthew 18.
6. Separation from the world.
7. Biblical communion service.

The evening sessions were strictly inspirational. The song services were conducted by Rev. Harry Gilbert, and his wife, Mrs. Fern Gilbert, presided at the organ. Tuesday evening the devotions were conducted by Rev. Arthur Tinkle, Jr. and Wednesday evening by Rev. George Pontius. The Elkhart Brethren choir sang for both services. A young lady of the Elkhart church sang "Then Jesus Came," Tuesday evening, and the White Sisters rendered an instrumental trio, with harp, violin and organ, Wednesday evening. Dr. Ernest Miller, president of Goshen College, gave two enlightening and inspiring addresses. Tuesday evening he spoke on the subject, "Signs of Reassurance," and on Wednesday evening, on the subject, "A Return to Discipline."

The conference closed with all seemingly feeling that the time had been well spent and that we had enjoyed a blessed season of delightful fellowship and inspiration.

H. M. Oberholtzer, Secretary.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.



MANY HEARTS are troubled these days over the uncertainty of the present-day outlook that we face in the world, especially the economic outlook. For men today are looking at the material side of life far more earnestly than they are scanning the spiritual side. It is because of this attitude that hearts are troubled. They have forgotten, or they never knew, the words of Jesus Christ, which stand out boldly at the top of this page—"Let not your heart be troubled . . ."

"If we could move back through the centuries and deposit ourselves at the feet of the Master as He walked upon this earth, and hear from His very lips these gracious words of comfort, we might feel differently about it all," we say. But in the day which these words were spoken those who sat at His feet and heard His words of cheer, did not have nearly the assurance of their truthfulness that we have today. They lived before the sacrifice of Jesus on the cross, and before the power of God testified to the reality of the promise by the resurrection of Jesus from the dead. But we have both knowledge and assurance and we can "cast out fear," and find balm for the troubled heart.

Two of the most comforting words to be found falling from the lips of the Master are "Fear not." They first fell from the lips of the angel who came to the shepherds watching their flocks in the fields of Judea. "Fear not," he said, "for behold, I bring you good tidings of great joy. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." It was what the entire body of Israel had been waiting to hear, had been looking for longingly—the birth of the long-looked-for Messiah. In the hearts of some it "Cast out fear," but in the hearts of others there came up the barrier of unbelief. Their hearts were troubled. Therefore, some rejoiced, while others feared.

We recall that one time the disciples were cross-

TROUBLED HEART

ing the beautiful lake of Galilee, as they did many, many times in the course of their journeys with the Master. One of those sudden storms that came across the Great Mediterranean Sea, leaping the western hills of Palestine and sweeping with terrorizing fury across this little inland sea, seemed to fairly lift their small craft and dash it hither and yon, completely out of control. You will remember that on this particular trip that Jesus was with them, sleeping soundly in the hindermost part of the craft. Frightened to distraction, the disciples frantically called to the Master, "Master, awake! Carest thou not that we perish?" And we read that he calmly arose, rebuked the winds and the waves "and they obeyed him."

There was once a great sermon preached upon this subject, "A Troubled Heart and a Troubled Sea." The text used was from the above incident, and read, "There was a great tempest . . . there was a great calm." Matthew 8:24 and 26. In this sermon attention was particu-



larly called to the "Greatness of the storm" and in contrast, the "Greatness of the calm."

The difference between the fearsomeness of the storm and the awesomeness of the calm is to be stressed. In the midst, between these two extremes, stands Jesus, and His consoling words are, "Why are ye fearful, Oh, ye of little faith?" Is it any wonder that those in the boat, witnesses to His almighty strength and power, "marvelled" and said, "What manner of man is this, that even the winds and the sea obey him?"

Life is continually headed into storms; our boat is rocked by giant waves of material strength; our hearts are made fearful by the terrors of satan's onslaughts upon us. But, standing in our midst, yes,



at our very side, is —One who is able to speak peace to our Troubled Hearts and to bring calm to the Troubled Soul. He says, "Fear not," and we cease to tremble. He cries, "Perfect love casteth out fear," and our knees are strengthened. He says, "Have faith in Me," and we see the pathway gleaming safe ahead. We need pay no heed to the rocks that are heaped on either side of our pathway—we need only to keep our eyes on Jesus, looking unto Him as the "author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame," and who is "set down at the right hand of God," where now He makes intercession for us.

"Troubled Hearts?" No, there need be none. "Fear?" It can be cast aside. "Waves of disillusionment?" they may be calmed. For He has promised "I will be with you even unto the end of the age." "To the end of the age," did you say? Not only to the end of this age, but throughout all eternity.

There is only one safe refuge. It is found in the bosom of the Master. Think you that the lamb who had been lost out in the "fields away" was frightened when it was close to the heart of the Good Shepherd? No, it had found the calm of rescue and was being borne home to the fold. So it is with Human Troubled Hearts. They find their safety in the arms of Him who can speak peace to a Troubled Heart, as well as to a Troubled Sea.

OPPORTUNITY

Mrs. Elmer Ebbinghouse

Don't look way ahead
For a chance to do good;
You'll find it at home
In your own neighborhood—

Perhaps there's a neighbor
Who needs a kind word,
When he feels—by the world—
He is not understood.

Then, someone quite near you
May long for a smile
To help him to travel
That last weary mile.

There's always a chance,
If you look for it here,
To scatter some sunshine
That will bring others cheer.

—North Manchester, Indiana.

Interesting Items

(Continued from Page 2)

Huntington, Indiana. We note from Brother H. M. Oberholtzer's bulletin of September 28, that he has accepted the pastorate of the First Brethren Church in Carleton, Nebraska, and plans to leave the Huntington work the last of October, to begin his work in Carleton on November 1.

Rally Day was held in the Huntington Church on Sunday, October 5, with a guest speaker for the services and special music by Miss Barbara Norwood on the marimba. Holy Communion was held at the evening hour.

St. James, Maryland. The Southeastern W. M. S. Rally was held in the St. James Church on Thursday, October 16.

Nappanee, Indiana. Brother Bowman, in his bulletin of October 5, says, "Will Lemler gave the church a very fine lot in Elkhart. It will be sold and the money applied to the Building Fund."

Milledgeville, Illinois. We note that Dr. W. S. Bell and Rev. V. E. Meyer were guest speakers at the afternoon services at the Milledgeville Harvest Home service on Sunday, October 5.

Elkhart, Indiana. Revival services are being conducted in the Elkhart Church, with Rev. Ronald Hudson as evangelist. These meetings began on October 19. Brother Harry Gilbert will be the song director.

Pittsburgh, Pennsylvania. We have before us quite an extensive program which marked the Rally Day in the Pittsburgh Church and Sunday school. It was a varied program in keeping with the day and promotion day in the Sunday school. We note that six persons received recognition for perfect attendance during the past year.

Mexico, Indiana. Brother Robert Higgins, pastor of the Mexico Church, reports the purchase of new Pulpit Chairs, the gift of several families of the church.

Vinco, Pennsylvania. Brother W. S. Benshoff, pastor of the Vinco Church, announces their evangelistic meetings to begin November 3 and carry through November 16. Brother Clayton Berkshire, pastor of the New Lebanon, Ohio, Church will be the evangelist.

We note that Brother Benshoff was the guest speaker at the Calvary, New Jersey Homecoming and Communion services on October 19.

The combined W. M. S. groups held their Public Service Program in the Vinco Church on Sunday evening, October 19. A playlet was given, entitled, "Successful Evangelism in the Mission Field."

Warsaw, Indiana. In the absence of the pastor, W. B. Brant, who is holding a meeting at the Center Chapel, Indiana, church, the W. M. S. had charge of the morning services on October 12. The Guest Speaker was Mrs. Alveretta Warvel Bowman.

"Ye Editor" had the privilege of attending the Warsaw Homecoming on October 5. This being his home church it was very enjoyable to him. He was also privileged to

teach the Sunday school lesson to the entire Adult and Young People's departments. Dr. L. E. Lindower was the Guest Speaker.

Smithville, Ohio. We note that Brother Vernon D. Grisso has begun his ministry in the Smithville Church. A reception was held for the new pastor and his family at the church on Wednesday evening, October '1.

The Northeast Ohio Brethren Youth Rally is scheduled for the Smithville Church sometime in November.

Ashland College News Letter

By Arthur Petit

FINAL enrollment figures released by Miss Martha Holmes, college recorder, reveal that there are 586 students now enrolled full time at Ashland College. This number does not include the evening students, the seminary students nor the part time music students. These swell the enrollment to 733, the highest number ever enrolled at one time on the campus.

The freshman class is not nearly as large as last year. There are 241 freshmen as compared with 311 last year. However, it became apparent last year that Ashland could not stand another class as large as that again this year. With this in mind, many applicants not from the church or the alumni were rejected.

Of last year's record class, 225 have returned this year; 58 juniors and 48 seniors complete the classes. There are 14 unclassified students. There are 316 veterans in the college. Eight nurses from Samaritan Hospital, 56 in the evening division, 77 in music and six in the Seminary complete the enrollment.

Of the students, 234 are from Ashland County, 117 from Mansfield and vicinity and 168 from the remainder of Ohio. Fifteen are from the vicinity of Dayton and 10 are from in or near Canton. Of the 13 other states represented, 20 are from Indiana and 19 are from Pennsylvania. Maryland follows with seven, mostly from the St. James Church. California has contributed four to the enrollment.

As to church affiliation, 102 are from Brethren Churches. From other denominations, there are 90 Methodists, 42 Presbyterians, 59 Lutherans and 21 Baptists. The remainder are scattered among other denominations with only 45 not indicating any church affiliation.

As this is being written, the campus is in the throes of preparation for Homecoming. We hope that next week, we can report a successful occasion as in previous years.

The first of the Ashland College Lecture Concert Series is now history. It was a brilliant performance by Vera Appleton and Michael Fields, duo-pianists.

John Lindower of Ashland has been elected vice president of the sophomore class. Joe Schultz of Berlin, Pa. was elected treasurer of the class.

The best way to keep friends is not to give them away.

National Goals Program

Rev. J. G. Dodds, Chairman

NATIONAL GOAL II—2

"Go ye into all the world and make disciples of all nations." Did Jesus really mean this when He spoke to His disciples or was He only fooling? This may seem a foolish question but when one looks about and sees the failures of our own church in carrying out the commission we are made to wonder. Our goals committee has asked for the establishment of five new mission points each year, but we have failed miserably. We have numerous excuses for failing but I would like to call your attention to the statement of a writer of long ago: "An excuse is a lie guarded." Let us look at two of the excuses most often given. First, We are too small. Well, one thing is certain, we are not getting any larger by sitting down and lamenting the fact. If we want to grow we must arouse ourselves and go forth. Let us stop looking over the fence at greener pastures, that others have planted, but go forth and occupy the fields that are open to us. One with God is a majority and if we will but go forth in faith believing He will not forsake us.

The second excuse. We do not have men to put into new fields. I would like to ask those who use this excuse a question. What are we going to do with the young men now preparing themselves for the ministry? From reports emanating from the Seminary we have a splendid group of coming preachers. Where are we going to put them? If for no other reason, is it not a sensible thing to be establishing new mission points that as these young men become ready we will have churches to put them? If we are not ready other denominations are and their doors are open to receive them.

Just where is our trouble? Each person has a different opinion. As a whole I believe our people are mission minded. We come together in our District Conferences and enthusiasm runs high. Money is forthcoming and orders are given but those who are supposed to carry out the orders sit idly by and do nothing. We do not have a compelling vision that literally drives us out to do the work of evangelism that Christ commanded. We need to awaken from our lethargy and with our hand in the hand of the Master, launch out and do His will. We have the Gospel, the whole Gospel, and nothing but the Gospel to offer. The world is waiting and anxious to hear it. Let us arouse ourselves and be up and doing. Time is short.

Business Manager's Corner

(Continued from page 3)

Appreciate your help in this undertaking by sending us names of persons interested and a hint as to the kind of Bible or Testament that will appeal to them. Also, plan to give Bibles or Testaments in some attractive form to our friends this Christmas. We have Testaments as low as 18c and some bargain Bibles at 59c and 89c. Then va-

rious grades and style running up to \$14.00 and \$16.00. Write us your needs. Start your investigation early and you will have time to find just the kind of Bible or Testament you want for some one's Christmas gift.

Recent Gifts to the Press Fund

(This is a report of cash and pledges, and reports on payments are not given here, as they have been in the pledges.)

Mrs. N. E. Clark, Canton, Ohio	\$ 5.00
A Friend .....	.50
Luther M. Miller, Lathrop, California	20.00
Mrs. Geo. S. Eisenbise, Morrill, Kansas	5.00
A Friend	10.00

(See block on page 16 for the total of this Fund),

New Speed-O-Print Duplicators and Supplies

We have in stock almost everything you may need in the way of duplicator supplies. We can ship you mimeo paper at price at time of shipment, less 10% plus shipping charges.

Patronize Your Own Book Store

We are building up a good supply of books and supplies, and making larger contacts with publishers so as to be able to supply the new books promptly. Write to us for all your Christmas books.

CARD OF THANKS

We, the members of the First Brethren Church of Peru, Indiana, desire to thank "A Friend" who has so generously given a substantial amount to the Chapel Fund and given it in behalf of the Peru Church. May God bless them, whoever they may be, is our prayer

In behalf of the church,

Rose Mary Hassett, Clerk.

Wedding Announcement

LEVITT-MARSH. A quiet wedding which united in marriage Miss Virginia Marsh, daughter of Mrs. Mary Marsh, of Ashland, Ohio, and Mr. Richard Levitt, son of Mr. and Mrs. Arthur Levitt, of Youngstown, Ohio, was solemnized at the First Church of the Brethren, in Ashland, on Friday, August 29, 1947.

A half hour of music was presented preceding the ceremony by Miss Marjorie Petty, pianist, and Miss Carol Marsh, sister of the bride, as soloist. The beautiful double ring ceremony was read before an altar adorned with gladioli, palms and candelabra by the undersigned, assisted by Rev. J. C. Inman, pastor of the Church of the Brethren.

Mrs. Levitt has been employed in the mailing department of the Brethren Publishing Company for the past two years, while attending Ashland College. Mr. Levitt received his Bachelor of Arts degree from Ashland in June of this year, and is attending Lehigh University at Bethlehem, Pennsylvania this fall, in which city they now reside. The best wishes of the staff of the Publishing Company go out to the happy couple.

Fred C. Vanator.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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(Christian Endeavorers—Please Note: Because it will not be many weeks before a regular issue of the *Evangelist* will give place to the Conference Annual Issue of the *Evangelist*, we are running two C. E. programs in this issue. A little later two more will be run in one issue to make up for the issue which is omitted the last week of the year. Please preserve the second topic appearing this week for use when the date arrives. Editor.)

Topic for November 2, 1947

NOTES FROM MISSIONARIES' DIARIES

Scripture: Acts 26:1-23; II Cor. 11:23-28

For The Leader

SOME of the most interesting reading in the world comes from the records of Christian Missionaries. These servants of God who have sacrificed homes and loved ones to go even "unto the uttermost parts of the earth." Their tales of privation, hardship, dangers, protection and joys continue to thrill us as we read them. As we read, we must ask ourselves why they would face these things when they could easily have stayed home and lived a safer life. The answer is found in that they are concerned about the souls of men and are willing to sacrifice every thing they possess, that souls might be saved. Their life stories should shame us until we ourselves are willing to lay our lives on the altar of service. As we read their lives, let us dedicate our time to praying for them, giving to them, and going ourselves.

DISCUSSION

1. THE LIFE OF PAUL. Of course, we believe that the greatest missionary the world has ever seen was the Apostle Paul. Through him the gospel was carried into Europe. Through him, churches were established in Asia Minor and in eastern Europe. Read the amazing accounts of his missionary journeys. If you can find more interesting or amazing reading, where will you find it? When Paul appears before king Agrippa, he recounts some of his experiences. And his testimony was so convincing that Agrippa was almost converted. And if we are fair with ourselves we will be touched with the stories of our missionaries. Certainly as they return to us with incidents of God's constant care and love, we must be moved to a more definite program of missions. Paul was a missionary of the Gospel, he went where the Lord wanted him to go. Are we willing to yield ourselves to Him in a way that the same could be said of us?

2. GOD CARES FOR PAUL. In the Corinthian passage of our scripture we see supreme examples of God's protecting hand over Paul. And it might be well to note that since Paul was preaching a gospel which was very unpopular, and opposed by Satan himself, it is without doubt that God protected Paul from many dangers of which he

was not even aware. But these that Paul did know at are hair raising enough. He was beaten with stripes, was in prisons, he was in danger of death many times. Five times the Jews beat him, once was he stoned. It could be added that a stoning has the intent of death. So, being stoned, he was left alive through the grace of Christ. This is sufficient evidence that God cares for His own, and will not permit them to suffer more than they are able to bear. Also it proves that God saves an individual for the work whereunto he is called. So, if you are serving Christ, never fear for your safety in times of danger. God will take care of you.

3. MORE DANGERS FOR PAUL. Paul was shipwrecked three times. He was adrift in the ocean for a night and a day. He was beaten with rods three times. He was endangered by robbers, persecuted by his own brethren, Jews; he was threatened by jealous Christians and false brethren. And many others, including cold, hunger, lack of clothing, including his own physical weaknesses and "thorn in the flesh." What would you have done? The body of his stood it all, his spirit stood it until the end when the Lord said, "It is enough." He was able to stand up, not because of his own strength, but because the Lord provided. This amazing story of missionary endeavor has never been equaled. But it has been the challenging background which has guided many a man and woman to face the perils of the missionaries' life for God's glory. True, it is that the very moment we step out to serve Christ with all our heart and life, that God immediately fills our heart and spirit with special strength, and places a protecting hand upon us.

4. WHAT ABOUT YOU? There seems to be a kind of dread of becoming a missionary. Why this should be so we don't know, because there is no more glorious work. It is not for the weak-hearted or the weak-kneed. It takes backbone, fortitude, wisdom, and prayer. God can provide these things for His willing servants. There is much satisfaction and eternal glory for those who have given their lives for the mission field. The evidence is in the fruit. And it is reasonable to believe that there is great satisfaction, or the missionaries would not always be wanted to keep at their work. So, let's be missionaries. But be sure you are taking the gospel of the saving knowledge of Christ to the mission field. Education, food, and medicine will not save their soul. We must feed them the gospel of Jesus Christ to save their souls.

5. LET'S PRAY. The missionaries need our prayers. We should remember them all the day and night. They are far away from home, often in perils and dangers. They need our prayers. Then, too, let us pray for God's direction in our own life. Then we must be yielded. We cannot say, "I'll go where you want me to go, dear Lord," and then plan our life for our own selfish interests. Do you want to be a missionary? Then let nothing stop you.

QUESTIONS

1. Name the various perils which Paul faced. How many can you name without rereading the scripture?
2. Discuss the training and requirements of the modern day missionary.

SUGGESTED PROGRAM

Gospel Chorus singing

ripture reading
 ntence prayers—encourage your group members to
 part in this
 ader's talk and topics
 estions
 ecial number, business, benediction.

Topic for November 9, 1947

WORLD PEACE POSSIBLE THROUGH MISSIONS

Scripture: Isaiah 2:2-4

For The Leader

GAIN we come to the time of year when we observe the anniversary of the ending of the war "to end all wars." Thousands, yes millions of the world's population gathered at the signing of the Armistice back on November 11, 1918. For had they not fought a war to end aggression? Had not the "Christian" nations of the world tried to defeat the anti-peace nations? At least we might so. So, we settled back, married, brought children into the world whom we saw grow to young manhood and womanhood in a world that was "safe for democracy." But it happened? As our youth were reaching their teens, another oppressor arose, this time more powerful and cruel than any before. Soon the whole world was blacked with the most terrible war ever seen. And this in less than twenty-five years after the ending of the war to "end wars." Something is lacking somewhere. There must be an answer. Our topic tonight hints at the solution. Our scripture reveals the truth of the matter.

DISCUSSION

WHY THE ARMISTICE FAILED. We will not endeavor to point out the technical points of the armistice, as to why it failed. Leave that to the experts. But chiefly it failed because it was based on a principle of some nations using authority and power, and other nations being subjected unto them. That will never work, for a slave nation will arise again to throw off its captors. (Please note that we must be careful, and give it much thought as you contemplate the next fifty years.) From the day of the armistice, the defeated nations began to build and to fortify themselves to rearm, until that fateful day when the bombs began to drop again. No man, no nation, can walk across another nation and expect lasting peace. The Armistice failed because under it, some nations could exercise their power for greed, territory, gain, and other nations couldn't. The Armistice failed because there was no love in it.

WHOSE FAULT WAS IT? If we were to take a poll of the peoples of the earth, we would find that the majority of them would be content to live in peace. Most Americans, at any rate are peace loving people. We would be satisfied to live in peace, and to let the rest of the world do so, too. But there is ever the aggressor. Always the one who can get personal gain or profit out of war and bloodshed. As one man during the past war said, "I wish the war would go on for a long time because I'm making much money in the war plant." It's people like that, the "diplomatic" leaders, that cause the world's great wars. How to stop them, we don't know.

A SUGGESTION. Our topic tonight hints at a solu-

tion to the problem of wars. Now we believe in missions with all of our heart. But there's no use living in a dream fantasy that by taking the gospel into all of the world it is going to create world peace. The Bible doesn't teach that. The Bible says, "Go ye into all the world—with the gospel," but it also says that "there shall be wars, and rumors of wars." We should give every effort to the spread of the gospel, and the winning of many souls for Christ before God's judgments fall in abundance upon the earth's population. But to think that through our efforts we are going to manufacture a lasting peace on earth, is just pure nonsense. It is made even more ridiculous when you remember that even in our own country which has had the gospel since the first pilgrim landed, there is strife, race riots, gang warfare, labor riots, church fights, etc. Give 5000 years yet to go in this present dispensation, and mankind would still have the same hates, greeds, wars and bloodshed.

4. THE SURE WAY. A careful student of the Bible soon discovers that world peace is a promise which shall some day be fulfilled on this earth. How soon, we don't know. Our scripture tonight backs up that statement. Under what conditions will it come? When the mountain of the Lord is established in Jerusalem. To put it briefly, when the Lord reigns in Jerusalem, that shall bring lasting peace on the earth. Today, we should be busy spreading the saving gospel of Christ to the dying souls of our own country, and of the world. We should never slack our efforts one bit. On the contrary, we should increase our gifts, our missionaries. It is possible that through our earnest efforts and loyal devotion to the cause of missions, that the Lord will withhold the hand of the oppressor for our life time. We pray for peace and harmony among men and nations. All of us should do that. We all love and want peace. But we must be honest with ourselves and the Word of God. Be thankful that God has brought peace to your heart tonight through the gospel. Be thankful enough, that you will want to share it with others who have no peace. Then you will be bringing ETERNAL peace to troubled hearts.

QUESTIONS

1. What did Jesus mean when He said, "There shall be wars and rumors of wars?" Read and explain Matt. 24:6-8.
2. What can we do to further the preaching of the gospel in the world today?
3. Give your idea of the coming of World Peace. How does it agree or differ from the viewpoint taken in the Discussion tonight?
4. Can you back up your viewpoint with scripture passages?

SUGGESTED PROGRAM

Piano prelude, silent meditation
 Prayer for harmony among the nations of the earth, and for God's mercy upon us.
 Gospel chorus singing, scripture reading
 Sentence prayers, leader's talk, discussion
 Questions, special music, business, hymn, benediction.

Before you flare up at any one's faults, take time to count—ten of your own.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

OUR MONEY

It is not what we earn that makes us rich
As riches are really known;
But how honest we are as we lay our hand
On what we call our own.

It is not what we keep that gives us peace
In an age when peace is rare,
But how truthful we are as we lay aside
Our own and the Master's share.

—George Wiseman.

OUR (?) MONEY

Select Hymns of Christian Stewardship

Scripture: Mt. 19:16-30; Lu. 18:18-30

Leader's Petition:

Thought Provokers:

DAVID said, "... all things come of Thee, and of Thine own have we given Thee" (1 Chron. 29:14). In our giving to the Lord we are in the position of the little girl who wanted to give her father a pair of slippers for his birthday. A friend said, "Where are you going to get the money?" The little girl hesitated and then with eyes opened wide she said with emphasis, "Daddy will give me the money!" The father did so and loved his daughter for the gift.

"What hast thou that thou hast not received?" If we realized that "our money" is really the Lord's money, then we would not be tempted to be ruled by the sovereignty of the dollar. Money separated from God, possessed and used with no sense of responsibility or obligation to God, is dangerous, deadly, and full of all sorts of evils (Luke 18:24).

Earthly riches should not be obtained wrongfully (Jer. 17:11; Prov. 22:16); are not trustworthy (Mark 10:24; Job 31:24, 25, 28; Prov. 11:28); are deceitful (Matt. 13:22); cannot deliver their possessor (Prov. 11:4); do not exalt one (Prov. 22:2); do not satisfy (Eccl. 4:8); cannot redeem a soul (Psa. 49:6, 7); carry temptations (1 Tim. 6:9); come to naught (Rev. 18:16, 17); are a crown to the wise (Prov. 14:24); given by God (1 Cor. 4:7, 8; Prov. 22:4; Psa. 112:1-3); should not be glorified in (Jer. 9:23); it is a folly to heap them up (Psa. 39:6); heart should not be set on them (Psa. 62:10; Prov. 23:4; Luke 6:24); are a hindrance to many (Matt. 13:22; Mark 10:23, 24); may be accompanied with the blessing of the Lord (Prov. 10:22); may be taken away by the Lord (Job 1:21).

Money joined to the Lord by consecration with our gratitude and loving loyalty will bring us closer to Him. The "unnamed sin" of church members is Scripturally called "covetousness." It is "unnamed" because it is the one sin

that people do not think to confess. It is not only the most subtle but most universal sin of mankind. It alienates man from God. The Old Testament rule for overcoming it was to give God the first tenth of every increase. In the New Testament it was once done away by the Holy Spirit in the early church when "not one of them said that one of the things which he possessed was his own; but they had all things in common" (Acts 4:32). God did not require the tithe in the Old Testament because He needed the money, but because man needed to give it. The makeup of human nature is such that it is absolutely necessary to have a systematic recognition of God's ownership. If we were left to man's wisdom he would give God nothing equal to as much as one-seventh of his time and one-tenth of his increase in wealth. That is conclusive to show that the tithe and the Sabbath were of God and not man's idea. God said in Malachi 3:8 that to neglect the tithe was nothing short of robbery. As Christians we own nothing that we may withhold from God. The whole of life is a trust from God.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 2, 1947

CHRISTIAN SPEECH AND CONDUCT

Lesson: James 3:1-6; 4:4-10

THE LESSON today centers about what we say and how we act. We need to be careful in dealing with the latter thought lest we overlap too much on next week's lesson which deals with "Right Living." But after all, the course of our conduct is largely moulded by what we think and how we talk.

Many people can talk at great length and not say much—others can utter a few sentences and have packed in them a whole volume. We are reminded of the man who attended a lecture which drew out into hours in length. When he arrived home, late at night, his wife chided him for not coming home sooner. His excuse was that the lecturer had talked so long that he was delayed in coming home. The wife, thinking to draw him out and find out what she thought might be the real reason for his lateness, said, "What did the lecturer talk about?" The husband pondered for a long minute and then made this startling reply, "Why, really he didn't say."

The tongue, we are told, is a little member, but that is like a little flame that kindles a great roaring fire. I picked up a paper last evening which had a page of pictures which were wholly committed to fire prevention shown in conjunction with Fire Prevention Week. In each case it sought to show how it was just a "little thing" preventable at that—that could cause a mighty conflagration. So with the "little" tongue. How it can set forth a little flame of hatred, malice, misunderstanding, rancor—a flame which soon spreads and in all its intense bursts forth into a destructive holocaust. And "holocaust"

is the right word to use, for the definition of this word is in part, "a complete or thorough destruction, especially by fire, as of many human beings." Not in the case of the tongue always bringing the literal destruction of the body as in a terrible fire, but even worse—a destroying of some one's character, for, as James says, "the tongue is a world of iniquity."

But it need not be so. We should be so full of good thoughts and kind impulses that our tongues can only find time and inclination to say good and uplifting things,

In the latter part of the lesson we find several words that should be the urge of every life. 1. "Submit." Submit yourself to God. 2. "Resist." Resist the devil and he will flee. He is a coward in the presence of a righteous resistance. 3. "Draw nigh unto God." He is always ready to help you. (Read again the story we know as "The Prodigal Son"—more appropriately "The Loving Father," and catch the idea of the nearness of the Father.) 4. "Cleanse your hands and purify your hearts." Better use a little more "scouring powder" and less "dry cleaning." 5. "Humble yourselves." But do it in the sight of the Lord, for it is He who will "lift you up."

Fitted into our lives these things can save us untold misery of remembrance of evil done and lives wrecked. Let us guard our tongues—and "hear no evil; see no evil; and speak no evil."

* * * * *

NOTICE TO THE PASTORS AND LAYMEN OF THE SOUTHEASTERN DISTRICT

The Laymen's Organization of the St. James Brethren Church, being desirous of interesting more of our men in this district in the work of the Laymen's Organization, and being desirous of recruiting more men into the work of the Lord and His church, are offering their services to any of the churches in the district to help organize a Laymen's group within the church. Any pastor or laymen interested in this service are invited to contact the president of the St. James local group. Address:

Mr. Roy Lowery, 118 Potomac Street,
Williamsport, Maryland.

* * * * *



News From Our Churches

RAYSTOWN, PENNSYLVANIA

Some time has gone by since there has been a report from this church. But we have been going forward in the work and making some progress in the building up of the church and for saving of souls into the Kingdom.

I have been the supply pastor of this church for the past two years. When we came to this church it looked rather discouraging as the work had been very much neglected, and very few members left, as most of the membership had left or were not attending at all. But now, after much prayer and work, we can see a new and revived Brethren Church. Four have been added to the church, two coming from one of the sister churches and two by baptism. On September 14 two young ladies were baptized and taken into the church. These young folk are from very fine families and are already taking their place in the Master's work, and are real missionaries in their field. Two more would have come, but death in the family prevented them from coming for baptism, but will come later.

This is a very fertile field as it is a growing community, and as building material is available there will be more and more coming and establishing homes here. I do not believe that a more zealous group of Brethren could be found than exists here. They have stayed through many dark hours when it looked like it were impossible to keep going. But God answered their prayers, and all is going well at this time.

This is one of the older Brethren Churches, and some of the older Brethren ministers have played a big part in the establishing of this church. Such men as Rev. Eugene Smith, who went to his reward many years ago, and Rev. I. D. Bowman, who is still living. We know that he is praying for us in this work. And then, too, Brother Elmer Keck, Brother W. S. Crick, and others have been on this field. All have had their part in the work at this place.

We have a very nice church building, the interior is in very fine condition, but at present we need a new roof. But we know that the same God that has taken care of all of our other needs will provide for this too. We have a good heating plant, and also a very good basement that could be made into Sunday school rooms. We are looking forward to the time when we will need them, for two years ago when we took over this field we did not find any young people here. But on the last Lord's day it was my privilege to teach a class of fifteen young people from sixteen to twenty years of age.

On the twelfth day of October the Pennsylvania State Sabbath School Association met in our church. We surely enjoyed our fellowship together. Brother Walter Wertz was in charge of the meeting. Brother Wertz is a very able leader. There was an afternoon and evening session. At the afternoon session Mrs. Walter Wertz gave a very inspiring Flannelgraph lesson, and Miss Jeneva Altfather of the Berlin Brethren Church gave a very instructive object lesson on "The Two Ways." Rev. George H. Jones of the Second Brethren Church of Johnstown brought the message of the evening which was very inspiring. So ended a day of rich blessings with our Lord and Master.

At the last business meeting they have asked me to come and stay on this field. If my Lord is willing, myself and wife will move on this field in the early spring, for we can plainly hear the call to "come over and help us." Pray for the work at this place, that God will receive all the honor and glory and that the work will go forward in His name. We covet the prayers of the brotherhood.

Ralph M. Singer, pastor
Mineral Point, R. D., Penna.

NEW PARIS, INDIANA

We had planned to have Rev. William C. Benshoff to help us in our meeting in September. We were informed that his health would not permit him doing any evangelistic work. So we made plans for a different type of meeting and it worked very well. We planned one week of visitation by the membership beginning on September 7. We were very fortunate to secure Dr. W. I. Duker of Milford, Indiana, to follow up with a Bible study for one week from September 14 to 21. Brother Duker did a very fine job in Bible study and evangelistic work. His theme for the entire study was "Christ or Chaos." The studies were both interesting and instructive.

As a result of our efforts there were four added to the church by baptism. One sixteen year old girl, one elderly lady who came from another church and had no church home in the community, and a very fine couple, the lady coming from another church in the west and the husband confessing Christ for the first time. Considering the small community and it being so well churching, we think we had a very good meeting, for which we praise the Lord.

The week previous to our meetings we baptized and received into the church the former Kathryn Jobson's husband, Mr. William Bellinger. He is a very outstanding young man. He is now head of the Farm Bureau of St. Joseph County, Indiana. Mrs. Bellinger has a position in the Memorial Hospital in South Bend.

We are in our second year as pastor of the New Paris Church. We feel that the Lord has blessed us wonderfully and thirteen have been added to the church. Again we want to say that these people are a group of consecrated people who are not afraid to work for the Lord. They are also very considerate of their pastor and wife. They have done everything possible to make us comfortable. Recently they put a cement floor in the garage and also a new cement platform and step to the kitchen door. The parsonage is complete in every way and is paid for. Our group, while not so very large, are loyal workers.

We are now in a meeting with Brother Smith Rose and his good people in Oak Hill, West Virginia, and will continue through October 19. We have only preached twice for them, but they are very good listeners and very appreciative. A report will be made of the meetings after they come to a close.

C. A. Stewart.

LOREE—MEXICO, INDIANA, CIRCUIT

It has been some time since I have written you, so will attempt to bring you up to date with the news here. On September 3 we moved into the Loree parsonage and started serving them in addition to the Mexico Church. A very fine reception was given us the following week, when we met a large number of our people and received many gifts. On September 14 we were installed as pastor of the Loree Church in a fine service conducted by the Acting Pastor, Rev. C. C. Grisso. We are organizing a Men's Laymen group, with much interest and enthusiasm being shown. The work here is in good condition, with harmony prevailing throughout. We are praying that the Lord's blessing will be upon us and that He will guide us in our work here.

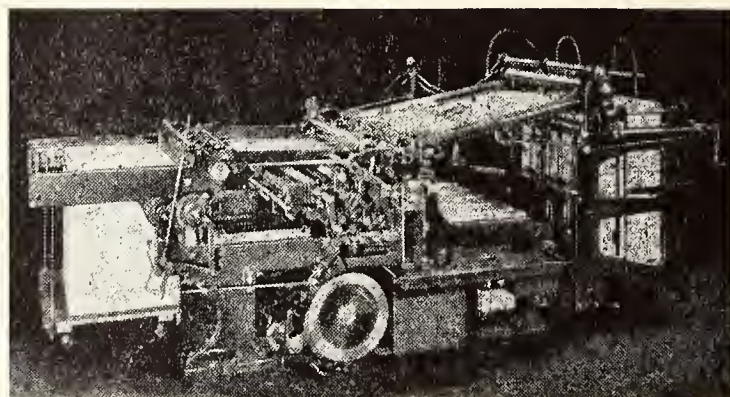
On September 21 we held our Annual Homecoming and Rally Day at the Mexico Church, with the Rev. Elmer Carithers of our Peru Church as our afternoon speaker. There were seventy-one at Sunday School, with quite a larger number for the morning Church and afternoon service. Our Communion Service is planned for October 19, with invitations being extended to all of like faith. Revival meetings are being planned for Thanksgiving Week with the pastor as speaker. An effort is being made to secure the services of an outstanding Song Leader. Our Mexico Church is strong in Faith and Loyalty, though small in number. The influence of this small church is very much felt in the community, and we are constantly seeking ways in which we might grow, both spiritually and in numbers.

On October 26 Homecoming and Rally Day will be held at the Loree Church. No definite program has been announced as yet, but it will be an all day meeting, with basket dinner at noon and an afternoon program. Communion at Loree will be held on Monday evening, October 27. Revival meetings will start with the Christmas program and continue for at least ten days. Again the pastor will be speaker with an outstanding Song Leader to help.

Robert K. Higgins, pastor.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and pledges \$7,103.31
Yet to be raised, not less than \$7,896.69

BUT

Prices on equipment have shot up 70%

IN LIKE MANNER

should our gifts increase

Will Brethren waver before such a challenge

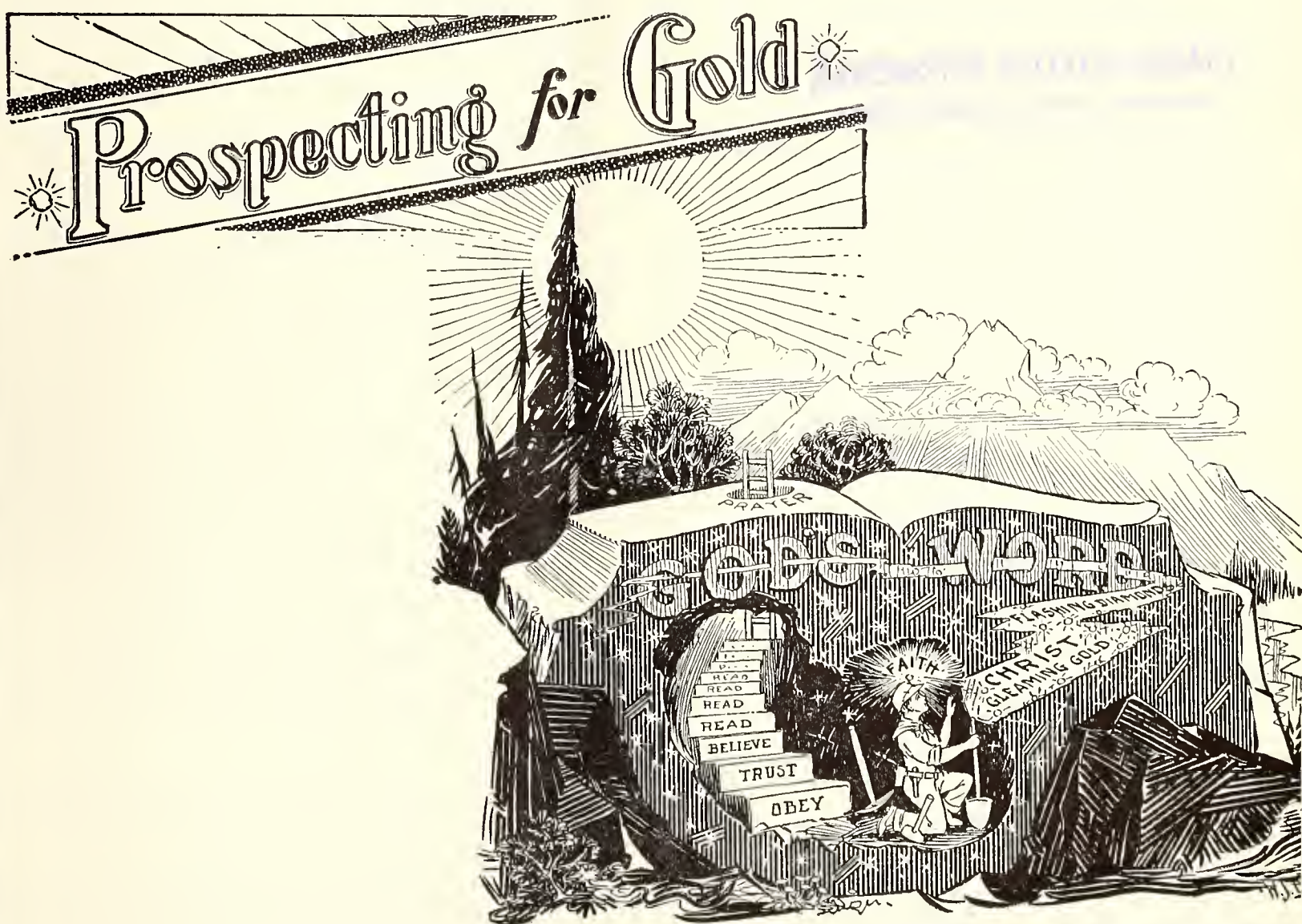
or

Will we finish the project with God?

The BRETHREN & EVANGELIST

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Official Paper of the Brethren Church



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Milledgeville, Illinois. Brother D. C. White, pastor of the Milledgeville Church gives us the following interesting averages in the Sunday School from October, 1946 to October, 1947; Average attendance 147; average offering \$25.41; average Bibles carried 47; average of visitors 5. This is against averages for the previous year of attendance 131; offering \$24.31; Bibles 40, and visitors 5.

Pennsylvania Sunday School Institute Held. A card from Brother Walter C. Wertz, tells of a Sunday School Institute which was held at the Valley Brethren Church at Jones Mills, on Sunday Afternoon and Evening, October 26. We are very sorry that the announcement did not arrive at our office in time to give it publicity.

Vinco, Pennsylvania. We note from Brother W. S. Benshoff's bulletin that Miss Mildred Furry, Dean of Women of Ashland College was the speaker at the morning services of the Vinco Church on Sunday, October 12. She spoke in the interests of Ashland College.

Vinco is now all set to serve their Fellowship meetings, having just received sufficient new dishes to accommodate 150 persons. Various organizations of the church made the gift. They are also purchasing twelve and a half dozen sets of stainless steel cutlery to go with the dishes.

In the absence of Brother Benshoff, who was holding a meeting at the Gatewood, West Virginia, Brethren Church, Rev. Olaf Carlsen of the Cambria City Mission of Johnstown, filled the Vinco pulpit.

Louisville, Ohio. We note that Prof. H. E. Weidenhamer of the Ashland College Faculty, was guest speaker at the Louisville Church on Sunday, October 12.

Masontown, Pennsylvania. We learn from Brother Ankrum's bulletin that the Woman's Missionary Society will present their Public Service Program on Sunday, November 2, in the Masontown church. Mrs. Chester F. Zimmerman, Pennsylvania District President, will be the guest speaker.

Canton, Ohio. We glean from the Canton bulletin that the Junior Woman's Missionary Society gave a play which they had prepared, "How the Story Grew," at the Hartford School P. T. A. We understand that they gave this play at the Missionary Rally at Smithville recently. They have purchased 100 each of stainless steel knives, forks and spoons for the Canton church kitchen.

W. S. Crick is Homecoming speaker. Brother Crick was the homecoming speaker at the Highland Brethren Church of which Brother Dyoll Belote is the pastor, on Sunday, October 12. He also spoke in the evening at the Uniontown Second Church.

INTERESTING ITEMS

Apology. We want to apologize to Brother C. E. Johnson for omitting his name from the article in the Goals Program column. We found the slug containing his name was omitted from the bottom of the article. We humbly beg your pardon, Brother Charlie.

Williamstown, Ohio. Brother Charles Munson, pastor of the Williamstown Church announces a revival in that church beginning Monday evening, November 3 and continuing through Sunday, November 16. Dr. and Mrs. L. O. McCartneysmith will be the evangelistic party. The services will be held each evening except Saturday.

Mansfield, Ohio. Brother H. E. Eppley, pastor of the Mansfield Church will act as his own evangelist in a series of meetings in the Mansfield Church, beginning Sunday, November 9 and continuing through November 23.

UNDENIABLE FACTS

Drink does not drown your troubles. It floats them.

The same actions of a drunken man that you are laughing at, someone else is crying over.

The steady drinker soon becomes an unsteady drinker.

The man who says he can "Drink or let it alone," always drinks; and the man who just "takes one now and then" takes more now than he did then.

Even if you get the best whiskey, it will get the best of you.

The Editor Thinks Aloud

Fred C. Vanator

FAMILY ALTARS

SITTING quietly at home, listening to the radio, half asleep, I was suddenly brought wide awake by a sentence spoken by one of the radio performers. Here is the sentence, "The family that prays together, stays together." I do not know what the rest of the program was about, or even why the words were spoken, but I do know that they made an impression upon my mind and

It set me to thinking!

In this day of laxity with respect to the permanence of the marriage relation, the problem that confronts us is not only the present terrible condition that exists, but also the matter of seeking a solution of that problem. It is not only "why" the condition exists, but "how" it may be changed. The idea that a moral and ethical obligation has any connection with the marriage vow seems not to have entered into the thinking of most of the contracting parties. The attitude of too many people today is aptly illustrated by the following conversation between a mother and her daughter, overheard some time ago. The daughter said, evidently speaking of her approaching marriage, "I really don't know whether I want him or not." To which the mother made this startling reply (not too startling either, in the face of what we know present condition to be) —"O well, try it out, and if you don't want to live with him, you can leave him and get a divorce."

It was quite evident that there had been no thought of the attitude we alluded to in that sentence we overheard and quoted in our first paragraph. That family had NOT "prayed together" and they therefore, had no thought of "staying together."

But I have known homes that were founded on the idea that prayer was the most necessary thing in the founding of the home. The home that is built around the "Altar of Prayer" is always a safe and happy home. There is nothing that will draw the members of the household together like the chain that is welded by consistent prayer in the home. You just cannot pray for one another and get up to do anything against the individuals prayed for. Paul's admonition to "pray for one another" is worthy of a solid place in any home.

We realize that the present day rush and hurry makes the old fashioned "Family Altar" a very difficult thing. But it does not preclude the offering of Thanks to God before meals, the reading of the Word in private devotions, and the "Praying for one another." It can be done, and it is the foundation of the happy home.

Think it over!

Most of the shadows of life are caused by standing in our own sunshine.

We have committed the Golden Rule to memory; let us now commit it to life.

Business Manager's Corner

George S. Baer

Our Campaign of Prayer for the Press Fund

HERE IS a challenge for you all—all who are engaged in this campaign of prayer, which I hope includes all the praying people of the church. I am praying God for faith to ask, "nothing wavering," as James admonishes. Will you? These are the words of Jesus: "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). All the mountains of difficulty in the work of the Lord shall be removed if we have faith. It is a challenge to all Christian believers in all the work they seek to accomplish in His name. This promise is not given in just one lone statement, but is repeated over and over again. Another striking statement is found in John 14:13, 14: "Whatsoever ye shall ask in my name, I will do it, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Of course praying in His name involves praying according to His will, even as Jesus prayed according to His Father's will. But it is God's will that His work shall go forward, and we are His instruments. Can we pray in all faith that God's will may be worked out in us in this problem that He has set before us?

Help for Your Christmas Program

"Standard Christmas Book, No. 6." (25c each). This will furnish you a "cut and dried" program, a complete pageant, or simply a selection of materials to amplify your own original plans.

"Even Unto Bethlehem." (10c each). A Christmas meditation providing a complete program planned to meet the needs of any school or church desiring a simple yet reverent program. This pageant is easily adapted and not over-dramatized, yet preserves spiritual character and dignity of service.

"Christmas Help No. 47" (30c each). Contains a variety of material for every department of the church school, including Beginners and Primaries, Juniors and Intermediates, Selections for Boys, and Older Scholars.

A Press Offering from Elkhart

We are pleased to report the receipt of a nice cash offering from the splendid church at Elkhart, Indiana, where Brother L. V. King is pastor. The amount is \$150.00. We thank these good people very sincerely. This is the only report we have to make this week, but we think more will be on hand next week. God is moving on our hearts. He alone knows how the opportunity is laid before us.

Johnstown Third Church

votes to go 100% on subscription to the Brethren Evangelist again, writes their pastor, Brother Chester Zimmerman. Thank you, Brother Chester, for letting us know and we thank the entire church for this expression of con-

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Here is a Heart-searching Message—Read it!

Is Soul Winning Possible Today?

Rev. Arthur R. Baer

THE QUESTION can be answered quickly and easily with either of two very short words, according to one's reaction to the question. One is tempted to answer in that fashion and have done with it.

Were the question asked by one outside the church, one who is unfamiliar with the history of the church and its influence among men, one would be justified in marshalling an imposing array of witnesses who have been called forth from darkness to light from each of the previous generations, in an effort to prove that even as souls were sought and won in the first century, others have been won in each succeeding generation.

But the question was not asked by one outside the church. It was asked by a minister, to be answered before a group of ministers, who are, perhaps, better qualified to assemble the facts and render an answer. Being asked in such a fashion, and to be answered before such a group ordained of the church for the express purpose of presenting the Gospel of Christ to sinful hearts, that, in its beauty and purity it might win some: being asked in such a fashion, I must confess that I scarcely know the answer expected. On the face of it, neither the answer "yes," nor the answer "no," would satisfy, and yet I am forced to answer "yes."

Perhaps if we are permitted to qualify the question by asking if soul winning is being accomplished today as in the early years of Christianity, we would be compelled to answer, "No." With this or some such distinction and difference, perhaps we shall find whatever meat there is to our question. If we believe the Bible and the wonderful promises given by those who are called from darkness to light; if we believe that the promise of power is a real promise readily and willingly fulfilled and not just empty words; if we believe this, we must go all the way and believe that the power of God is not less today, nor is it given in meager portions to those who serve—if we believe this, we must confess that power is available, the field is white unto harvest and although the workers are few, there are more in comparison to world population than when Christianity had its inception.

We must grant that all this is true, and yet we must also acknowledge that folks are not pressing into the kingdom. In these days we hear of no great soul-thrilling revivals. There are no great heart-searching crusades going about the country presenting the cause of Christ and turning many to righteousness.

The assigned subject is perhaps more nearly the universal cry of distraught ministers than we here realize. Perhaps some of you have toiled and see no results from your hardest labors, and no answer for your most earnest prayer. In despair and in very ignorance of God's plans and purposes, you cry out, "My work is vain." Yet it is still true that out of seeming defeat and failure God oft-

times works out His greatest triumph. No work done earnestly for God is ever trivial or unavailing. In our discouragements we are prone to forget that we merely sow the seed. We cannot tell when or what the growth may be. The discouragement that calls forth such a cry reacts in a similar fashion to the discouragement of a St. Bernard dog in a certain story.

The story is told of one of the great St. Bernard dogs which returned home shamed and dejected. Instead of showing affection for his keeper, manifesting interest in his canine companions, and barking lively for his breakfast, he simply sulked, walked over to the farthest corner, lay down and put his head between his paws. One of the visitors who had spent the night in the friendly inn because of the severe storm, inquired of the keeper of the dog, if he was sick. "No," he replied, "he is merely discouraged because he was unable to find a lost traveler during the storm last night, and was forced to return empty-handed." That feeling is common to many of us in our church work. The number who never enter the doors of the church, far outnumber those who do, and in desperation we ask, "Is soul winning possible today?"

This question has been examined with earnestness by leaders of every faith. The reasons deduced have been two in kind. The major emphasis has been placed on the exceeding wickedness of this age, and the new and delightful luring ways in which one can sin. These temptations, together with the hurried existence of the present age has engendered an attitude that doesn't expect much to happen. We have soothed our consciences and been lulled into a feeling of complacent satisfaction. "We have done all that can be expected of us."

But if we were to dismiss these conditions from our minds as reason for our failure, and start from there in search for the cause, our search would be considerably narrowed and more likely to prove of real worth.

In periods of great endeavor and Christian expansion there have been particular motives which gave urgency to the cause. For centuries there have been "missions," but the nineteenth century witnessed a tremendous expansion of the Protestant Church here in America.

In the early church there was the belief that the second coming and the end of the world was imminent. Later, when our forefathers were converted by bands of missionaries from Italy, the Church was imbued with an ambition to win the allegiance of the northern nations. Again, as in the time of the Crusades, the tide was southward and great consequences were expected if the "Holy Sepulchre" could be wrested from the possession of the Moslem. When Carey went to India and Livingstone to Africa, the thought was the saving of souls, the winning of men, one by one, to Christ. A generation ago many people believed that great events would follow as soon as the

command of Christ had been formally obeyed and the Gospel preached to every people in the world. "The Evangelization of the World in this Generation" was the slogan of various missionary movements which inspired hundreds of college students to enlist in the Student Volunteers and pledge their lives to missionary work. Some of us felt the impact of that influence during our college days.

Later, in this century there has been the urge to carry Christianity, not in its narrow clerical sense but the whole mass of spiritual treasures. The urge to carry the true view of the universe—true astronomy, true chemistry, true physiology—to those who are still wrapped in mythological dreams. The urge is to carry our progress and good-will to fatalistic nations, still bound by the fetters of primitive tradition, to carry the doctrine of liberty and the various high sounding freedoms to the heart of the orientals. In doing this we feel that we shall not only admit the outlying world into the great civilized community, but also into the modern city of God.

The church of our day has worked in a large part along this line. The emphasis has increasingly been placed on education, on sanitation, on medical service and even agriculture. Our missionary enterprises have tried to raise to a higher level the whole life of a nation or people. It isn't fair to say that Evangelism has been abandoned, perhaps not even neglected; there are still appeals to the individual and there are conversions, but certainly it is fair to say that the viewpoint of the church and the missionary has become more practical and less theological.

What has happened in the mission field has happened in the church at home. I doubt if we ever have a conference when Evangelism or church extension is not discussed—perhaps not with any idea of doing anything about it—but nevertheless discussed. This particular session is a case in point. We cannot lightly dismiss the feeling which seems prevalent, that there is something wrong with Evangelism, with soul winning. There must be something wrong with our methods or their emphasis. There must be something wrong with our consecration or the promise of power. Certainly the motive for missions at home or abroad is not as strong as it was nearly a generation ago. At least we do not as a church give ourselves diligently to the work of extension.

The missionary enterprise is the heart of our religion, and a non-missionary church is a dying church. When men become genuine disciples of Christ, then they of themselves set about such things as education sanitation, civilization, healing and all the proper concerns and expression of a highly developed and civilized existence. The work, however, must begin in the heart. One cannot make a gentleman of a hog by planting roses in the pig-pen. The very nature of the hog itself must first be changed. It may be that an attempt to first accomplish those things which naturally follow Christianity has thwarted our efforts and weakened our faith. Those are things we can see and evaluate and we feel that they can be accomplished by our own efforts. Soul winning is different. We have no sure yard-stick to measure the results of our efforts and it requires measureless faith to carry on in the face of seeming failure.

During the war in one year there were millions of people killed; everyone was distressed at this terrific loss, yet

in that same period there were ten times as many souls died without Christ and there was little to say about it.

We are now engaged in a more terrible war, every day men and women are dying. Our ideals and dreams, our convictions and morals, are being sacrificed. There are those who feel that it is time to ease the pressure a little. Some even feel that we are giving the young people too much religion in our camps. The idea seems that when conditions improve and the harvest seems more promising then we will set to work again. But it is in times like these that we need to work all the harder. The story of the infidel master and his slave illustrates the point: "Jim, you are the biggest fool I ever knew," said the infidel. "You are always talking about faith in God and I suppose that you think that if the Lord should tell you to jump through that stone wall, your faith would take you through." "Massa, dat's easy enough," was the answer. "If de Lord tell Jim to jump through dat stone wall, it's Jim's business to jump, and de Lord's business to get Jim through." The work of soul winning is the Lord's work. He has set us our task, and He will see us through if we are obedient to His command.

Said Dr. Moll, "Every person has three or four friends who do not believe." In Mark we read the staggering statement, "He that believeth and is baptized shall be saved; but he that believeth not shall be—not merely uncomfortably unhappy or unfortunate—but damned." Whether it is a brother or sister, or mother or father, or just a friend and acquaintance, the Word is, "shall be damned."

Every person has three or four friends who do not believe—who is to blame for this? Well, there are four possible persons or groups who are to blame. The first person is God, but God has done all that even God can do. The second person is Satan and to be sure he is largely to blame, but he accepts the blame as credit, and for him it is credit. The third person is the individual himself, and after all each individual must take much of the responsibility. The fourth person is the friend. The friend who would lend him money if he were financially distressed; who would visit him if he were in a hospital, but who does very little and has very little concern about his spiritual illness. Still that person is damned. Damned whether he is your friend or my friend, if he does not believe in and follow Christ. There is too much of a tendency to rejoice and be happy in one's own salvation and show little concern for the one who is lost.

There is a story of a man who dreamed he went to the gates of heaven and begged admission. The angel said, "Whom have you brought with you?" "No one," said the man, "but I have a prominent place in the church; I am a large contributor to the finances." "Sorry," said the angel, "we cannot open the gates for one individual—you must bring another along."

Then there is the Russian parable of a man in hell who prayed to be released from torment. At last a voice said, "Rescue will come," and an object held by a slender thread was let down and he was told to grasp it. He did so and the thread began to draw him up. But others, seeing his ascent, seized his garments that they might also be rescued. The man kicked them off crying, "The thread will break," and it did break. Again the voice spoke, "The thread was strong enough to save both you and your brothers, but not strong enough to save you alone."

When Peter was instrumental in healing the lame man at the beautiful gate of the temple, he claimed none of the power for himself. It was a demonstration of the power of Jesus that filled them with wonder and amazement. But the power was channeled through Peter and John. Is that power available today, and if so, what have we done with it?

The Gospels present a continuing story of spiritual power. The demoniac was crazy and Jesus came along and he found himself in his right mind. Mary Magdalene was full of sin and Jesus came and she knew herself to be forgiven. Peter knew fear and guilt and looked upon Jesus and knew repentance—and so it was with a host of others. All represented the use of spiritual power. The Apostolic Church possessed no wealth, no social influence or program: yet it won souls, not merely names. It changed lives. For three hundred years it endured persecution and martyrdom and continually grew in power.

The power of Jesus was conveyed through the church. The church has now grown and spread around the world. It has grown in grandeur and wealth. And in spite of much criticism and belittling even among its own people, the power of the church is recognized. Yet we fear it is for the most part political and social recognition. But what about the spirit of Christ? What are the great interests of the church today? From indications and some of its emphases, they seem to lie in numbers, buildings, size and uplift-work. The interest ought to be in souls. You may rightly answer that it is impossible to separate interest in up-lift and interest in souls. But we should be concerned that we place the proper interest in first place.

Perhaps one of the most important reasons that souls are not won as in early days, or that it is now so difficult, far too many people in the church have nothing worth while passing on. Stanley Jones occasionally says something worth remembering, and he rang the bell when he said, "So many Christians have inoculated themselves with such a mild form of Christianity, that they have become proof against the vital thing."

Let us be frank with ourselves. Have we really gotten something from our contact with the Master that is worth passing on? Somehow we seem to have lost the power of making real the other-worldly things which the eye cannot see and without which the soul must perish. Is our religious experience based on a vague sense that there may be a God, or is it committed to a way of life that is definitely of God? If it be the first, then we have nothing to pass on. If it be the second, we will allow nothing to hinder us in our search for means to communicate it to others.

What would have happened if the early Christians had done no more to spread the Gospel than most of us have done? What did happen was that they spoke boldly and they lived audaciously. As people looked upon Peter and John, so fearlessly outspoken, and also discovered that they were illiterate persons, untrained in schools, they were amazed; and they recognized them as having been with Jesus.

Their experience was of such a constraining nature that they could not keep it to themselves. The Spirit of the Lord was upon them. Our Christian experience ought also to take on this character of urgency. If we had such a spirit, would such a question be raised or wait for such an answer?

—Cameron, West Virginia.

WITH THE LAYMEN

Southern Indiana Laymen

THE LAYMEN of the Southern Indiana District of Brethren Churches met at the Denver Brethren Church on the evening of August 25. The ladies of the church served a very bountiful supper, after which we assembled in the auditorium. Brother Austin Gable acted as program chairman and Brother James Donaldson led in the group singing. The Loree Quartet sang several numbers on the evening program.

Brother Gable led our evening devotions, reading from the fourth chapter of Ephesians. Brother Gable also spoke words of commendation for our departed brother, W. F. Johnson. Rev. Elmer Carrithers of the Peru Brethren Church was the speaker of the evening, taking as his subject, "Looking Unto Jesus." He referred to Psalms 34 and Hebrews 12 during the discourse, "Christ became poor that we through his poverty might become rich. As we are children of toil, Christ was the greatest toiler of all, He being tempted in the wilderness for forty days." He said, "So many churches today are doing away with gospel preaching. Oh, men, look unto the One who carries your cross and mine. Look unto Him and be lightened. What would our Lord have us do? Christ was crushed and broken for our sins, so let us come under the blood and be lightened. The deeper the Saviour dived in the misery of life, the brighter the pearl he brought forth. The blood of Christ flowed out on Calvary that the Word of God might be made complete. The resurrection of Christ put things in order for Himself. Standing by the Sea of Galilee, He ascends into the heavens. In like manner He will come again. He is at the right hand of God interceding for you and me. We must be prepared for that coming. The trump of heaven will sound and our Lord and Saviour will come and receive His own."

District Chairman, H. D. Hunter, took charge of the business session. The reports of the secretary and treasurer were read and approved. Brother Hunter and Brother Lloyd Miller brought us remarks concerning the publication of the National Laymen's Bulletin and about our National Goals, urging each church to get their membership in by December 1.

Our roll call resulted in a count of 54 being in attendance. This is the lowest attendance for some time. We hope our men will rally better for the November meeting.

All men of the Southern Indiana District, please take note. Our next meeting will be held at Roann, Monday evening, November 17.

Brother Lloyd Miller pronounced the benediction.

Guy V. Purdy, Sec.

Advice to loose talkers: Build a better mouth trap.

Serve the Lord here and He will make life worth while here, and give a greater reward hereafter.

Linwood, Maryland Observes Their Twenty-first Annual Homecoming Day

As Reported by Rev. Elmer M. Keck, Pastor

The picture at the side shows the inside view of the Linwood Church, taken by John Keck after the installation of the new Hammond Electric Organ. The cut was sent to us by the pastor.



THE LINWOOD Brethren Church observed her Twenty-first Annual Home Coming Day, Sunday, October 12th. The day was beautiful and many members and friends of the church came early to be present at all services. Eighty-one were present for Sunday School and the offering was \$23.45.

This year the new Hammond electric organ was an added feature to all services. The morning service was opened with the prelude, "Slavish Cradle Song," by Trinkaus. Mrs. Seward Englar, organist, presided at the organ. A vocal duet, "Love Divine," was sung by Betty Lou Brandenburg and John Keck. The pastor brought the morning message on the subject, "Linwood's Heritage."

All those present were invited to remain for dinner and many made their way to the dining room where tables were well laden with plates of chicken, roasted beef, and other good dishes that go to make a fine meal.

The afternoon service was opened with a trumpet solo, "La Golondrina" by John Keck, accompanied at the piano by Betty Lou Brandenburg. The congregation joined in singing "Stand Up for Jesus." A piano solo, "Grand Valse de Concert," by Tito Mattei, was played by Caroline Baker. Prayer was offered by Brother A. B. Cover.

The Mohny Male Quartet of Taneytown sang

eight fine numbers, among which were, "Just Outside the Door," "Let the Lower Lights be Burning," "There is a Fountain," "The Beautiful Land" and "The Old Rugged Cross."

The guest speaker was Dr. W. D. Furry who had been pastor for six years while he was taking his work at John Hopkins University. He brought a fine message on the subject, "Our Present Dilemma: Un or Und," which he stated meant "United for the Lord or the End." We were very glad to have Dr. Furry with us again.

The church auditorium was well filled. Brother A. B. Cover of New Windsor, being a former pastor, was present to bring greetings in person. Greetings were brought by a number of people present. Since some could not remain for the evening service, the request came that the new organ be played. Mr. Kemp Kretzer, organist of the First Brethren church, Hagerstown, kindly presided at the console and played several selections.

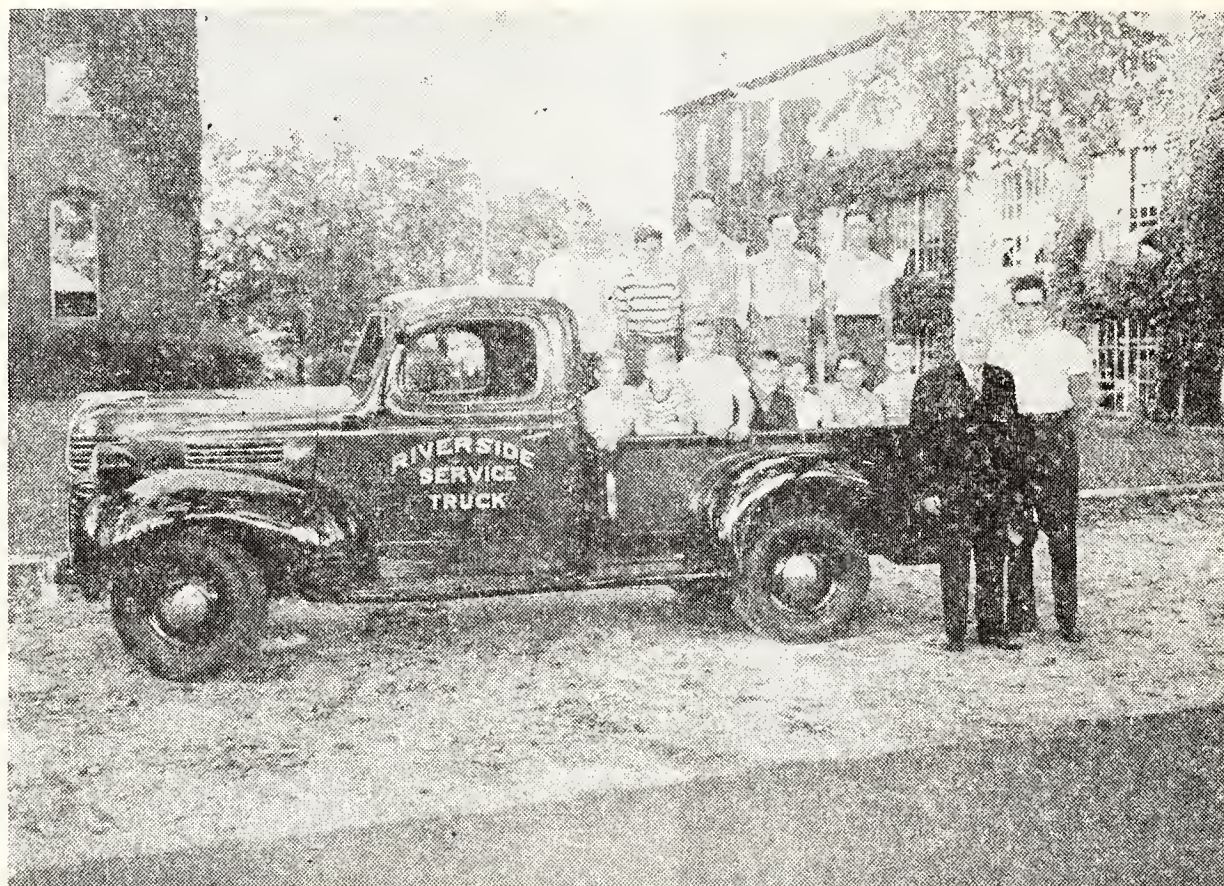
Evening luncheon was served at an early hour. More were present for the evening repast than had been present for dinner.

An unusual feature to the program this year was the organ music by Kempt Kretzer who rendered organ selections for an hour prior to the

(Continued on page 11)

At Last The Kentucky Mission Truck Is a Reality

Here is the Story You've Been Waiting to Hear



THE FOLLOWING is a portion taken from a letter dated October 20, 1945. It was written by Rev. G. E. Drushal in Lost Creek, Kentucky, in answer to a letter from the Ashland, Ohio, Boys' Brotherhood requesting a project which might be worked out for the Kentucky Mission:

"Your happy, splendid message of the 21st came to us in due time. We do appreciate it so very, very much, and thank you for the proposition.

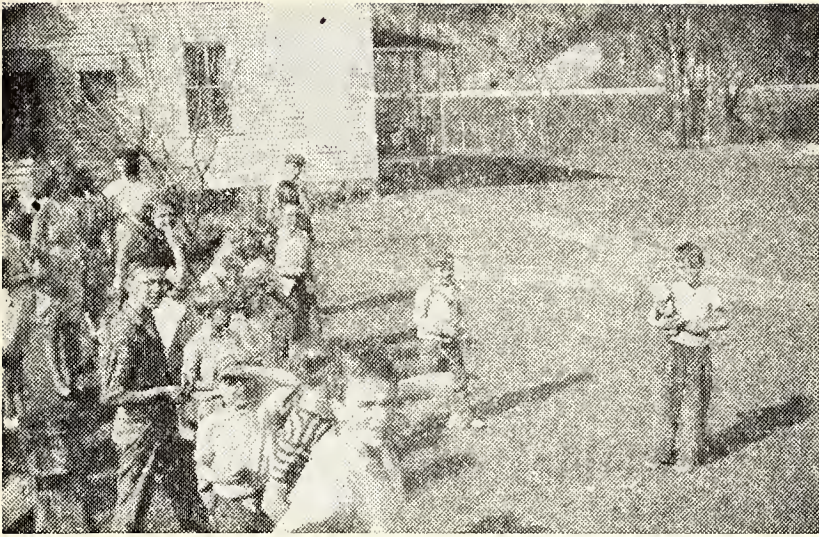
"There was an amusing thing, in a way, about it. Mrs. Drushal and I were talking about it, what to suggest, etc., and she said that since the boys have \$1500 on hand, let us suggest the pickup truck. 'Well,' I said, 'they do not have \$1500 on hand. If you will look at the letter more carefully you will see that there is a period between the two ciphers and the five.' It was, in a way, a laughable mistake, for I saw it was not \$1500 that you had!"

"But this leads us to the thing that we wanted

to say, that if in the hands of the Lord, you could *help* in the purchase of a pick-up truck, either new or used, IT WOULD BE A BLESSING IN THE WORK. . . ."

Would you believe it? that mistake led to the actual purchase of a NEW PICK-UP TRUCK for Kentucky. It came exactly as Rev. Drushal has asked for it—the boys were used in the hands of the Lord. Well, here's the story if you are interested!

Shortly following the receipt of that letter the matter was presented to the boys at a Brotherhood meeting held in the home of Mr. H. C. Gorham, near Nankin, just outside of Ashland, whose son was a member of the group. The group without any hesitation decided to start the project for a truck. At first the plan was to purchase a used truck. Mr. Gorham, after hearing of the plan the night, gave the first \$10.00. The boys left the meeting quite inspired and during the following



Some of the boys and girls the truck is going to be helpful to.

meeting much discussion took place concerning the truck.

Of course, the chief objective from the beginning was to raise money. The first method employed was to collect sales tax stamps. The state of Ohio returns \$3.00 for each \$100.00 in actual stamps sent in to the state collection office. Without going into detail, many hours were spent in counting stamps, and they are still being spent in sorting stamps.

Since this means netted a considerable sum, all were quite happy, but it was not enough, since the decision had been reached to purchase a *new truck* rather than a used one. The feeling was that Lost Creek had enough grief without adding an old truck to the list. It was then that the decision was made to ask the denomination if they wanted to help. Consequently an appeal was made through the *Brethren Evangelist*—and the money came, *but definitely*.

More money was raised through a public service, held in the Ashland Church, sponsored by the Brotherhood, which received the offering taken on this evening.

We can't forget, either, the General Conference of 1946, where quite a nice sum of money was received, as well as a large amount of clothing and canned goods. Many of these latter articles were shipped by railroad to Kentucky, when it became apparent that we were not going to be able to get the truck as soon as we expected. The remainder was taken down to the Mission by Mr. and Mrs. W. A. Beeghley of the Ashland Church, in their car.

The 1947 Conference was quite profitable too, for at that time the boys were able to add \$94.00

to the truck fund. This amount was raised by the operating of a confession stand on the conference grounds. Quite a number of people did not even take their change from sales when they learned that it was to be used to purchase the truck.

Now perhaps it seems like a lot of money came into the treasury, and it did, but it certainly was needed, for prices kept rising steadily. At the time of the purchase it was necessary for us to borrow \$234.00. YES, THAT'S RIGHT, WE ARE IN DEBT. For the total cost of the truck was \$1,533.25. That price included a deluxe heater and a paint job under the fenders. An additional \$7.50 was needed for the license and another \$10.00 was borrowed for expenses on the trip to Kentucky. At the time of purchase the boys had \$1,116.06. You can see there is a shortage—YOU CAN STILL HELP IF YOU WANT TO! The boys also had gone into debt to the tune of \$127.00 for full coverage insurance, but that had to be terminated on October 20, due to the distance of Lost Creek from the insurance company offices in Kentucky. Therefore, Rev. Drushal has been asked to purchase insurance in his territory and the boys have sent \$60.00 to help pay for that insurance. The first insurance money was returned to us.

No doubt you are wondering how we were able to get the truck—so here goes with the details:

Orders were placed at a number of garages, but with nothing more than promises being received. It happened that the Dodge agency in Ashland was taken over by Mr. Harold Hoover, who is a very good friend of Mr. W. A. Beeghley of Ashland. We had our order placed at that garage, but had not received any help. Then came the Ashland County Fair and the delivery of TWO Dodge trucks for display at the Fair, instead of one that had been expected. Mr. Beeghley began



Some more of Lost Creek's boys and girls.

then to use his friendship with Mr. Hoover to good advantage—and two weeks after the Fair the final word was received that we could have the truck. Many anxious days were spent before that final word, however, for we had received so many false alarms and disappointments that we looked only for another rejection, but you see, *God was on our side*.

We should remember that Mr. Hoover could have sold that truck many times over—but he didn't. So God answered prayer by saying to all concerned—"Wait, for two long years"—but He answered it and there is no way of measuring just how much good was done in these years of waiting. We know this much that quite a lot of enthusiasm has been aroused concerning our Mission in Kentucky and that is a blessing in itself.

Following our actual receipt of the truck on October 8, plans were immediately made for delivery to Kentucky. Prior to this time Mr. Beeghley had made practically all of the arrangements and had the truck lettered (at his own expense) according to Rev. Drushal's desires. (See lettering on truck side in above picture.) On Wednesday afternoon of that week the boys waxed the truck and loaded it for the trip.

We planned to take all of the boys who had helped on the project, but unfortunately, some of them were not able to go because of other plans. Mr. and Mrs. John Johnson and their son Raymond, Mr. and Mrs. Charles Munson and daughter Bonnie, made the trip together with the following boys: Phil Lersch of the Senior Group, Dave Lersch, Phil Mumaw, John Newcomb, Lowell Conway and Larry Kennedy of the Junior Group.

We started for Kentucky at 1:00 o'clock Thursday and arrived there at 12:30 that night. On the following morning we took the truck across Troublesome Creek and up to the Mission, where Rev. Drushal and the folks held a praise service. At that gathering and at the chapel which followed, much thanksgiving was offered to God for His wonderful goodness. We of the Brotherhood are very thankful that God was given the praise.

Friday afternoon we saw a practical example of how the truck will be used, for we went to Jackson and there picked up some clothing which had been shipped from some church. We also went to the wholesale house and picked up a load of groceries for the Mission. Previously all of this had to be hauled in the school bus which was very unhandy. At the wholesale house we met the manager who expressed in emphatic terms what a wonderful piece of work is being done at the

Riverside Mission—mind you, we didn't ask for it, and the information came from a Presbyterian man. Then, to back up his statements, he told Rev. Drushal that if he would go to Lexington and get canvas to cover the bed of the truck, making a closed in truck, the company would stand the expense.

Saturday morning we took our leave of the group. Before our departure, however, they sang for us and offered prayer. We were rather sorry to leave so soon for we had spent an enjoyable time there. Perhaps we shall be privileged to return some day.

Now in closing may we say that Kentucky needs your help—you can feel free to send your clothing and canned goods for they will be able to pick up such material without any trouble.

Before bringing our project to an official close, we want to THANK everyone for their fine support of this project. We have been unable to thank you personally, or by mail, but please be assured that we have appreciated your help.

ASHLAND BROTHERHOOD OF
MARTIN SHIVELY

By Charles Munson, Senior Sponsor
Elton Whitted, Junior Sponsor.

(NOTE—If you desire to help these boys with the deficit which they have incurred, any amount will be appreciated, we are sure. You can send it to Rev. Charles Munson, 829 Grant Street, Ashland, Ohio.—Editor)

Now Brother Drushal Tells His Story

"Praise God from whom all blessings flow." Yes, praise has been much in our mind since the arrival of the pick-up truck, a new Dodge one-half ton truck. For years now, we have been praying for this, and now we see it here to help in the Lord's work. This all came about through our God being able to take a mistake and use it for His service.

It came about this way. One day a letter came from Rev. Charles Munson, a student in Ashland College, stating that they had \$. . . , and asked for suggestions as to its use. Mrs. Drushal and I read the letter. Later I asked Mrs. Drushal what we would suggest for the boys. "Well," she replied, "if they have fifteen hundred dollars, why not sug-

gest the truck?" I asked her where she saw that they had that much money in hand. She replied that she saw it in their letter. The \$15.00 was written with a very dim decimal point between the five and the naughts. Well, we had some mer-
 riment over the interpretation of the letter. I wrote the boys about the fun we had over it, and suggested that it was an entirely too big a bite for them to handle. To our happy surprise they wrote back that they were taking up the truck proposition. That was some two or more years ago. *Today the truck is here.* God has answered prayer. We praise His name for it all.

Words completely fail us in expressing our gratitude to every one who had anything to do with it, from those who only gave a little, to those who gave much more, and to those who gave time and money—to one and all—WE THANK YOU FROM THE DEPTHS OF OUR BEING AND ASSURE YOU THAT OUR GOD WILL REWARD YOU FOR WHAT YOU HAVE DONE.

Now who did this magnificent piece of work for the Lord's service? Many folks whom we shall never see this side of eternity and whom we shall never know. We wish we might shake hands with every one of you and look into your eyes and let you see some of the gratitude we feel for this truck. But that is not possible. But some of the leaders in the movement we do know: Rev. Charles Munson, a student in Ashland College, worked most faithfully and energetically; Elton Whitted willingly gave of his helpfulness; then the Boys' Brotherhood of the Ashland First Brethren Church did a large part of the work too. Here they are: Larry Kennedy, Philip Mumaw, David Lersch, Guy Flora, Larry Weidenhamer, Johnny Newcomb, Phil Lersch, Gene Brubaker, Philip Riddle, Jerry Flora, John Lindower, Bob Sears, Robert Hildebrand, Merle Hildebrand, Kenny Mundorf, Jimmie Hiester, Richard Craven, Robert Ronk, Dick Gorham, Lowell Conway and John Flora. W. A. Beeghley, a member of the Ashland Brethren Church, also had much to do with the purchasing of the truck. And Dr. Martin Shively, after whom the boys have named their brotherhood, also gave of his kindly influence.

Rev. Charles Munson, his wife and daughter, Rev. John Johnson and wife and son, and about six of the "Boys" delivered the truck. What a happy and good looking lot of folks they were, and the thing they brought also very, very good looking. Now, with the bus, and then a car, which was made possible with the help of the Missionary board, and the new truck, the work is now in bet-

ter condition, so far as transportation is concerned, to do better work. How we got along with what we had for over a year we do not understand.

May I correct a statement in a recent *Evangelist* which said that it was the first time that Mrs. Drushal and I had attended Conference together. I do not know just how that happened, but it should have read, the first time for fifteen years. (We are glad for the correction—Editor.)

May we ask for your prayer-help in this matter? We use around 100 tons of coal a season. The price has been more than doubled on us of late—now paying five or six dollars per ton delivered. We thank you.

G. E. Drushal.

Linwood Homecoming

(Continued from page 7)

evening service. People kept entering the church and by 7:30 P. M. the church was about full.

The evening service was opened with a piano-trumpet number "Serenade" by Schubert. The congregation sang two hymns. The pastor led in devotions. Brother John Roop of the Church of the Brethren led in prayer. "Beyond the Sunset" was sung by Byron Hartzler who was accompanied at the organ by Mrs. Chas. Hesson. The time had come for the evening speaker to be introduced, but he was not present. The guest speaker was to be Former Mayor Theodore McKeldin of Baltimore City. He had spoken for eighteen times on these Homing Coming programs. So we expected him to appear at any moment. The organist was asked to play another hymn and then the speaker appeared for his part of the program. He spoke on "Elijah" and brought a fine message. And he promised to be with us again next year.

The church was filled to a greater capacity than last year. Extra chairs were used. We were glad to have those present on this day from Ashland, Ohio, Gettysburg, Baltimore, Hagerstown and the surrounding cities and towns.

And now on Monday we begin the Fall Revival with Brother C. Y. Gilmer as the Evangelist and Mrs. Gilmer leading in the Song service.

Most people who deny hell are doing things that lead to hell.

Only those who love God in life can be His lovers in eternity.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 16, 1947

HAVING CLEAN FUN

Scripture: Prov. 4:26-27; Col. 3:17

For The Leader

WHO WANTS to have a good time? We all do. Christian young people should be full of fun and good times. And they can be, without endangering their Christian progression. The Christian life was never meant to be a "drab, dull" existence. But there is a difference between having dissipating activities which worldly young people call fun, and having good genuine clean fun. It is our intent tonight to picture some ways in which we Christian young people can enjoy the fun side of life. Bear well in mind, though, that the Christian has the serious side to consider. We cannot be in the lighter vein all of the time. God wants us to enjoy life and to enjoy it with one another, but He also wants us to give serious thought to this matter of living. The problem of having clean fun is one which is becoming increasingly hard today. The amusements of the world and seemingly innocent past times are becoming such that few respectable people care to be seen around them. But if we are earnest and sincere, this fun problem will take care of itself.

DISCUSSION

1 FROM THE SCRIPTURE COMES OUR ANSWER.

The wise young person will never trust another's word for the answer to his problems. He will rather go to the Bible. Therein we find the solution to our fun problems. Col. 3:17 gives about as good an answer as it is possible to find. Of course, it doesn't say you can do this or that, or you shouldn't do it, but it gives a standard rule of conduct. "Whatsoever you do in word or deed, do all in the name of Jesus Christ, giving thanks to God and the Father by Him." Do you know what that means? It means that you are to test everything by asking God's blessing on it. If you can't, it is wrong to do. Thus you have solved another right or wrong problem by using your Bible guide.

2. HAVE A CLEAR CONSCIENCE THROUGH THE WORD. If you are a normal being, you have at some time or other started on a course of activity which you knew in your heart was wrong. It was wrong before you started, and while you were so engaged, you knew you were doing wrong. Then, when you were finished, you didn't feel very good about it. That was your conscience warning you of your error. You knew you weren't able to ask God's blessing on it, and so you were unhappy about it. Thank your God for a conscience that warns you. Also, it may be that no one you knew was around while you were doing it, but still it bothered you, because you knew that God was watching you. Just as a suggestion, bear in mind that no matter where you go, or what you do, God is always watching you. Escape the eyes of your friends but you cannot hide your life from God. Your

friends may think you're an ideal Christian person, and you may fool them for awhile, but you cannot fool God at all. And you can't fool your friends long, either, for they soon see your sin written on your face. "Be sure your sin will find you out." Don't you think the best thing to do is to live the right kind of a life that there can be no doubt?

3. HOW CAN WE HAVE CLEAN FUN? The point you must answer first is why are you having fun? Is it to satisfy the lustful side of life? Is it to satisfy a thrill? Are you having fun just to see how near the fire you can get and not get burnt too badly? Or are you genuinely seeking good clean Christian fun for the sake of satisfying the fun side of your nature? Surely as a Christian young person, you are wanting fun to relax, rest, and recharge your body and soul with energy. A sure rule to follow is to "attend to the words of judgment, wisdom, and of God." We are to put away sinful, lustful talk—there is no clean fun in a filthy joke. We are to look on things that are clean and wholesome—no fun in seeing and reading lustful love stories. We are to be careful where we go, by pondering the path of our feet—would we want our pastor or teacher to be walking beside us where we are going—or would it embarrass us? Remember God is there anyway. Be certain—"Keep thy heart with all diligence, for out of it are the issues of life." There's your answer. Keep your heart grounded on the things of God you have learned and your problems have their answers.

4. WHAT CAN WE DO? Have your socials, your parties, your picnics. But have them with the right people in the right places. We cannot give hard and fast rules. But you will remember though, that motive, intent and purpose play a large part in the things we do, you will be able to keep on the right track. If our purposes are "above board," if we are seeking to honor God in what we do, if we are guarding what we say and do, we are pretty safe. Remember the old saying that sums up something like this: "Do nothing, Say nothing, Go nowhere, that you would not want to be doing, saying or going when Jesus comes." And then remember that God is watching all of the time. Test each act by this question: "Would God approve?" Let's have lots of good clean fun, but let's honor God in all we do when we are having fun.

QUESTIONS

1. Associations, activities, and after-effects. Would these three words serve as a good guide for testing what we do where we do it, and with whom? What do you think?
2. Explain your idea on how to have a good time.
3. What are some of the things you do for a good time?
4. Are you honoring God in all of your fun activities?
5. What can we as a C. E. group do to increase the good clean fun times this winter?

SUGGESTED PROGRAM

Tonight, make a general invitation to all the young people of the Church. If it is agreeable to your Church, plan a little get-together for your visitors after the evening church service.

Gospel chorus singing, Prayer
Favorite scripture verses
Leader's talk—discussion

Questions, special number.
More choruses, Offering
Business, benediction.

WHERE IS YOUR FIRST C. E. NEWS REPORT FOR
THIS C. E. YEAR?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

TITHING

Mal. 3:7-11

The means that I have given thee,
Count not these things as thine;
The cattle on a thousand hills,
Silver and gold are mine.

Nine-tenths of all thy substance,
Is thine for usage free,
I ask but that one-tenth of all
Be sacred unto Me.

Prove Me and see that I will pour
Into thy life such gain,
From windows opened wide in Heaven,
More than thou canst contain.

In blessings, calm contentment,
In abundance of supplies,
For all thy needs, for all thy gifts;
In this the secret lies.

No want, no care, no worry,
An insurance all secure,
An investment meting out returns,
Forever to endure.

A tenth to spread My gospel,
To help My needy ones,
A trust in you invested,
As children, stewards, sons.

Dear Lord, with glad surrender,
My life a pledge shall be,
Of all that Thou shalt give me,
I give a tenth to Thee.

For all is Thine and Thou dost stoop
To our co-operation,
Amazing fact that we may share
Thy work and exaltation.

—Annie E. Hitt.

DIVIDING WITH THE LORD

Hymn: "Go, Give, Pray"

Scripture: God's Ownership, Acts 17:22-31; Rom. 14:1-14.

Leader's Petition

Lesson:

HOW MUCH shall the honorable Christian steward divide with his Lord? Shall he give just as and when he feels like it?? An unsystematic dividing with the Lord who Himself keeps books is a blight to spirituality and a hindrance to the progress of the Lord's work. The starting point for dividing with the Lord for the average Christian ought to be at least 10 per cent. Surely a Christian ought to do as well under Grace as the Jew did under the Law! The only thing for which Jesus ever commended the Pharisees for was their strict observance of the tithe (Matt. 23:23), and in doing so He endorsed the principle of tithing. But the poor widow who gave her mite was far more highly commended than the Pharisees who gave strictly their tithes (Mark 12:41-44). God measures the size of our gift by what we have left. God Himself gave His all. To follow Christ is to give, for He gave all (Matt. 16:24).

The early Christians "sold their possessions and goods, and parted them to all, according as any man had need" (Acts 2:45). Did anything like that ever happen in the Old Testament? What are we Christians doing for the world's poor today? (1 John 3:17; Jas. 2:15, 16; Gal. 2:10; 1 Cor. 16:2; 1 Tim. 6:17). We shall never restore New Testament Christianity until we restore New Testament liberality (2 Cor. 8:3, 4; Acts 5:33-35). The conclusion of the whole matter is found in 2 Cor. 11. A Christian is put on his honor as a disciple of the Lord to do everything that is possible, and to give everything that is possible to evangelize a lost world.

We need to pray about money matters!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 9, 1947

DISCIPLINED LIVING

(Temperance Lesson)

Lesson: I Peter 1:13-23; 4:1-5.

FOR ONCE let us forget the texts given (you can get the comments of our Sunday School writers in your quarterlies concerning these scriptures) and see if we can find some comments which will act as a spur for a real thinking about the liquor traffic.

Just at present we are being asked to conserve food in order that "hungry Europe" may be fed during the winter months ahead of us. We are not opposed to any feeding any people who are really hungry, but not merely for the political effect, but rather on a truly Christian basis of "if thine enemy hunger, feed him." But we do have somewhat to say about the permission that is being granted for grain that should go into hungry mouths being brewed and distilled into poison (for it is no less than that, and should be so labeled) to be "guzzled" by men and women alike, an act which makes them irresponsible and even dangerous persons to have about. It seems strange that bread is to be denied to families, but not beer. Isn't it about time

Christian people arise in their might and say, "Brethren, these things ought not so to be?"

The old cry of the brewer that "beer is food" is as untrue as any statement that could be made. It could be said that "beer is made out of materials that could be food." But that is not what they would have us believe. The "B" in beer can never be substituted for the "B" in bread and the "B" in brawn.

Going further—the old statement that whiskey is medicine can no longer be made, for **officially** whiskey is no longer listed in the United States Pharmacopoeia, which is the standard book of authority on drugs and medicines, and which is the guide and counselor of the man behind the prescription counter for the term "**spiritus fermenti**" no longer appears as a "remedy." This announcement comes from those who are working on the twelfth revision of that guide.

Now note this alarming thought. In the period from 1934 to 1945 the increase in the arrests of females for drunkenness is real cause for alarm. In 1934 the per cent of all females arrested was 5.6 for drunkenness. The percentage rate climbed through the years (never lessening) till in 1945 it reached the alarming rate of 17.5. What is American womanhood coming to?

Space forbids a further comment. But you have only to read your daily papers to see the number of crimes behind which the drunken man or woman is found; or to note the doubled increase of your auto insurance rates, caused by the drunken driver; or to note the crowded jails and prisons—to realize the seriousness of the situation that confronts us.

BROTHER FREEMAN ANKRUM WRITES INTERESTING BOOK OF MARYLAND AND PENNSYLVANIA HISTORICAL SKETCHES

Brother Freeman Ankrum, pastor of the Masontown, Pennsylvania, Brethren Church and author of "Alexander Mack, the Tunker and Descendants," has written another book and it is ready for distribution, the Editor having received a complimentary copy early this week. It is entitled, "Maryland and Pennsylvania Historical Sketches."

Written in a different style from the usual history books, Brother Ankrum brings his story to his readers in an interesting "short sketch" manner which draws your attention immediately. Many scenes and personalities are brought before you by means of cuts especially secured for this volume. The book will be of especial interest to residents of these two states, Maryland and Pennsylvania. Others, interested in history, will also do well to secure this book. We commend Brother Ankrum for his fine work.

Incidentally it may be secured through the Brethren Publishing Company at the established price of \$3.00.

COMMUNION NOTICE

The First Brethren Church at North Liberty, Indiana, will hold Communion Services on Sunday evening, November 16. Members from neighboring churches are invited to enjoy this service with us.

Mrs. Schrader, Cor. Sec.

Business Manager's Corner

(Continued from page 3)

tinuing loyalty. We shall look forward to receiving their new list. And as a suggestion to other churches, Brother Zimmerman's church method is to pay half out of the Church treasury and half from the Sunday School. Of course different churches do it differently, but it is always well to know how somebody else is doing it.

South Bend Also Remains 100%

Word comes from Brother Claud Studebaker that the First Church of South Bend, Ind., has voted to remain on the 100% list for another year. We appreciate this devotion to our church paper, and we know these fine people will get a great blessing by following the pages of our official organ through another year.

Wedding Announcement

EASTERDAY-SENSEMAN. A quiet wedding was solemnized at the First Brethren Church at Ashland, Ohio, on Sunday afternoon, September 28, 1947, when Mrs. Pauline Senseman became the bride of Mr. Ira Easterday. The beautiful double ring ceremony was read by the undersigned in the presence of a few relatives of the couple.

A reception was held for fifteen guests at the home of Mrs. J. M. Plank on Orange Road, a sister of the bride. After a short trip to Chicago the newly wedded couple will reside at 425 Arthur Street, Ashland.

Fred C. Vanator.

STAHL-MEYERS. Philip Andrew Stahl and Mildred Maxine Meyers, both of near Stoystown, Pennsylvania, were united in marriage on Tuesday evening, June 3, 1947. The ceremony was conducted at the home of the undersigned, pastor of the groom.

We trust the Lord will bless them, that they might experience a happy married life.

H. R. Garland.

Laid to Rest

ANDREWS. Clayton Holderman Andrews was born September 17, 1855 and was the last survivor of the four children of Cleo Halderman and Wesley Anderson. He departed this life September 13, 1947, lacking four days of being 92 years of age.

He was united in marriage to Sallie Lett on January 1, 1885, who preceded him in her departure from this life by seven years. To this union were born two children, Willard and Marie. Marie passed away in 1899.

Clayton acknowledged his Lord and Saviour at Gratis, Ohio, where he entered the First Brethren Church and was baptized on May 5, 1895. In his early Christian years he was appointed to the local Deacon Board to which office he remained true and worthy thereof until his passing.

His entire life having been spent in the community in which he was born bore much fruitage among his many friends, not one of whom had an evil word in his regard. This thought may be borne out due to the testimony he had for his Lord. His life was one of usefulness in the field of the Master.

Surviving are one son, Willard, and four granddaughters. Funeral rites were conducted from the Gratis Brethren Church by the writer, with Elder Irvin Eikenberry assisting. Burial at Gratis.

J. Edgar Berkshire.

LEMASTER. George W. LeMaster of the Loree, Indiana, community was called from the scenes of earth to his eternal home on the morning of October 6, 1947, at the age of fifty-four years. In his sudden going from us he leaves his companion, his mother, three daughters, one brother, three sisters and four grandchildren. Brother LeMaster had been in failing health for three years and all that medical skill and kind hands could do could not stay the hand of death.

He had been a faithful, loyal member of the Loree Brethren Church for a number of years, where, with his companion, they served well in the office of Deacon and Deaconess. The great throng of people that gathered at the church for the last rites gave testimony to the esteem in which he was held in the church and the community. On every hand could be heard the common expression, "He was a good man." He will be greatly missed in the home, where he was a prince; in the church, where he worshipped and labored and loved; and in the community where he was held in highest respect by all alike. Just why such as he must leave us in the very midst of his years we may not be able to explain, but our Heavenly Father makes no mistakes in His dealing with His own. May others be raised up to take his place. It is our prayer that those who feel this loss the keenest shall find comfort in the unfailing promises of His word. We have the assurance that in the morning of a new day we shall meet again.

The funeral services were conducted in the Loree Brethren Church on Thursday, October 9, in charge of the writer and assisted by the pastor of the church, Brother R. K. Higgins. The theme for the message was found in Philipians 1:23—"It is better farther on."

C. C. Grisso.

IMHOFF. Odessie May Imhoff, wife of Bert Imhoff, Ashland, Ohio, departed this life September 9, 1947, aged sixty years, four months and four days.

Mrs. Imhoff was a daughter of Hugh and Alvina Myers Emmons and spent practically all her life in Ashland County. She was united in marriage to Bert Imhoff May 3, 1906.

She was a member of the First Brethren Church of

Ashland, the Builders Sunday school class and the Woman's Missionary Society. She was a devout Christian, faithful to home and church and always considerate of the needs of others.

Sister Imhoff is survived by her husband, one daughter, two sons, three grandchildren, one sister and two brothers. Funeral services were conducted from the Ashland church before a large gathering of relatives and friends. The service was in charge of the writer, assisted by Dr. Martin Shively. May the blessed Lord comfort the bereaved.

W. C. Benshoff.



News From Our Churches

TWO YEARS IN CALIFORNIA

By C. F. Yoder

In March, 1945 it was my privilege to participate in the District Conference of Northern California, which was held in Lathrop. It was a good conference, enjoyed by all, except that at the close when Sister Platt was giving a splendid fannelgraph talk, she suffered a heart attack from which she has not yet fully recovered.

Inasmuch as Lathrop had been for some time without a pastor, I consented to remain and give part time to that work. We had an enjoyable year together and there were many things to encourage the church in its work.

By March, 1946 the church was able to get Brother Milton Robinson for full time work, and so I was free to help the struggling mission in Stockton. Soon after I began to live in a trailer loaned by Brother Harold Wolfe and located beside the church. This enabled me to do more visiting and as a result, the attendance began to grow. Soon the original building was too small and, following a plan proposed by our head carpenter, Henry Ronk, the building was enlarged to double its former capacity. Now there is great need of still more class rooms and plans are made to provide them by a second enlargement.

When Brother Virgil Ingraham returned from naval service about a year ago he was persuaded to become the pastor of the church, with myself as visiting lay worker. This gave me more time and energy to apply on my books.

Brother Ingraham took the high school class in the Sunday School and has built it up until it is a large class, and the young people are being prepared as workers. The church is fortunate in having a faithful Sunday School Superintendent in Brother Harold Wolfe, and a loyal corps of teachers. The district around the church also is beginning to respond to the work done, and all are encouraged by the presence of new people.

Under these circumstances I feel that I should return to Argentina, where we have only natoional workers as missionaries. They are doing a grand work and I do not need give them more help than moral encouragement. I wish,

if the Lord will, to give my time to my books, which are a question of now or never. I am now preparing to leave by plane November 1.

In Stockton Brother Ingraham remains in charge and enjoys the love and esteem of all who know him. I consider him one of the most promising young men of the Brethren Church, and am confident that, under his leadership, the work in Stockton and the district will go steadily forward.

The California District has a source of strength in the Berean Band which should be mentioned. This organization sponsors the annual Young People's Camp. They have their own beautiful site in the Sierra Nevada Mountains, about eighty miles east of Stockton, and are adding improvements each year, which will make it possible to keep it open for the use of different groups throughout the season. This year there was a peak attendance of 150 and among the results there were fifty conversions, or reconsecrations, or dedications to the work of the Lord. Brother J. W. Platt was instrumental in securing the site and is leading the promotion of the work.

California is increasing in population at the rate of about 40,000 a month and there are, and will be, many good opportunities to establish new churches. May God give our people there the vision and wisdom and zeal to possess the land which lies before them.

ST. JAMES, MARYLAND

After a slight let-up over the summer months the program of the church is getting into full swing again.

The regular services of the church are proving quite popular with the folks here. This past Sunday (October 12) was an especially encouraging day with 134 in Sunday School (which represents 78% of the enrollment); 105 at the morning worship service (the highest since Easter Sunday morning); about 140 at the Love Feast in the evening; and an offering of \$209.00. Although we did not quite reach our Educational Day Offering goal of \$150.00, we did come close to it, with an increase over last year's offering of some 200%.

The various auxiliaries of the church are also taking on new life. Two of our laymen attended General Conference in August and came back very much enthused about the work of the Laymen's Organization. This enthusiasm has been carried over into the local organization and we are expecting great things from the laymen of the church. Emphasis is being placed upon the goals and the men are striving to meet them. Several new members have been added to the group since Conference time and an intensive visitation program, now under way, is sure to bring new blood not only to the Laymen's Organization, but also to the church itself.

After a lapse of several months, the Boys' Brotherhood has reorganized under the supervision of Brethren Ike Litton and David Jamison. The younger boys of the church and Sunday School have been included in this organization for the first time, which promises to be a decided asset to the Brotherhood. The Laymen's Organization, at their last meeting, agreed to give the Boys' Brotherhood their fullest support, several of the men volunteering to

provide transportation for those boys who live some distance from the church.

The Christian Endeavor Society, also reorganized to include the younger boys and girls, shows signs of becoming a strong youth group. A variety of programs has been arranged for these evening meetings which should prove quite popular with any young people's organization. A social function each month adds to the appeal of this group.

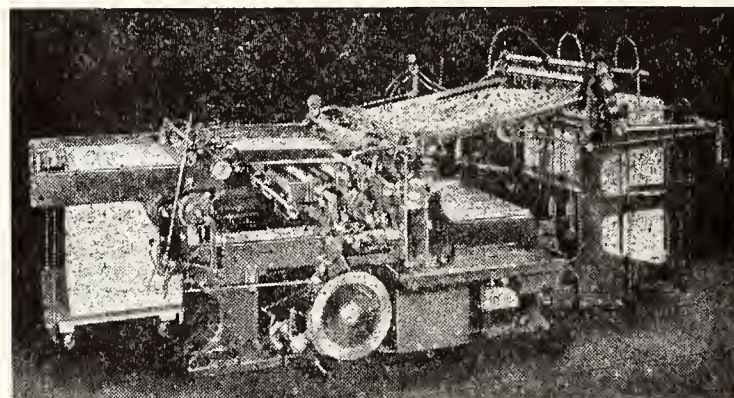
We do a fair amount of pastoral calling, seeking to reach each home at least once every two months, which along with the hundred miles traveled each day in going to school, really keeps the old Ford warmed up. The results of such visitation are often seen in the form of new faces and in the reclaiming of delinquent Brethren. The invitation to accept Christ as Lord is given frequently with the result that eighteen souls have been added to the church within the last year.

God has been gracious to us. He has richly blessed His work here. Brethren, we covet your prayers for the further success of the church, to the end that all men might hear the glorious Gospel of our Lord and Saviour Jesus Christ.

Henry Bates, pastor.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$7,253.31
Yet to be raised, not less than	\$7,746.69

BUT

Prices on equipment have shot up 70%

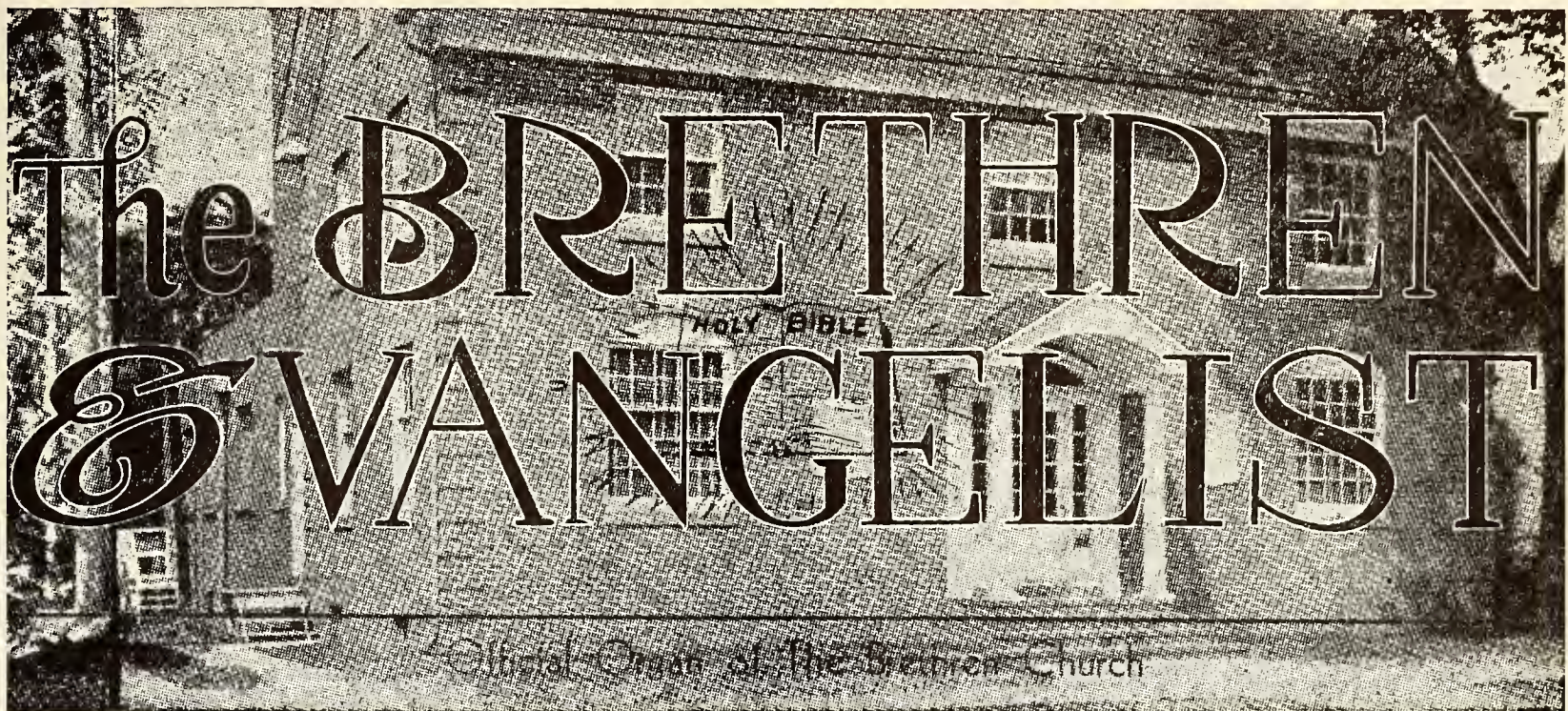
IN LIKE MANNER

should our gifts increase

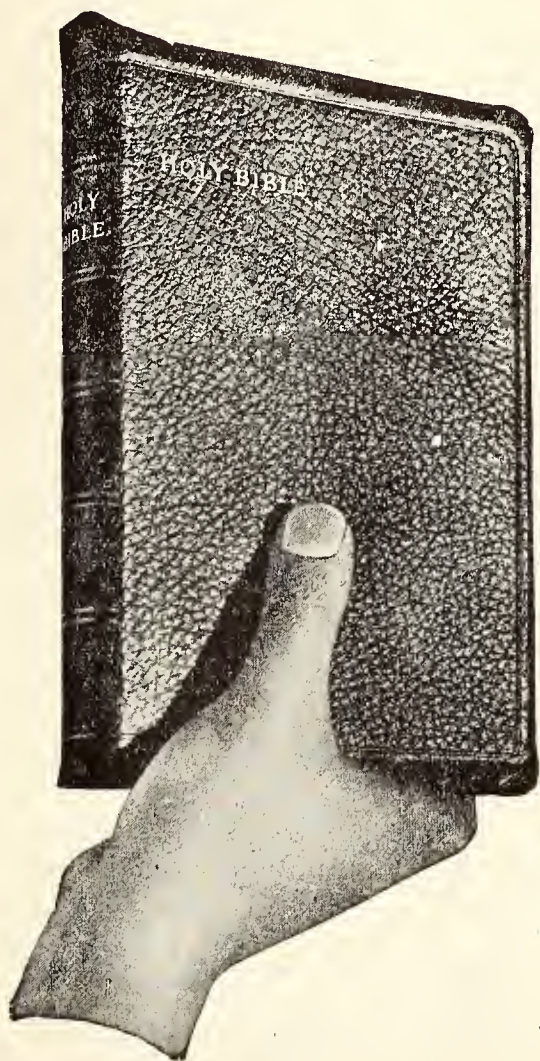
Will Brethren waver before such a challenge

or

Will we finish the project with God?



Uses of the Bible



*When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.*

*If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And wings, if boldly I aspire.*

*Should I be lost, the Bible is my guide:
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a sheltered from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.
Does Gloom oppress? The Bible is a Sun.
Or ugliness? It is a garden fair.*

—Author Unknown.

The Brethren Evangelist

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Rev. J. G. Dodds, National Goals
Dr. R. F. Porte, Brethren Church History

PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Goshen, Indiana. We are informed by Brother H. H. Rowsey's bulletin of October 26th, that Brother Willis E. Ronk has been called to serve as the pastor of the Goshen church, to take over about the middle of December. Brother Ronk has been associated with his brother, George T. Ronk in Cedar Rapids, Iowa, in the manufacturing business for the past two years. Brother Ronk will succeed Brother Rowsey who resigned the Goshen Church to become pastor of the Ashland, Ohio, Church.

Homecoming Day at the Goshen Church was one long to be remembered. It was held on October 19. Brother Ronk was guest speaker at that time. Brother Rowsey says, "Everyone seemed willing to lend a hand to make the entire day a success."

Berlin, Pennsylvania. While Brother S. M. Whetstone is holding a meeting in the Canton, Ohio Church, the W. M. S. had charge of the morning service on November 2, and

the Laymen will have charge on Sunday morning, November 9.

We note that four were recently baptized in the Berlin Church.

Pleasant Hill, Ohio. A recent gift to the Pleasant Hill Church from the Deeter estate of \$500.00 brings the total in their building fund to \$2,371.39.

Mrs. Floyd Sibert, wife of the pastor of the Pleasant Hill, Ohio, Church, was the speaker in the Dayton Brethren Church on Sunday morning, November 2.

We note that the question of the sale of liquor was a matter of vote in the town and township surrounding Pleasant Hill on Tuesday last. We trust that sufficient vote was amassed to bring victory for the dries.

New Lebanon, Ohio. We note that Rev. Delbert B. Flora, of the College and Seminary was a recent speaker at the New Lebanon Church. He gave three very fine Bible Lectures.

The week of the 19th the Miami Valley Laymen met at the New Lebanon Inn and Prof. Miley of Ashland College was the guest speaker.

We learn from the same bulletin (October 19) that the New Lebanon Church voted to lift an offering for the New Press fund of the Publishing House on Sunday, October 26. That's interesting to us here at the Publishing House. How about other churches following in their tracks?

Brother Berkshire has been called for another year of service with the New Lebanon Church.

We quote from the bulletin of October 26: "The church authorized the purchase of a camera to be sent to Dale and Norma Roesch in Puerto Rico, to be used in taking pictures of their work."

Fairhaven, Ohio. We are sorry that we did not get the announcement of the Fairhaven Communion service in a number that would be of advantage as an announcement. It was held on Sunday, November 2. Dr. Lindower conducted the service.

Pittsburgh, Pennsylvania. On Friday evening, October 2 the Social Committee of the Pittsburgh Church provided an evening's entertainment in the social rooms of the church, consisting of technicolor films of Yellowstone National Park. These films were obtained through the courtesy of C. A. Garland.

We note that Brother Crick has been elected President of the Peabody Council of Week-day Religious Education.

The Pittsburgh Church will celebrate their annual Homecoming on Sunday, November 30. This will mark the climax of the six weeks of "lay visitation" promoted by a committee of six and their selected helpers.

Cheyenne, Wyoming. A card from Brother Frank W. Garber, pastor of the Cheyenne Church reads as follows: "If you know any Brethren folk that are contemplating a change of residence and they want a promising country and a place where they can do some work for the Lord, please state that I can secure attractive jobs for carpenters, painters, rancher-farmers, railroad men, air line men, in fact, most any line they would care for. Just write me for information. We need new families to help in the Lord's work here. Address me: Rev. F. W. Garber, 2521 East 12th Street, Cheyenne, Wyoming."

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

I READ a simple sentence which was formed into a question the other day. Here it is, "Did it ever occur to you that lots of people don't know any better than to take trouble by the forelock and opportunity by the tail?" A rather peculiar sentence, but one

That set me to thinking!

Too many people think of trouble as something that can't be avoided any way, and the best thing to do is to "take it by the forelock" and pat it on the head. This might be the best course to take with a mule, whose heels are always a good thing to avoid, and whose head seems to be the only thing that is safe. But, you know, someone has said truthfully, "Most of the troubles that I look forward to, never happen." No use "grasping trouble," it will arrive in due time if you are the average person.

Just at present, even as I write this, I am "laid up" with an infected nose, and it is the kind of trouble that did not need to be grasped. (Indeed it would not permit any grasping). It just came along and "I was in the way." That's the way with most troubles that overtake you. But with the average trouble it is pretty hard to understand why people go about hunting for it. One should never "hunt" trouble—it will find you soon enough. Whatever energy we want to expend should be turned to the grasping of our opportunities.

An opportunity is something that comes along at a fitting or convenient season. The dictionary in showing the difference between an "occasion" and an "opportunity" says, "An occasion in the popular sense is a conjunction of circumstances which seems to require or incline to or is fit for certain action," while "an opportunity is a conjunction of circumstances which makes certain actions possible, with probability of success, advantage, or gratification." When "opportunity" is passed it isn't going to do any one any good to "grasp it by the tail." Opportunity must be siezed as it comes by and guided into the channels that you have prepared for it. It is opportunity you must grasp by the "forelock."

Are there opportunities to do the work of the Lord that you have let go by and then tried to "grasp by the tail?" Or did you sense them coming and "sieve them by the forelock?"

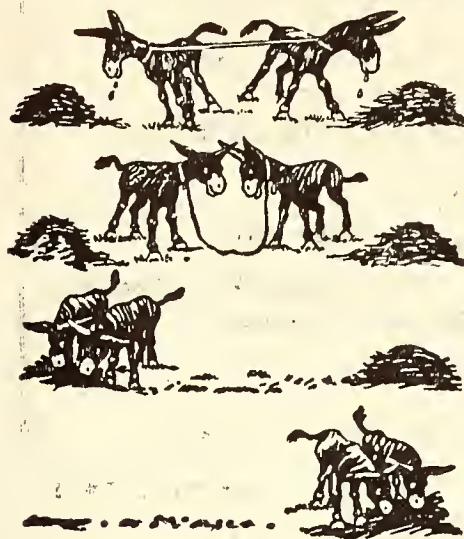
Think it over!

Business Manager's Corner

George S. Baer

Let's Pray and Act Together

Unity is one of the most important principles that has to do with the Lord's work. In Psalms 133:1 we read, "Behold, how good and how pleasant it is for brethren to dwell together in unity." And with equal truth we might say, Work and pray together in unity. In unity there is strength in prayer, and also in activity.



What we undertake to do as a people assembled in congregational meetings, or in district and national conferences, let us do together, as one body. When we undertake to pray for a project, let us do it unitedly—in one spirit, in one voice, and as groups in one place, so far as possible. The place was shaken when the disciples were gathered to-

gether, united in prayer. When we scatter our prayers and efforts, one praying and working for one project, and another for another project, and still another for some other project, and each jealous of the other, we will not get anywhere any more than the donkeys did in the old familiar illustration which we have reproduced in this column. They succeeded when they got together, and so will we in whatever we attempt to do.

We are bound together by sacred ties as members of the body of Christ. The actual joining together in prayer and effort is essential to success in the Lord's work. That is why we should unite and concentrate in prayer and effort for every interest of the church at the set time. And that is why we are asking all praying Christians to unite in prayer for the special project—the Press Fund—that the Lord through General Conference has set before us. Pray that God will prepare hearts to meet this great emergency.

Don't Forget—Increase Your Quarterly Order

Please check on your need of both Bible Class and Youth Quarterlies for the beginning of the new year. Use Youth quarterlies for all ages from 12 to 19 and Bible Class for all classes above the age of 19. Let's give Brethren teaching to our classes; it's best for the church's future.

Second Church of Johnstown Goes 100%

It was a happy piece of news to learn that this church had decided to put the Evangelist in every home of the congregation. Mrs. Griffith Thomas who has been the faithful Evangelist agent, writes, "I had 18 names on the subscription list before we decided on the honor roll." Now they will have 56 names. That's long strides ahead. Brother George Jones has long been the pastor of this church. Congratulations to you all, and may this year be greatly enriched because of the blessing of your church paper in all the homes.

Standard C. E. Quarterly

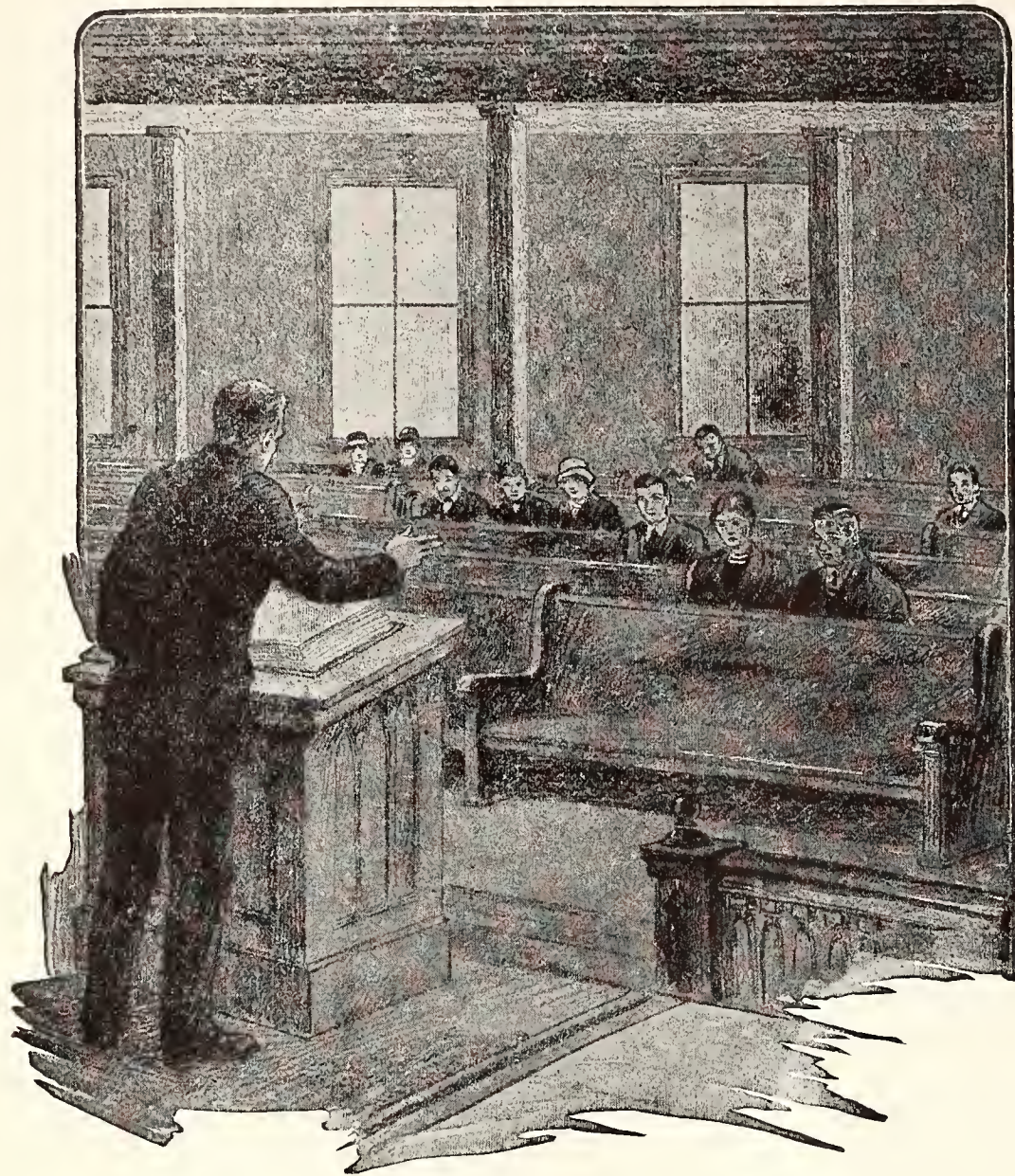
We still have a few on hand at 25c each. Nothing better for programs and social suggestions.

Some New Books for Children

"God Loves Me" (for ages 3-6). It catches the child's eye. 60c postpaid.

"A Bible Verse for You to Learn" (Ages 5-7). Brief statements and Bible verses accompany beautiful illustrations of interest to little children. 25c.

(Continued on page 14)



"Empty

Seats"

Rev. W. R. Deeter



OUR TEXT is found in Luke 15:1ff.

The picture is of the Prodigal son, who left home one morning and for a season there was an "empty chair" under the parental roof. There was heartache, sadness and disappointment in that home, yet not without a prayer to God for a return, some day soon.

There have been many "empty chairs" in days gone by. We were in a house in Illinois where the Lincoln-Douglas debate was signed up. We saw the chairs where the two men sat. We saw the chair where Lincoln sat in his old Springfield home. We saw the chair where he sat when he wrote his Gettysburg address, which was once sold for \$1.10, but which now has become priceless.

Washington's chair, Gladstone's chair, the chairs of Roosevelt and Churchill, all have sentiment wrapped up in them.

But there is the chair of promise; the chair of challenge from which the power and influence reaches out. There is the chair in which you sit.

And the church chair. Far too many of them are "Empty Chairs."

Ten thousand churches have closed their doors in recent years. We know of a few such—one is used for a cleaning business; another is now a garage; another a store; my own home church in western Kansas is used for a grain storage.

But SIN is just as mean now as last year, or ten years ago. It is just as awful. There are too many places of sin that are of too easy of access in these days.

Let's look at some of the reasons for "Empty Chairs."

First we find that there seems to be far too easy access to the "movies." We are training our children wrong. We give them twenty-five cents for the movies and from one cent to five cents for Sunday School. Large contributions to Young People's Camps are much more profitable.

What they do with their hands, their feet, where they go and what they see with their eyes, and hear with their ears, is leading too many away

from places of religious instruction and worship. Thus—"Empty Seats."

Second. There is a disregard for the Lord's Day.

Out too late on Saturday night, then unable to get up in time to go to the services on Sunday. Work is put off until they think they have to do it on the Lord's Day.

Here is a strange illustration. Three brothers in Kansas had three sections of land. The wheat was ripe. On Saturday evening they were half done harvesting. One neighbor said, "You better cut wheat tomorrow." The brothers said, "No, we will pray about it. There's a little church across the road—the Lord's work needs to be done." They went to church on Sunday. A rain, wind and hail storm came up while they were at church. But no damage was done to the three brothers' crops. On the other side of the road the damage was severe.

Third. There is a disregard these days for the Lord's work. That accounts for the "Empty Seats" in the church. The world doesn't want to be fenced in. They want a wide range. The world doesn't want too strict moral laws, nor too strict marriage vows. It does not want to be hampered with religious services. There is no desire to assume responsibility or to keep in harmony with the will of God.

Some folks think the church is all right in an emergency, or when they get "down and out," then they want to "Ride along" with the church.

We will never amount to a hill-o'-beans in God's sight till we have regard for the Higher Laws of a Holy Creator. You may sometimes sing, "When the Roll is Called Up Yonder, I'll Be There," but now, really, will you when you are not even at Sunday School when that roll is called?

We know of one preacher that put on a six weeks attendance campaign. His people were asked to sign a card to attend, give, etc., for that six

weeks. Yes they were asked to be faithful for SIX WEEKS. But how about the other forty-six weeks of the year? That six weeks was supposed to get up enough momentum for the balance of the year. But just six weeks attendance will never get you over the brow of the hill. When we dedicate our lives to the Lord, it means FOR LIFE—all the days of our pilgrimage. That means that I am to stay in my place on Church Night; Family Night; Church School, Communion—through ALL. God calls us to the use of all our senses—our talents—our strength.

Remember, the Prodigal Son was way out yonder, hungry, cold, tired, weary, sad. We hear him say, "If the Heavenly Father loves me like my father loves me "I WANT HIM." So he arose and headed for HOME. "Home Sweet Home" are words that beggar description. Words fail me to describe the scene; but it was a happy home-going.

God gave His Son for us—with wonderful love. If we have a love like that then our "seats will be occupied"; our church will not fail, for the "gates of hell shall not prevail against it."

O may there be no empty seats in our Sunday Schools and churches. May we want to bring some one else in.

How many of you have broken vows that need mending?

Resolutions unkept?

Holy desires faded away?

A dearth in your soul?

Will you go where He wants you to go?

Will you do what He wants you to do?

Will you go with Him over mountain plain or sea?

Will we say, "Where He leads me I will follow?"

—Udell, Iowa.

Mid-West District Conference Minutes

THE CONFERENCE of the Brethren Churches in the Mid-West was held at McLouth, Kansas, October 9th to 12th, 1947.

Since the Vice-Moderator, Rev. Wilbur L. Thomas, was in the hospital Rev. E. M. Riddle consented to fill his place on Thursday evening. The address of welcome was given by Rev. John Bower, pastor of the McLouth church. Responses

came from Falls City, Nebraska; Hamlin, Fort Scott and Mulvane, Kansas, and Cheyenne, Wyoming.

The following committees were appointed by the Moderator Rev. F. W. Garber of Cheyenne: Credentials and Resolutions.

Prayers were asked by the Mulvane delegation in behalf of their pastor and wife, Rev. and Mrs.

Thomas, who are both in the Wichita Hospital. Rev. J. G. Dodds offered the prayer in their behalf.

Friday Morning

The Credential Committee reported 16 lay and 2 ministerial present. The election resulted in the following being elected: Moderator, Rev. Cecil H. Johnson, Falls City, Nebraska; Vice-Moderator, Rev. Wilbur L. Thomas, Mulvane, Kansas; Secretary-Treasurer-Statistician, Mrs. Mary E. Rieger, Falls City, Nebraska.

Courtesies of the conference were granted Rev. E. M. Riddle of Ashland, Ohio; Rev. J. G. Dodds, Akron, Ohio; Rev. and Mrs. W. R. Deeter, Udell, Iowa; and Rev. John Bower and Church of the Brethren members of the McLouth church.

Clarence Oldfield of Manhattan, Kansas, was reelected to the District Mission Board. Mr. Sam Flickinger of Morrill, Kansas and Rev. W. L. Thomas were nominated for College trustee. Rev. F. W. Garber was elected to the Ministerial Examining Board and Rev. W. L. Thomas to the Executive Committee.

The progress of the corporation of this district was reported by the secretary. It was voted to complete the work. This was followed by the Moderator's address.

Friday Afternoon

Rev. J. G. Dodds gave a brief address in behalf of the Brethren Publishing Company and Rev. E. M. Riddle spoke for the National Missionary Board.

Saturday Morning

Mr. Clarence Oldfield and Rev. C. H. Johnson gave the District Board report. They reported on the work already completed and that which is now in progress. They also spoke on prospective points at other places.

The District Evangelist, Rev. Johnson, reported traveling 2,000 miles the past year. He held services at Cheyenne, Wyoming, where there were nine conversions and one recruit for the Brethren ministry.

Mrs. Davis gave a report of the work of the Sisterhood of Mary and Martha of the District. They have done much Benevolent work the past year and their project for the coming year is to provide dishes for the Brethren Camp.

Mrs. Raymond Landis of Morrill, Kansas, secretary of the Camp Directors, gave a complete and comprehensive report of the Camp work. Miss

Ella Noyes gave a very concise report of the work of the Woman's Missionary Society.

The Credential Committee reported 19 lay and 4 ministerial delegates present.

Mrs. Myrtle Kessinger of the Mulvane church, now working as a missionary at Haddix, Kentucky, was granted a card and commissioned as a missionary-evangelist.

Thomas Shannon, Hamlin Kansas and Spencer Gentle, of Fort Scott, Kansas were granted license to preach.

Saturday Afternoon

Rev. C. H. Johnson gave a report of the National Sunday School Association work. This was followed by Rev. E. M. Riddle as he spoke in behalf of Ashland College and Seminary. Rev. J. G. Dodds discussed the National Goals Program.

The report of the Resolutions Committee was as follows:—

Whereas: Almighty God in His divine wisdom permitted us to assemble together in this annual Conference of the Mid-West District of Brethren Churches this October 9-12, 1947 at McLouth, Kansas—

Be it therefore resolved: First. That we render thanks unto God for His abundant blessings bestowed upon us; for the leadership of His Spirit in directing the advancement of His church; and for the power of His word in the upbuilding of the church and the redemption of souls.

Second. We as a body wish to express our appreciation and thanks to the McLouth church and their pastor, Rev. John Bower, for their splendid hospitality and cooperation in making this Conference a great experience of Christian fellowship.

Third. We also express our appreciation for our visiting speakers, Brother J. G. Dodds, Akron, Ohio; Rev. E. M. Riddle, Ashland, Ohio; Rev. W. R. Deeter, Udell, Iowa; and Rev. J. J. Margush of Topeka, Kansas for their inspirational and challenging messages to our Conference.

Fourth. We express our appreciation for the work and the faithfulness of our District Officers in the execution of their duties and responsibilities entrusted to them by our Conference.

Fifth. Be it further resolved that we express our love and sympathy for our Brother and Sister Thomas of Mulvane, Kansas, and Sister Garber of Cheyenne, Wyoming, in the trial of their illness, and our appreciation of the services they have rendered to the church.

Sixth. Be it further resolved that we deplore

the use of intoxicating liquors and associated evils and we pledge our prayerful support of all measures resigned to curb and destroy these evils.

Seventh. Resolved that we go forward in carrying out the great commission as given to the church in Matthew 28:19, 20 with enlarged vision, renewed zeal, faith and consecration.

Respectfully submitted,

Mrs. Olen C. Davis, Mulvane, Kansas

Rev. C. H. Johnson, Falls City, Neb.

Mrs. Claude Kimmel, McLouth, Kansas

The Laymen formed a District Laymen's Organization with the following officers: District

Representative, Rev. Wilbur L. Thomas; President—Glen Gordy, Piper, Kansas; Vice-President—C. E. Oldfield, Manhattan, Kansas; Secretary-Treasurer—Forest Shannon, Hamlin, Kansas.

Rev. E. M. Riddle and Rev. J. G. Dodds were the guest speakers of the Conference. Rev. J. J. Margush of Topeka, Kansas, a Church of the Brethren man, brought the message Sunday afternoon. "Witnessing for Christ" was the Conference motto around which the program centered. We had a good Conference with brotherly love permeating the whole way through. The Conference next year will meet at Mulvane, Kansas.

Mary E. Rieger, Sec.

The Story of the "Dynamic Kernals"

A PACKED grand-stand, and an overflow of more than a thousand people seated on the race track, enthusiastically acclaimed the movie and book, "God is my Landlord," a great success, at the World Premiere held at the Adrian, Michigan Fair Grounds exactly one year from the close of Perry Hayden's Biblical Wheat experiment upon which they are based.

The crowd sat under a full harvest moon and saw the gorgeous colored movies on a huge out-screen.

The book was written by Raymond J. Jeffreys (United Brethren) of Columbus, Ohio. The movie was produced by Wendell McHenry of the McHenry Films (Nazarene) of Chicago.

The book and film tell the inside story of Perry Hayden's (Quaker) world-famous Biblical "Tithing" Wheat demonstration at Tecumseh, Michigan, which ended after six years of colorful harvesting. The seventh year they rested, according to Biblical command, while the world waited for the story.

The "Sabbatical Year of Rest" ended on the day of the Premiere, and now the phenomenal story can be told. It is said to be the most spectacular human interest story of our generation, and the greatest tithing demonstration of all time.

The second phase of the demonstration started with the Premiere—that of carrying the inspiration and lessons of the experiment around the world, with the book and movie, to all races, faiths and creeds.

The book, named by Dr. George W. Crane, has 32 pages of pictures and 162 pages of narration. It comes in two covers—a paper cover for \$1.50

and a cloth cover for \$2.50. The movie is 16mm, sound and full color, and will be furnished any church or other group, who are interested in promoting tithing, merely for a free-will offering.

It all started one Sunday morning when Perry Hayden, a Quaker miller, was listening to a sermon preached by a student minister from Cleveland Bible College. Young Cliff Robinson's text was John 12:24:—"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die in bringeth forth much fruit" . . . It was wheat planting time in Michigan. Hayden decided to plant a cubic inch of wheat, pay a tithe of the harvest to his church, replant the nine tenths, and continue this for six years. He wanted to demonstrate in a visible way the principles of rebirth, tithing and of the sabbath.

As directed in Leviticus 25:3, and 4, he planned to "rest the land" the seventh year.

As promised in Malachi 3:10, Hayden's harvests were abundant. He had a "fifty-fold" increase the first year, and "fifty-five" fold increase the second. The third harvest reached 16 bushels, the fourth jumped to 380 bushels, the fifth in 1945 amazed the world by reaching 5,555 bushels. The sixth and final spectacular harvest was 72,150 bushels,—all from a cubic inch of wheat planted six years earlier, and faithfully tithed each year. If the project were continued for four more years it would require all the land in the United States. In seven more years, or a total of thirteen years, it would cover the entire globe with wheat!

Henry Ford, who believed that "tithing would

(Continued on Page 10)

And be Ye Thankful

THANKSGIVING follows so often what has been a period of anxiety. Of all the farmers and those dependent upon cultivation of the soil for their daily bread, how many will return thanks to God at this time and take no credit to themselves? Hearts are lifted up in thanks to God that disaster did not fall upon their efforts, but the average successful farmer or worker on the land believes that his crop is bountiful because he John Johns, has put strenuous effort into the business of his life. He could, were it compulsory, give a dozen reasons why his neighbors have this year reaped a less satisfactory harvest than his own, and not one of them would be lack of dependence upon the goodness and wisdom of God.

And yet no man is a success who does not consciously depend upon the goodness and wisdom of God. The successful farmer is headed for disaster of some kind if, while adding to his riches, he is not consciously drawing from God and giving God the honor.

We belong to God. All that we possess, God could take from us in one short hour. Belonging to God He must need us, and He does need us. All the anxiety, the scolding, the harshness, the departures from the strictest honesty of which we have been guilty in the seasons which have now



THEY ON THE ROCK ARE THEY, WHICH WHEN THEY HEAR, RECEIVE THE WORD WITH JOY, AND THESE HAVE NO ROOT, WHICH FOR A WHILE BELIEVE, AND IN TIME OF TEMPTATION FALL AWAY



THE SEED IS THE WORD OF GOD.. THOSE BY THE WAYSIDE ARE THEY THAT HEAR, THEN COMETH THE DEVIL AND TAKETH AWAY THE WORD OUT OF THEIR HEARTS, LEST THEY SHOULD BELIEVE AND BE SAVED

culminated in more or less success for us, have been hindrances to God's greater expression through us. Therefore, apparent success is often the greatest failure because God's power has been thrust back, and man's own power depended upon. Thanksgiving follows days and nights of strain because man forgets to cast daily cares upon God, and so avenues, through which God's powerful aid might have flowed, have been blocked. Perhaps on Sundays he returns thanks that he has been brought safely through the difficulties and anxieties of the past week, but that is not enough. God is a Presence, not Someone we just meet on Sundays whom we acknowledge every now and then as the Guardian of our lives. Days of anxiety are unnecessary. Every day and every hour conscious dependence upon God and thanksgiving to Him will help to run our farms. God's help is real. He always responds to demands upon Him. God is in the storm, the droughth, the events that seem disasters. But He must be recognized and trusted. Then all is well. There will be no piling up of anxious days; no snatching of credit to ourselves. God with us we come through on the right side. Apparent disasters should not be regarded as disasters. God's blessing can be immediately called down upon every situation in which we find ourselves—upon the storm, the seeming havoc, the "total loss." To see God there, powerful to

MAKING THANKSGIVING A DAILY PRAISE

bring order out of chaos, is the natural attitude of one who understands that God's power can transform that which is apparently valueless to something of great value. When we can instantly say:



AND THAT WHICH FELL AMONG THORNS ARE THEY WHICH WHEN THEY HAVE HEARD, GO FORTH, AND ARE CHOKED WITH CARES AND RICHES AND PLEASURES OF THIS LIFE, AND BRING NO FRUIT TO PERFECTION.

"Father!" all must be well that seems most wrong. Trust, however, *must be maintained*. God does not waver; we do.

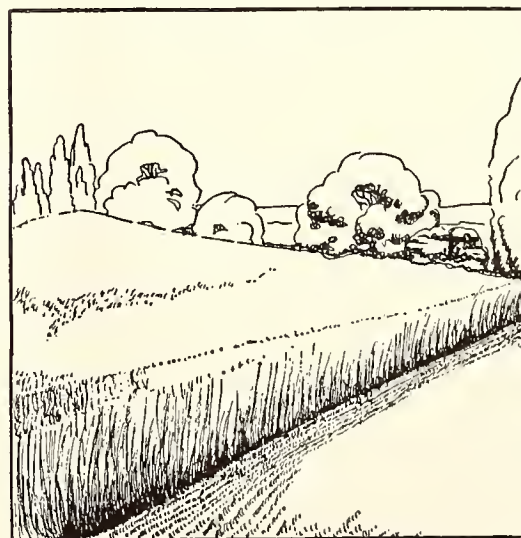
Very few will glean instant comfort when assured that their crop or stock is of less importance than serenity of mind. It seems almost a necessity for men to fuss and fret and do something—anything—to avert disaster. And yet, to be still and know that God works for us as well as through us is enough. The success at the year's end is assured. If, retaining our serenity and trust, instead of letting go to anxiety and complaints, losses and gains could be entered in a book in dollars and cents, we should find ourselves immeasurably richer each Thanksgiving. But there are things too precious to be so measured; they are the respect of those about us; the increased love and trust of those dependent upon us; our value to God.

Are we not on this earth that God may come forth in us? In Him we live and move and have our being. God does not find expression in a man who becomes frantic with anxiety over a crop; He does not find expression in the man whose family dread his approach on certain days; He does not find expression in a man who takes an unfair advantage in a business deal. He comes forth in the man who can look at parched lands

and say with confidence: "The Lord gives the harvest"; the man who regards his help as children of the same father—brothers—having a claim upon his kindly consideration; the man who is grateful for every tenderness in his home, and is tender in return; the man who does a good turn for his neighbor in need, even if it costs him what at the time seems a heavy price.

The Lord does give the harvest. The man who daily asks direction, goes calmly and trustingly to work, and when day is done says: "Thank You, my Father," knows that the harvest God gives is satisfying beyond belief. Daily thanksgiving and prayer bring daily help in every problem that can arise. This is without doubt. The thankful attitude surrounds the one who gives thanks with an atmosphere of harmony. Grumbling is ruled out. Excuses aren't made. There is a big-heartedness apparent that has an unfailing appeal to those who contact it. When something is drawn daily from God, something goes out, and is recognized. God comes to be a living Presence. When this happens to a man he claims no credit for his abundant harvest. He feels that it is more than he deserves; it is good measure, pressed down, and running over.

When we sit down to a meal we ask God's blessing on the food we eat. We do it reverently, usually, but very few of us realize exactly what we may be accepting or rejecting. The food that God has blessed is blessed to our use in a small or large degree. It will sustain life if we eat it, whether we



BUT THAT ON THE GOOD GROUND ARE THEY, WHICH IN AN HONEST AND GOOD HEART, HAVING HEARD THE WORD, KEEP IT AND BRING FORTH FRUIT WITH PATIENCE.

ask God's blessing upon it, or not. But having asked God's blessing it can do more. The food, daintily prepared, often by loving hands, is there before us—just food—and then our hearts go up to Him, the Giver, and we say in effect: "Thank you; we know Your power to nourish us is now added to this food." If we recognize the significance of this—God's power coming to us through the food—food would be more nourishing.

We can, in the same way, ask God's daily, hourly blessing on our fields, our stock, our grain and growing things, our help. The earth is the Lord's and the fulness thereof. We can trust Him. We can give into His safe keeping every morning our fields, our stock, our growing things, our help, our families, naming each one before Him. We can give Him all our needs, and at the end of the day we can know, no matter what has happened, that the harvest is His. Our daily thanksgiving will make it all we had hoped it would be, and more.

—Selected.

"Dynamic Kernals"

(Continued from Page 7)

"ease many of the world's problems," furnished land, labor and equipment for the first five years. The sixth year was so large that it required 2,666 acres. This was furnished by 276 farmers from five states, and representing thirty different faiths and creeds. The total value of the 1946 crop was nearly \$150,000. A large portion of the tithe was sent overseas and distributed for Famine Relief by the American Friends service Committee.

"God is My Landlord," shown on the anniversary of the closing of the first six-year phase of the project, portrayed all the colorful harvests, events and pageants, as well as some of the tribulations of the famous six-year demonstration. Eight different photographers, took the pictures throughout the past seven years. They were compiled, edited, and built into the gorgeous movie.

Interesting Items

(Continued from Page 2)

Cumberland, Maryland. We note a unique designation for a clothing gathering box in Brother Naff's Cumberland Bulletin. It reads as follows: "Have you put anything in the 'rough box?' We refer to the large carton in the back of the auditorium. It is for clothing that you would like to give for relief for the needy of the world." But evidently Brother Naff does not expect to "bury" that "rough box."

Nappanee, Indiana. The laymen still are proving that

they have "what it takes" to help put up their church. Brother Bowman reports that on Tuesday evening, October 21, there were 24 men working. The women helped by serving lunch.

Milledgeville, Illinois. A call of two additional deacons was scheduled for Sunday morning, November 2.

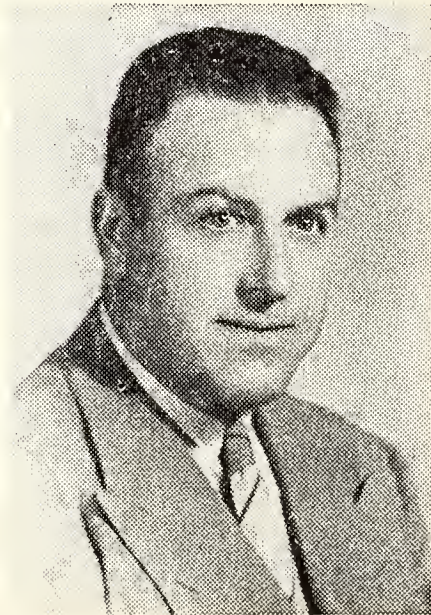
Washington, D. C. Brother Fairbanks says in his bulletin of October 26, "Our building fund now stands at \$951.33. We only need \$48.67 to reach our goal." We still remember that two cents over the top they had last time. They'll make it.

Along with this they are not forgetting their young people. For we note that a Halloween party was scheduled for October 28 in the Annex Room.

St. James, Maryland. Yes, it's a new prospective girl for Ashland College. For we find in Brother Henry Bates' bulletin the following announcement: "Born Wednesday evening, October 22, Nancy May Bates, weight eight pounds." Congratulations!

Cerro Gordo, Illinois. Brother Charles Johnson says in his recent bulletin that Brother and Sister D. C. White were in Cerro Gordo and together the Whites and the Johnsons went to Decatur to look over that place as a possible mission field. It is possible that a tent meeting of some length will be held in the spring. The response of the Decatur people interviewed was encouraging.

The Cerro Gordo Church recently took action to do something definite in raising a specified amount to be sent to their student in Ashland College, Clarence Stogsdill. This will be sent each month. They are setting a fine example.



DO YOU
NEED A GOOD
EVANGELISTIC
SONG DIRECTOR?
H. D. (Bud) Hunter
Song Director
Soloist

We receive inquiries many times as to Brethren men available for the directing of singing for Evangelistic Meetings. We are in receipt of a letter from Brother H. D. (Bud) Hunter of North Manchester, Indiana, in which he says he is now available for just such work. We have known "Bud" for a number of years and we are glad to recommend him to you for your meetings. You can get in touch with him by writing him as follows:

H. D. Hunter, North Manchester, Indiana.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

A NOBLE CHARACTER

ELDER P. R. Wrightsman was born about 1835 in east Tennessee. He was converted when twenty years of age, while alone at work. Soon after his conversion, he attended a Baptist Revival Meeting. The minister, having learned of his spiritual condition, invited him to join his church. He rather excused himself by saying he did not consider himself to be a fit subject for church fellowship, as so many afterward became a stumbling block to others, and brought disgrace to the cause.

Peter's father was a pious, scripture reading and spiritual-minded Tunker brother. His mother was a noble woman, a member of the Missionary Baptist Church. This state of affairs, however, sprung a question in the young convert's mind as to which church to unite with.

"Asked for Spiritual Guidance"

He took the matter to the Lord in prayer, day and night. He prayed, "Lord, Thou knowest where I may best glorify Thy name. Thou didst direct Thine ancient people in answer to their prayers. Do Thou, dear Lord, influence and direct me where I shall unite with the people of God. Lead me, and where Thou leadest, I will follow."

The Lord must have heard him, for on the first Sunday in May, 1853, his younger brother John, two of his sisters, and himself, were baptized by triune immersion and received into the Tunker church. In 1860 he was elected to the ministry. In 1863 many of the Brethren were shut up in prison for refusing to fight, although they had complied with military requirements. The law had provided that all Christians who were conscientiously opposed to bearing arms should be exempted from military service by paying the Confederate authorities \$300.00 per capita in Confederate money, which our Brethren did. But men were getting scarce, and many of our Brethren were dragged off and forced into the army.

"Action of Limestone, Tennessee, Church"

The church at Limestone, Tennessee, desiring to care for its membership met in council and decided to send a petition to the Confederate Congress, praying that body to release our members from bearing arms as according to our non-resistant principles. Brother Wrightsman was chosen to carry the petition to the seat of government.

When he set out upon his mission he found the train loaded with Southern soldiers. At Jonesboro a Methodist minister came into the car and took a seat by the side of Brother Wrightsman.

"Brother Wrightsman's Story"

The Conversation is as follows: Presently he asked me whether I was not a preacher. I told him I was. He inquired of what persuasion. I told him the Brethren. He was desirous of our belief and, in enumerating to him different points, I mentioned non-resistance. "And do you not believe," said he, "that it is right to fight for our glor-

ious Confederacy?" To which I replied, "No, for the Savior has said, Put thy sword into its sheath. We are to love and do good to our enemies." (Soldiers in Confederate uniform were thick around us.)

He said, "Then do you not think that General Washington was a good man?"

"I replied, "My Bible, Sir, does not say anything about Washington."

Again he said, "Well, do you not think that God set up this government by Washington?"

"Yes," said I, "but does not God use one wicked nation to scourge another, and make use of individuals to carry out His purposes and yet these individuals be wicked? And do you not think General Washington was a good man, and that God set up this government by him?"

"Yes, I do believe it," he answered.

Then said I, "What do you think will become of your Confederates who are trying to pull down what God has set up?"

(And they went their way, being condemned.)

The soldiers standing around us during this conversation threatened my life. They said one to another, "Shoot him; spear him; slay him," but none of these things moved me. I felt that the Lord was with me, strong to deliver, and mighty to save.

I proceeded to Richmond, the capital of the Confederacy at that time; presented my petition; made my speech. I told them we would not fight because the Captain of our Salvation commanded us, "Thou shalt not kill," and if we were taken to the battlefield, we would be in their way, and be an expense to them; that we are the best subjects of our government; we stay at home; mind our own business; we never disturb or bushwack your men. Our people are mostly farmers. They raise grain. Your men come and take it, and we do not resist. We are the best subjects in your government. But to fight our fellow-man we will not do. They granted my petition. I came home, went to Knoxville and turned our Brethren out of prison. To God we give all the glory.

He Continues His Story

"After the war, in 1867, I married Elizabeth Witter at South Bend, Indiana. We both went to Cincinnati, Ohio, late in 1867 where I graduated from Eclectic Medical College; thence to Dayton, Ohio, where my Lord blessed my ministry in that city. After three years we moved back to South Bend, Indiana, where I was ordained to the Eldership in 1875 by Elder James Miller. From there to Kansas; thence to Georgia on account of our daughter's failing health. Here she was much improved."

The above story was published in the Brethren Almanac of 1871. If anyone has that date please compare it with this writeup.

Daniel Wrightsman, father of Dr. P. R. Wrightsman, was one of the Old Brethren of southwestern Virginia. In October of 1849 he moved to east Tennessee. He was one of the best "Scriptorians" in the brotherhood. He was elected to the ministry at the Head Waters of Roanoke River. His wife did not belong to his church, although a very worthy Baptist. The Elders ruled that by his wife not belonging to the same church it would not be expedient to install him; that he might come home some time cold or hungry and his wife would fail to give him needed care by not rising to comfort him. This ruling, it is said,

(Continued on page 14)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 23, 1947

THE PSALMIST PROCLAIMS THANKSGIVING

Scripture: Psalm 107:1-15

For The Leader

"O give thanks unto the Lord, for he is good: for his mercy endureth forever."

WITH these words of praise, the Psalmist opens the 107th Psalm. These majestic words carry in them the length, the breadth, and the depth of God's great love for mankind. Again it is Thanksgiving. It is that period of the year when we think of getting together as families, enjoying a meal of bounteous good things, and of giving thanks. Again it is through God's tender mercies that we are privileged to have these good things. The question we raise is this, "Are we truly thanking God for the mercy which has been given to us?" There is a great danger that in enjoying the blessings, we miss thanking the giver. It is our prayer that this Thanksgiving will see God's people on their knees in true gratefulness to their Maker.

DISCUSSION

1. WHAT WE HAVE. Does it occur to you that we have everything which we need? Some may argue and say that many people are suffering privation from lack of food, clothing and heat. And many of the world's population are such today. But we have God's mercy, His salvation, and the promise of His keeping power. For what more can we ask? The fact that other places do not have these things and the necessities of life should prod us to laying greater efforts towards supplying them with them. We have salvation through the name of Christ. God's Son gave His life that we might go free from eternal death. Should not we praise His name for this?

2. WHAT WE CAN SHARE. Without doubt, at almost every American table, the family will sit down to a table spread with abundance. And someone in the group will come up with the statement, "So much food, and so many people starving in the earth." Some one else will make a comment, and that will be the end of it. Your family will go on and enjoy the meal to the fullest. It is often that way with spiritual food. We have an abundance in our churches, and once in a while our Minister will remind us of those who are spiritually starved. We make note of the fact, but do little about it. We have food, we must share it; we have the gospel, we must carry it.

3. THANKING THE LORD IN THE BEST WAY. How can we best show our appreciation to the great eternal God who has provided us with these things? First of all, "Let the redeemed of the Lord say so." We should be ever ready to speak a good word for our Lord. Give testimony to the fact that it is through God's mercy that we have the things we do. Tell your fellow classmates, fellow-work-

ers, your relatives. Tell them you believe that God has favored us as a people. Who's going to sing the praises of the Lord if the redeemed do not? And along with this, we can share what we have with the less fortunate. We gain when we give. Stinginess shrinks the soul. The vibrant life is the giving life. Be thankful this year by sharing our substance and most of all, by supporting missions, sending forth the word of God to save men's souls.

3. THE PROBLEM OF THE PSALMIST. Sandwiched in between the accounting of the Lord's goodness is this despairing cry of the Psalmist, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" His problem seems to be to get men to praise God for all that He has given to them. It is still a problem, and without doubt, it will always be a problem. Naturally we cannot expect the unsaved man to stand up and praise a God he doesn't know. But how about the Christians? Where will you be when the Thanksgiving services is announced in your locality? Will you be in bed; getting ready for a big dinner; or will you be in Church praising your Maker? Circumstances alter cases, but most things can wait while you go to the service to praise your God.

4. SIT BACK AND THINK A LITTLE. The people who really praise the Lord are those that take time to meditate over the past years of their lives. Why? Because in so doing, they see many times when the Lord's hand was shown. In times of poverty, sickness, danger, anxiety, and uncertainty, the Lord provided and guided. When we think back, our hearts must cry out in thankfulness. Just for fun, do like the Psalmist did. Sit down and write the first verse of this Psalm. Then write down, as you think of them, the times in your life when the Lord was especially helpful to you. It will surprise you what the Lord has done.

5. WHAT SHOULD WE DO THEN? The Lord does not ask for much from us. Nothing in comparison to what He has done for us. He asks for a grateful heart. He asks for a worshipful Spirit in our lives. He asks us to live for Him as a true example. He asks us to serve Him always. Is that unfair? It certainly is not. So, let's praise His holy name through our lips, our lives, our service. We are truly blessed, let us show our appreciation by doing what He wants us to do.

QUESTIONS

1. List at least 15 things from Psalms 107 that the Lord did for His children.
2. How do you think we should observe Thanksgiving Day?
3. How can we best get across to others the fact that it is through God's mercy that we have the blessings we do?
4. What does Thanksgiving mean to you?

SUGGESTED PROGRAM FOR TONIGHT

If possible, make this a "harvest home" meeting. Tell your members to bring in donations for some worthy cause. Sing songs of thanksgiving, and praise. Suggest the "harvest home" idea to your church if they are not already sponsoring such a project.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

GOD'S WORK—GOD'S PAY!

He who does God's work will get God's pay
However long may seem the day,
However weary be the way,
Though powers and princes thunder, "Nay!"
Who does God's work will get God's pay.

He does not pay as others pay,
In gold or land or raiment gay,
In goods that perish and decay,
But God in wisdom knows a way.
Who does God's work will get God's pay.

—Author Unknown.

Matt. 10:42; Proverbs 19:17; Heb. 6:10; 1 Thess. 1:3; Rev. 22:12.

THE REWARD OF THE FAITHFUL

Hymns: "Will Jesus Find Us Watching?" "Will There Be Any Stars?"

Scripture: Col. 3:23-25

Leader's Petition

Lesson:

ALL WHO are saved by grace will be rewarded for all their doings not at death, but at the first resurrection (Luke 14:14; 2 Tim. 4:8; 2 Cor. 5:10). The rewards will be given at the judgment seat of Christ where Jesus Himself will be the Judge and Rewarder (Col. 3:24, 25; 2 Tim. 4:8; Rev. 22:12). We are taught that believers will be rewarded for the good and the bad we have done as God's stewards and servants since our salvation (2 Cor. 5:10; Col. 3:21, 25).

Only saved people can be God's servants, and He will judge them for their faithfulness and also for the lack of faithfulness. We fail to realize that we could be so much more faithful than what we are. There will be very few at the judgment of the saints' rewards of whom it will be said, "She hath done what she could!" How negligent and amazingly unfaithful we are! Our sins of omission are enormous. Many supposedly good saints never confess to God their sins of omission. God will surely judge them for such sins. He will judge the motives of our deeds (1 Cor. 3:11-13; 9:24, 25). God will reward sincere, honest and faithful service (2 Tim. 4:7, 8). Salvation is a gift obtained by faith (Acts 16:31; Rom. 1:16; 10:9; Eph. 2:8). It is made possible by God's infinite love, goodness, grace and mercy (Rom. 5:8; 1 John 4:9-11).

But rewards are promised to believers as a means of inspiration and encouragement to faithfulness (Rev. 2:10). Such rewards wean us from earthly enticement (Heb. 11:8-10, 24-27). Thus we are encouraged to an unselfish and loving service in life (Matt. 10:41, 42; Luke 14:13, 14). For being steadfast under suffering and persecution we shall have a special reward (Heb. 12:2, 3; Matt. 5:11, 12;

James 1:12; 2 Thess. 1:6-10). Thus we are induced to missionary and soul winning efforts (John 4:35, 36; Dan. 12:3; 1 Thess. 2:19, 20). We are inspired to love the Lord's appearing when He shall reward His servants (2 Tim. 4:8). Through carelessness, faithlessness and compromise with sin one may not only lose his rewards he otherwise would have had, but also lose his salvation. See 2 Pet. 3:17; Rev. 2:5; Rom. 8:13; 2 Thess. 2:1-3; Mt. 25:30. Final salvation is dependent upon "patient continuance in well doing" (Rom. 2:7-10).

Suffering and sacrifice do not impoverish the people of God. Let us pray for patience to endure hardness as good soldiers of the Christ.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 16, 1947

BUILDING CHRISTIAN CHARACTER

Lesson: 2 Peter 1:5-11; Jude 17-21, 24, 25

WE HAVE here in this lesson a very important problem in addition.

"But," says Clarke, "the little word 'add' in the first verse of the lesson scarcely does justice to the Greek word which really means, 'to arrange in chorus'." It might be likened to the selection by the choir director of a well balanced chorus—just enough sopranos to show forth against the remainder of the various parts, in order to bring out the perfect harmony.

When we study the list of materials for real Christian building as set forth in the passage from Peter's second letter, we find them built up in the proper order. Note how it is built! "Faith plus virtue; virtue plus knowledge; knowledge plus temperance; temperance plus patience; patience plus godliness; godliness plus brotherly kindness; brotherly kindness plus charity." Of course this last word, "Charity" should be translated, "Love."

Now note the wording of verse 8, "For if these things be in you and ye abound" or, as translated by Moffatt, "for as these qualities exist and increase with you,"—"they render you active and fruitful." We have a goal in our National Goals Program that seeks to make "Every Member an Active Member." It would appear that one of the best means of attaining this goal is to absorb the essence of this problem in addition, as set forth by Peter.

Peter admonishes us to live that we can "make our calling and election sure." It takes a builder of Christian Character to do this.

Now let's look at the Jude passage. Two words stand out—"Remember" (verse 17) and "Keep" (verse 21). We need a "memory" to help us "Keep" ourselves in the Love of God." That's why we are asked to "do this in remembrance of me," in our Communion Service. It helps us to remember the words which were spoken before the apostles of our Lord Jesus Christ.

Have you noticed how men "mock" in these days? Is it "the last time?" Surely there are plenty today who are "sensual, not having the Spirit."

Therefore we are warned to "keep" close to God. And "keep" looking for "the mercy of our Lord Jesus Christ unto eternal life."

Our lesson closes with one of the most majestic passages in the New Testament.

Bits of Brethren History

(Continued from page 11)

very much discouraged Brother Wrightsman and, as his custom was, he took it to the Lord in prayer.

The Holy Spirit comforted him and signified to him that he did well, that he had it in his heart, and that God would raise up out of his loins, sons who would preach the Gospel. Peter and John, his sons, became preachers. But Daniel kept up the family altar and died happy.

Why do I mention these men? Because it is worth our while to study the lives of our forefathers, who had such rich experiences. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. "Always be ready to give an answer to them that ask you of the hope that is in you." I Peter 3:15.

New Carlisle, Ohio.

Business Manager's Corner

(Continued from page 3)

"Every Good Gift" (Ages 6-9). A beautiful combination of stories, illustrations and music appealing to the child. 35c.

"My Happy Birthday Book" (Suitable for ages 5 to 10) \$1.00). One of the finest birthday books we have seen. Not only a pleasure book to the child, but a means of development. It encourages the child to think of others and to find joy in the happiness of others, especially those of his own family. A splendid birthday or Christmas gift.

Camp Pictures

Stereopticon slides of 1947 camps have been shown in Terra Alta, W. Va., St. James, Md., Elkhart, Ind. and Burlington, Ind. These are colored pictures which Brother Spencer Gentle took in California, Kansas, and Shipshewana, Indiana. Brethren are interested to know that Northern California and Mid-West Districts now also have their own camp grounds. We hope to have pictures of the other camps next year. If there are churches or groups interested in seeing these slides, we will be glad to arrange to show them. Week-end trips for churches at some distance could be arranged if several places or services could be grouped together. It's good to see and know what others are doing.

L. E. Lindower, Educational Director,
National Sunday School Association.



A Good Evangelist Available

In a California mountain town named Downieville, there are two Brethren families living. Through one of them the pastor of a community church there came to read my book, "God's Means of Grace" and was convinced of the doctrines taught therein.

After several visits to our California churches and the Berean Camp, this pastor writes that he is now willing to visit others of our churches and hold revival meetings. He is not only a spiritual man, but a fine singer and a forceful speaker. I believe there will be good results wherever he labors.

Anyone interested can write to him. Address: Rev. James Teel, Downieville, California.

My own address will now be as before—230 Ave. Lugones, Cordoba, Argentina.

C. F. Yoder.

*Northeastern Ohio
Brethren Youth Rally*

*Smithville, Ohio
Saturday, November 22*

CHRIST FOR YOUTH

10:30 A. M. -- Registration -- (Devotions, Business, Specials, Recreation)
Youth Participation. Lunch -- Free
Banquet -- 5:30 P. M. -- \$1.00

ON THE PROGRAM: Dorman Ronk, Song Leader; Joan Riddle, President College Y. W. C. A.; Clarence Kerr, Manager of Boys' Village, Smithville; J. Garber Drushal, Toastmaster; Vernon D. Grisso, Host Pastor; Rita Guzman, Exchange Student from Argentina; Kenneth Hulit, Minister E. U. B. Church, Akron.

SHINGLES OR SUNSET?

William Hunt, the artist, was sketching one day with some enthusiastic pupils. It was a picturesque rural countryside, the trees and fields bathed in the beauty of a setting sun.

Finally Hunt stepped nervously to one engrossed student, daubing away with his oils on canvas, and the class heard him snap—

"If you spend so much time painting the shingles on that barn you'll never get to that remarkable sunset!"



News From Our Churches

TWO HOMECOMINGS

On Sunday, October 5, it was my great privilege to be the speaker for Rally Day and Homecoming at Warsaw, Indiana, where I had received the liberal education of a five-year pastorate from 1932 to 1937. It was a wonderful day renewing old friendships and trying to recognize those who had grown up in the meantime. After a super-sumptuous dinner and afternoon service at the Church we made our way back home. Mrs. Lindower and I wish to thank these fine Brethren for their hospitality, food and fellowship. We have confidence of a good time ahead with Brother Woodrow Brant and his family.

At Burlington, Indiana, it was my privilege to bring five messages from Thursday night until Sunday, October 12, which was the Rally Day and Homecoming climax of this series of services. It was a real treat to help them initiate the new interior decorating, the new furnace, and the new pulpit furniture.

Under the leadership of Brother Wayne Swihart, this congregation is giving evidence of real progress. It was fine to note the interest, unity and cooperation of these good people. Thanks for wonderful hospitality everywhere, but especially where we made our home with Brother and Sister Wright Hendrix. Again, after a colossal dinner and afternoon service, there was strength enough to drive the two hundred and forty miles home.

L. E. Lindower.

UDELL, IOWA

Just a brief newscast from this mission station.

We are still carrying on in the Lord's work. In that no one seems to be available to send into the field, we consented to stay until the Lord sends someone to take over. We have the plant—the church building, the almost modern Manse, and no indebtedness of any kind and the faithful ones to assist in the work. We are praying for a successor.

This has been a rainy day, but we had thirteen at church school, and this evening we had twenty-one out. We are sending four people to the W. M. S. Rally at Waterloo. Our Annual Homecoming will be held on Sunday, Novem-

ber 2, with Dr. George T. Ronk of Cedar Rapids, Iowa, as our guest speaker. We are hoping for a Big Day. November 16 we hope to have a layman give a Missionary Talk. The women are gathering clothing to send to Kentucky Missions.

W. R. Deeter.

HOMECOMING AT FREMONT, OHIO

The First Brethren Church of Fremont, Ohio is planning to have its Homecoming Services on the ninth of November. Those in the nearby churches are most heartily invited to enjoy this day with us.

We have obtained as our speaker for that day Dr. P. B. Fitzwater, D.D., of the teaching staff of the Moody Bible Institute of Chicago, Illinois. Dr. Fitzwater before his teaching ministry was a pastor in our own Brethren Denomination. He is a noted Bible Teacher, Lecturer, Author and Traveler, and has held teaching positions in LaVerne College in California, and was Dean of the Bible Department of Manchester College in Indiana, also Dean of the Day and Evening Schools of the Moody Bible Institute. Dr. Fitzwater will speak both morning at 10:30 and in the afternoon at 2 P. M.

We are sure that there is a rich blessing in store for all those who will be able to be with us. A basket dinner will be enjoyed by all in the basement of the church between services.

Rev. G. S. Hagenbuch, Pastor.

REVIVAL AT THE FIRST BRETHREN CHURCH, CUMBERLAND, MARYLAND

We are glad to be able to report to the Brethren and Sisters who read the *Evangelist* and who pray for this church that the Lord's blessings were manifestly with us in the two weeks of special meetings which we held on October 6th to 19th. Rev. Clarence Fairbanks, Washington, D. C., was our Evangelist and we are all well pleased with his messages and his work among us. Visibly the meetings resulted in the addition to the church membership by letter of a man and his wife who have been fellowshiping with us for some time. From indications so far we believe these will prove to be very valuable additions to our working membership. Brother Shepherd did not wait until he was a member to begin working in the church and now that Sister Shepherd has become acquainted with our members she seems to be just as ready as he to serve the Lord and the church. The daughter of this fine couple and six other girls were received by baptism. There are others who seemed to be about to take their stand for Jesus whom we hope will yet turn fully to Him.

Special musical numbers were rendered by The Cresaptown Male Quartette, a Duet from the Davis Memorial Methodist Church and a duet and trio by our own members.

Groups from other churches were present on various evenings, including people from Davis Memorial Methodist Church, the Cresaptown Methodist Church and the Livingstone Church of the Brethren. This latter group included the Pastor, Rev. Arthur Scrogum and his wife. The groups from Davis Memorial included, on two nights, parents, Rev. and Mrs. Boyd B. Garland, of Brother Harold R. Gar-

land who is pastor of the Jones Mills and Mt. Pleasant Brethren Churches in Pennsylvania. Brother Harold's two sisters were also in the group and one of them sang in the two numbers rendered by the duet from Davis Memorial Church.

The smile of Heaven seemed manifest in the weather for the entire two weeks, it was ideal weather for a Revival, the sky was clear almost every day and the temperature was pleasantly warm.

Attendance was good but not all that it should be. There are many yet asleep on the road to eternal ruin, many utterly unconcerned about the day of reckoning toward which they are wending a sinful way. May God grant a far mightier impact of divine power on this, and many other, communities.

Communion service was held on the closing night of the series. The writer has been pastor here for five years and this was the largest communion he has seen in this church during that time. There were 56 people present of which 51 were communicants.

We thank the Lord for the victory but we feel that a far larger victory must come in this city in order that His great name be glorified and people convinced that the church is of the Lord. For this we continue to pray and ask others to pray with us. May the Lord bless you, every one.

Paul M. Naff, Pastor.

REVIVAL AT OAK HILL, WEST VIRGINIA

The following is the report of a meeting which we held at Oak Hill, West Virginia:

On October 6, Mrs. Stewart and I started for Oak Hill to help Brother Smith Rose in an evangelistic meeting. We arrived there on Tuesday afternoon. Brother Rose started the meetings on Sunday and preached on Monday evening.

This was our first trip into West Virginia. The congregation was strange to us with the exception of those we had met at General Conference. Brother Rose had to be at the Gatewood Church and we were alone the first evening. We were greeted by a nice audience which continued with us through the entire two weeks. These people are very loyal to their church, and unless there was something unusual, they were at the service. They are good listeners and very appreciative.

Conditions were not unlike other places. Those outside of the church just do not go to church. Only a very few attended who were not members. They have a very good choir which was faithful to the services. Every evening they were in their place. The visible results were not what we would have liked to have seen, but with all doing our best we had nothing to regret and we leave the results to the Lord. We hope that the seed sown will bring in a greater harvest in the future. While we rejoiced to see those come who did take their stand for Christ and His Church, we had hoped for still others to do the same.

Brother Rose is a very busy man. Besides taking care of his church in Oak Hill, he is also pastor of the Gatewood Church, which is situated about eleven miles in the country, and he teaches school at Kingston, is basketball coach and directs a glee club. He preaches on Sunday afternoon at Gatewood and goes out there once through

the week. We preached for him there on our last Sunday of the meetings. There is also a very fine group of people in this church.

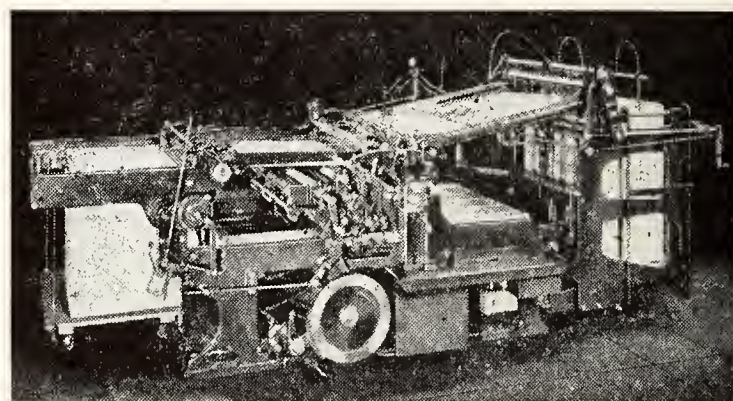
This community is a coal mining community and many of the men of the church work in mines. Through the courtesy of Brother Kunckle we had the privilege of going in a coal mine and watching the men mine coal. This was the Mary Francis Mine, owned and operated by Mr. C. P. Anderson and Sons. The owners and their men gave us every possible consideration. They provided us with a miner's lamp and not only took us in the mine, but also in their jeep to the top of the mountain where they strip mine. Thanks to Mr. Anderson and Sons for this treat.

We want to thank the Oak Hill church for their kind consideration for us and providing for our comfort. Dr. Duncan gave us a very warm welcome to their home where we lived while in their city. Also those women can cook. The many homes where we were entertained gave us the most cordial welcome. We were treated royally everywhere and by every one. Their mountains are beautiful, their hospitality was unlimited, and their kindness was shown toward us in every way possible. We thank them for their kindness shown us while in their midst. We also thank them for their generous offering.

C. A. Stewart.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL Not less than \$15,000.00
Cash and pledges \$7,253.31
Yet to be raised, not less than \$7,746.69

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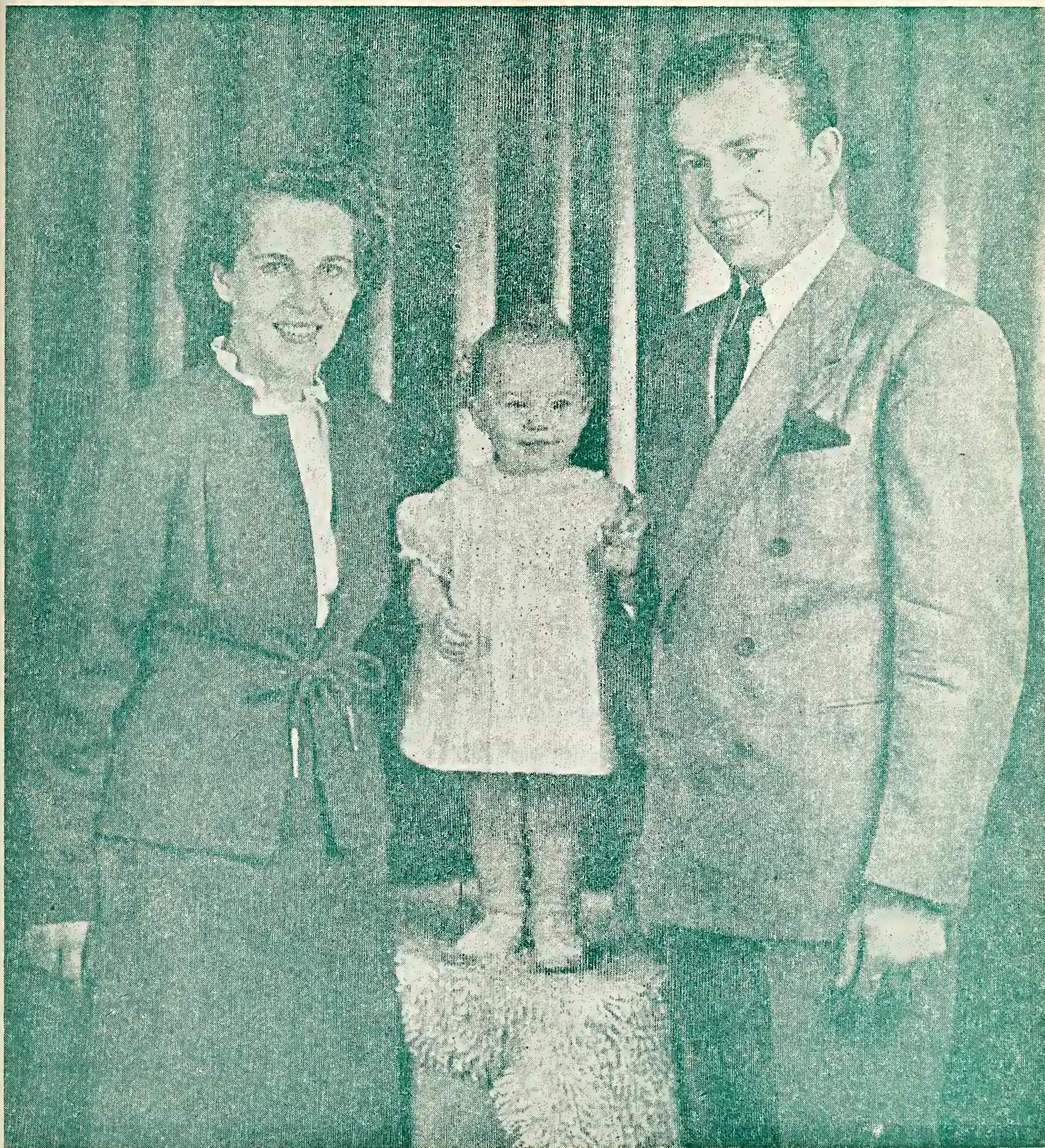
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or

Will we finish the project with God?

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The Brethren Evangelist



Vol LXIX, No 45 November 15, 1947

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The

Field Secretary

Travels

THE OLD HOME CHURCH—One year ago exactly, I was invited to Tiosa, Indiana to be their Homecoming speaker, for this, now past, October 5th. This is my "home church." It was a distinct joy to return, which privilege does not come often. Brother G. L. Maus is the pastor. He with his committees had the best of plans made and they carried them out without a flaw. The day was beautiful, the crowds were unusually good, there were fine services of worship, and the very best that this fine community could carry in was placed on the tables to eat. To the person who returns after being away so long, there is always the note of sadness, due to the fact that some are absent who had been faithful and stalwart soldiers

of Jesus Christ in former days. During the day the Educational Day offering was received.

The next day after visiting my aged mother, who is in the hospital at Rochester, Indiana with a broken hip, I took the train for the mid-west, where I visited the churches and attended the Conference in this district.

FT. SCOTT—Here I was well entertained by Mrs. L. G. Wood. Most of our people will remember her and the late L. G. Wood, one of the faithful, excellent preachers of our church for many years. It was here that he laid down the armour. I preached for this small group and they were very deeply interested. They need a preacher. Here is a very good church building, a fine location and a good field. A hard-working, consecrated preacher is needed and that NOW. We trust that some announcement can be made before too long.

McLOUTH—Here the conference was held. The Church of the Brethren and the Brethren have worshipped and labored at this place for almost fifty years. Both are very small groups but very faithful. The Rev. John Bower is pastor. A fine spirit exists in all their efforts. They had worked like trojans to have their church basement ready for the conference. This conference is not large, due to the distances which some folks must travel, yet it was a good one. I was taken to the new camp site which was purchased during the past year. This was a forward step and will produce fruitage for this district within a few years. It can, within a very few years, be one of the finest camp sites in our brotherhood.

FALLS CITY—After the conference, Brother Cecil Johnson and I started for his home. We arrived at five o'clock on Monday morning. Such are some of the hours of a field secretary. I spoke to a good mid-week audience in Falls City, presenting our appeal for our college and the missionary interest of the church. All of these churches have by this time received their College offering. Also a number gave to me personal gifts for our institutions. In spite of their long distance from Ashland they support our institutions with students, money, and prayers. While here, Brother Johnson drove for me and we went to Carleton, Nebraska, which is 128 miles.

CARLETON—Upon arrival, we found a group of women cleaning the church and serving dinner to a group of men who were working on the parsonage. These folks were getting ready for their new preacher and wife, Brother and Mrs. Harvey Oberholtzer. They have had no pastor for several years. Here is one of the most beautiful and commodious small town churches I have ever seen. Of course, we were delighted to eat with them. Then it was my joy to speak for a short while, as they sat at the tables. Brother Oberholtzer and these people effected their own plans, however our board will give some assistance to his salary, as has been done at Huntington, Indiana, where he served for many years. Some Ashland College interests were also cared for on this trip.

MORRILL AND HAMLIN—We visited in a number of homes in these churches also. Both are small groups but in each are some of the very finest of Brethren. They love the church and also their Lord. The latter has no pastor. At Hamlin, as well as in Falls City, I met relatives of our Dr. C. F. Yoder.

WARSAW—After two weeks in the land of great dis-

(Continued on page 11)

Another Thanksgiving

by W. Clayton Berkshire

"We have been the recipients of the choicest bounties of heaven . . . we have grown and prospered as no other nation." These words of Abraham Lincoln, spoken after the close of the Civil War, are words upon which we might ponder in these days of November, especially. Upon the realization that "we have forgotten God," Lincoln returned to the practice of issuing a proclamation calling the nation to "humility, prayer and thanksgiving," which practice had been neglected for nearly a half century. Thus "Another Thanksgiving" dawned.

The first national Thanksgiving proclaimed by the president of the United States came in those strenuous days when the nation was under a constitutional government. "It is the duty of all nations to acknowledge God . . . to obey His will, to be grateful for His benefits, and humbly implore His protection and favor," wrote President Washington in his first document. In addition he sounded a note of the need for national repentance. Washington was morally thoughtful as well as materialistically thankful. He was thoughtful because he was properly thankful; and his spirit and morals kept pace with his material development. This indeed was "Another Thanksgiving."

During this month the thoughts of America fly to the "stern and rockbound New England coast," where a group of exiles seeking religious liberty gathered for the first American Thanksgiving some three hundred and twenty odd years ago. Truly this was "Another Thanksgiving!"

Eleven months had passed since the Mayflower weighed anchor and returned, leaving one hundred New World pioneers exposed to the hazards of winter. Within the first three months almost one-half of them died and only four of the fifty-five survivors were women.

For months the hostile red-men and the perils of the wilderness assailed from without while famine stalked within, soon bringing them to half rations. Yet in all they felt the Lord of mercies

with them. We can picture Elder Brewster, rising before a Plymouth dinner, a plate of clams and a glass of cold water, to thank God "for the abundance of the sea and the treasures hidden in the sand."

When November came and the crops of Indian corn, accidentally discovered, and pease and barley, were harvested, with one accord they met for a solemn service of Thanksgiving and raised their grateful hearts to their Heavenly King. There out of doors, with friendly Massasoit and his ninety braves, they celebrated this feast of Thanksgiving.

My Brethren, Thanksgiving Day has been passed down to us. It is ours because of those who realized the blessings lavished by the mercies of Heaven upon our nation and our people. With a deep sense of gratitude, we too, must realize that the **blessing** lavished upon us as upon no other nation, demand the solemn Thanksgiving proclamation "Give Thanks unto the Lord."

The Temporal Blessings, a part of the "good and perfect gift," have not come to us by accident. They have been bestowed by the "Father of lights." They have come "down from above." "He satisfies my mouth with good things, he crowneth me with lovinkgindness," is the revelation of the Psalmist. For every blade of grass, for the bountiful harvest, for the sunshine and the showers, for food, clothing and shelter, for all of these we are deeply thankful.

The best we get from God causes us to bow our heads in thanksgiving. The spiritual blessings, how satisfying they are to our souls! How freely he has given them! Let us think. He has given Himself. He has given His Son. He has given His Holy Spirit. "Behold what manner of love the Father hath bestowed upon us." (1 John 3:1). But we shall not stop there. We have the "Book of Life," the Bible. That is a blessing, to those who have "His Word." And Prayer, that channel of

(Continued on Page 11)

This Month's Cover - - The Bylers

(The following is a report from Robert and Jane Byler from Moody Bible Institute, Chicago, Ill. The Bylers have just recently begun a year of training there in preparation for missionary work in Argentina. See Missionary Number of Brethren Evangelist for August, 1947).

Many and varied have been the opinions we have heard about Moody Bible Institute, and now it is our opportunity to see and hear in the classroom just what the school is like. First, let us say that the purpose of the Institute is quite clearly evidenced by the evangelistic emphasis and fervor that is displayed among the faculty and the student body alike. Anyone who is not definitely interested in his spiritual growth and the development of his usefulness in Christian service would feel somewhat out of place here. We are constantly reminded that our major task is to give the Gospel of salvation to the unsaved, and many effective means are shown to us. In Personal Evangelism Class, in which we are both enrolled, we are studying the approaches which seem to meet with the most success when trying to reach the adherents of various religious delusions of our day.

There is also emphasis on maintaining a strong devotional life. There are periods for group prayer meetings each day. A prayer and a hymn open each class. In the various fellowship hours and informal discussions many fine testimonies are given. There are also Mission Prayer Bands for practically every mission field in the world, which meet regularly to pray for needs as they hear of them from missionaries on the field.

Each student is required to do a certain amount of practical work. The work which we have requested to do is proving to be quite enjoyable. We are assisting Rev. Park Lantz, who with his wife, has spent about 35 years in Argentina under the Mennonite board. He is now "retired" and is in charge of the Mexican Mission on the South side of the city. I have been elected S. S. Superintendent and Jane and I both do some substitute teaching when needed. Fortunately for us, the morning services are in English. We also attend the eve-

ning services which are entirely in Spanish. The work is in a rather poor and undesirable section of the city, but it is a needy field and we have met some very fine Mexican Christians.

It is amazing to find ex-G. I.'s from many different theatres of war who are preparing here at Moody to go back to these needy fields which they have seen. Some of these men have not been Christians for more than three years. One very fine friend, who was a member of the Canadian Air Force, invited us to join him and his wife last week in a visit with some of their friends from England. It was a pleasant surprise to find that they were taking us to the Headquarters of the World Evangelization Crusade where a Missionary Conference was in progress. We spoke to returned missionaries from Africa, New Zealand, India, China, Australia, and Latin America. Moving pictures of China, taken since the war, showed such misery and hopelessness that our hearts ached to realize that we are doing so little. O, that our church could help China by sending a messenger of the Good News to them! In Guild, Jane recently heard a missionary from Tibet, who gave the startling fact that in all of South Tibet, there are now only three or four missionaries ministering to several million people. It has been inaccessible for years and stands as one of the greatest challenges to the Christian world.

Those who think the world is almost evangelized are sadly mistaken. The challenge of each field we read and hear about is so very strong, that we wish we could do service in all. Since we cannot, our own field in Argentina is our first concern and we are praying that the way may be opened. All the information we can receive seems to indicate that visas are becoming harder to obtain as the Argentine government continues to tighten its present restrictions. So we covet your prayers.

Our study here is enjoyable and profitable and we appreciate the interest of many friends here and there who have inquired about us.

Robert and Jane Byler,
15 East Elm St.,
Chicago, Illinois.

NEWS

From the Christian World



On July first, several war-damaged Youth Camps in Czechoslovakia rebuilt with the aid of funds from Church World Service opened for the first time in eight years. With the \$50,000 received from CWS repairs are being made in the camps of the Evangelical Church of the Czech Brethren, the Lutheran Church in Slovakia, and the Congregationalist (Union of Czech Brethren) Church.—Reprinted from *The New Century Leader*.

More than 1,000 classes, with a total enrollment of 300,000 students, have been organized in Brazil's drive to teach reading and writing to its illiterate population.

An estate of 100 acres near Chungking, China, has been presented to the Methodist Church by Generalissimo and Madame Chiang Kai-shek. The twenty stone buildings will be used as a school and home for Chinese war orphans.

Resuming a prewar custom of conferring decorations on citizens who performed in their ordinary pursuits outstanding acts of courage or self-sacrifice, the Belgian government honored sixty-five heroes of peace. At a recent public ceremony the queen mother, Elisabeth, pinned the medals on the recipients. Some of the medals were awarded posthumously.

Cologne Cathedral will celebrate its 700th anniversary in August, 1948, though the actual construction does not date back so far. An effort is being made to replace more than ten thousand square yards of stained glass in time for the commemorative ceremonies.

Bibles and "all other sacred writings of all religious faiths and sects" may now be sent to Japan. In addition, tracts, pamphlets, books and the like, of which fifty per cent of the content is devoted to matters generally regarded as religious, may also be sent.

An intern-in-industry project for students, clergymen and other persons is being sponsored for the second year by the American Friends Service Committee of Philadelphia. Each intern seeks his own job, preferably in a lower-paid industry, lives on his own wages and learns what it is to be a part of the industrial machine. In the time free from jobs, the interns study industrial problems under the project leader.

The family farm is the "cornerstone of our national strength" and "one of the most effective bulwarks any nation can have against communism," is the conviction of Charles F. Brannan, assistant secretary of agriculture.

A ten-year moratorium on "hysterical fear and hate" to give the United Nations "time to find itself" and prevent war was urged by Rev. Ralph Sockman in an address before the world-wide Methodist conference in Springfield, Mass. Dr. Sockman has recently returned from Europe.

A recommendation that 2,000,000 people be brought into the Methodist Church by profession of faith in the next four-year period will be presented by the Board of Evangelism to the General Conference of the church for approval when it meets next year. The program includes recruiting 500,000 lay workers and training 100,000 young people in evangelism.

Originated by a Philadelphia woman to teach Bible stories to children in language they can understand, the Bible doll has come into being. Dressed in authentic costume, each small doll carries a tiny pamphlet identifying the Bible character it illustrates.

Twenty-six thousand in forty-three countries outside the United States are writing regularly to American club women. These letters are helping to build a common moral tradition and understanding throughout the world, which is the necessary basis for a real United Nations. "Our little son was christened Petrus Wilhelmus Maria Joseph, but we call him Peter," writes a mother in Holland to her new friend in Akron. "Now he is four months old and plays with his rattle which grandpa gave him. He wants to stand all day but we are afraid he will get bowlegs." Maybe no man would see in exchanges like this the beginning of world cooperation, but sometimes men forget that friendships must precede protocols. The close-knit of human hearts everywhere is the force that can keep our children safe.

In Vienna ceremonies were held to mark the one-millionth food package distributed to needy war sufferers in Austria by the American Friends Service Committee. The millionth package was handed over to a relief recipient by George Methues, head of the Austrian mission.

It was announced that since last fall the Quaker organizations have distributed four food packages monthly to 25,000 old people in Vienna, and to 8,000 persons under twenty-five suffering from tuberculosis.—Reprinted from *The New Century Leader*.

A large proportion of the delegates to the various units of the United Nations from non-European and non-American countries are graduates of Christian colleges and universities. This includes representatives from Moslem countries in the Near and Middle East.

The president of a Chinese Christian university, a missionary, Leighton Stuart, was appointed by President Truman as ambassador to China.

In response to a plea from the 1,500 Christians on Okinawa, still living virtually in concentration camps, two mission boards are joining in a united program of rehabilitation and spiritual ministry for them.

Thanksgiving and Missions

by Claud S. Studebaker

President of the Missionary Board.

The Brethren Church has set aside the season of "National Thanksgiving" as the time for asking all of our members in every Brethren Church to present the Lord a special offering of "Thanksgiving," a thank offering to be used in building new Brethren churches in this country.

Appropriate Time

The time is appropriate for a special and generous offering to spread the gospel in the homeland. Thanksgiving is "Homecoming Day" to enjoy the festal board around a well laden family table. With all of our complaining about inflation our tables are still set with plenty of good food, for which we should be thankful, indeed, for many are starving. I am quite convinced that because our fathers were men of faith and founded churches over the broad expanse of this great land of ours, that therein is the secret of our national strength. Economic prosperity will not long continue after strength of character and the power of faith subsides. It is for us to plant churches to meet the need of our shifting population. Great cities have been builded and millions of our people have left the farms and villages and established homes in these centers of population and industry. We have no Brethren Church in many of these cities. In the interest of our own country and our own heritage of faith, at this our National Day of Thanksgiving, it is certainly appropriate to lay a gift commensurate with our ability to the point of real sacrifice on the altars of our churches. This to be used to Christianize our own land and give the message of the whole gospel, to as many people of our land as can be reached.

The Task is Difficult and Expensive

Our founding fathers did not find it so difficult to establish a church and erect a building. Most of our early churches were builded by some one's giving the land, and another giving the timber out of which the lumber was sawed, and many worked to erect the building. A pastor was called for a very small salary and sometimes a local pastor preached without any salary. Those days are past. Many of these country and village churches are no longer alive. To build new churches takes large sums of money and a pastor must be adequately supported or he cannot serve acceptably and do the work required to build a church. During the war years when building was impossible and preachers so scarce, we accumulated some funds, but last year we spent \$20,000.00 more than we received. We have made heavy commitments for this year. Washington, D. C. is planning to build; Muncie, Ind., Cameron, West Va., Stacy, Ky., Cheyenne, Wyo., Akron, Ohio are all in need of substantial help. We look to our members of all churches to provide the funds.

Cooperation with the Church of the Brethren

Certainly there should be the most sincere and har-

monious cooperation with our sister church in giving to the world our whole gospel message which teaches obedience to all the commands of our Lord. "If ye love me, keep my commandments" is the imperative of our Lord as he sat with the eleven apostles in the upper room, after he had washed their feet, had eaten together and had given to them the Holy Eucharist. The Brethren Church in all branches and divisions has continued to observe these ordinances whereas many of the Protestant churches have not. We believe these commands of our Lord are important, teach great doctrines of salvation, and should be humbly obeyed as the evidence of our faith. However, our insistence on obedience to these commands does make it more difficult to obtain members, for it is the common characteristic of mankind to go in his own way, rather than scrupulously to obey God.

The most cordial and loving cooperation with all branches of our beloved Brethren Church will manifest to the world the reality of the faith we espouse and the sincerity of the love we profess one to another. "If ye bite and devour one another, take heed that ye be not consumed one of another."

Every Brethren child of whatever branch of the Church should be conserved to the faith that our testimony may be strengthened by strong, vigorous churches and by establishing new ones where people of Brethren faith locate. This is the task of Home Missions and it calls for consecration of life and money. We need preachers, consecrated laymen, and the consecration of money to the task. It should be the common task of all Brethren people with a common faith and love to magnify our Lord in our missionary zeal.

We are cooperating in foreign missionary work. Miss Liskey in Africa, Mr. and Mrs. Charles Webb in Europe, Mr. and Mrs. Roesch in the West Indies are our missionaries supported by us but working under the Church of the Brethren administration. Rev. Archie Martin plans to go to India for the same purpose in the same way. This is wisdom and this is the most economical and efficient way to accomplish it. We are not giving our money to another church; we are cooperating in a great missionary task in true love and unity of the Spirit. Many churches may thus be built to the great glory of God, and rich blessings on them who thus labor.

Our Primary Task is Missions

We have various interests in the institutional life and activity of the church, but the primary objective of everyone should be the reaching of people for Christ and the Church and teaching them in the way of godliness.

Churches must increase in membership and in spiritual power. New churches must be built if we are to increase our power and influence in the world. It is wholly possible for the Brethren Church to increase manifold if we submit what we have to the Lord and go forth in the

Light plus Works = Glorified Father

(Matthew 5:16)

In this title we see three main points for our thinking. The light referred to is surely the light of the inspiration which comes from knowing God. This light is not to be thought of as being made to be seen. Just by the very nature of light, it will be seen. Surely there must be no "conscious effort" to shine, to show off to others, to become the light of another; but rather there must be no concealment of what light there is within.

Let us apply these rather general statements to the Brethren denomination. Are we putting on a program of Mission Work in a kind of race to outdo, to out-shine some other group? Certainly we are not. Our program of Missions is one inspired completely by our desire to serve God as we see opportunity and as we have means. When our Missionary zeal becomes so firmly interwoven into the activities we plan that we lose consciousness of our efforts and remember only the objectives which we serve, we can truly know that our light is shining.

Another point to remember is that we must never hide our light through indifference, or neglect, or disagreement. Every bit of enthusiasm, understanding, and purposefulness must be utilized by our program of Missionary activities.

To this "light" of understanding and purpose there must be added a following activation. To give only lip-service to the great Missionary purpose of the church is fatal, indeed. There must be work. The Word of God, and the Light of God must be carried out to others who have not yet received it. In this field of work there may be many varied activities. There are those Missions which deal with the physical welfare of the people, others tend to educate them, others socialize them; but every one must spiritualize them! It might seem that a gift of \$100 plus a prayer for its good use would guarantee the giver that some soul will be saved. However, we know that some missionary must prepare to go, there must be transportation and supplies. After the missionary has reached the field, there

will be endless days of contacting, teaching, guiding, and helping before the "Light" shines through. The pastor or the missionary knows that this means **W O R K** !

Let us now see what we have thus far accomplished: We have seen how the "Light" of Missionary zeal glows and causes a desire for action. Then the action is finally completed by the work of bringing the message into contact with someone outside the "fold."

For what purpose has this been done? If there is other purpose than the simple adoration and serving of God and our fellow-men, the "Light" is actually hidden by the other purpose. If all is done so that God's will may be served, then we shall see the final crowning glory of any real achievement of man—our Glorified Father! What pleasure thousands upon thousands get in this world by simply shedding the radiance of God's Light to others! Those who serve God for the love of serving Him catch the sound of a "Well done" while those who serve God only to achieve ends of their own may hear the plaudits of the masses. Did you ever try to hear the roaring acclaim of a stadium throng a few hours after the game is over and the crowd is gone? Small wonder that the plaudits die so fast into a silence beyond recall. So it is with any work done for itself alone.

On the other hand, have you ever walked through a meadow, a forest, a garden, or gazed upon any of the handiwork of God and sought the consoling voice of communion with God that it did not come? Surely here is a basic lesson. As we apply it to our Brethren church, and to our Mission program, we are conscious of the fact that we can do so much—more yet, even, than we have ever done!

For one moment, let us ask ourselves what greater end can we seek for sharing our "Light" through work with purpose than "glorifying" (y) our Father which is in heaven?"

Bert Hodge, North Manchester, Ind.

power of the Holy Spirit, giving first ourselves and then our money to the Lord for his use.

If each of our members would give as the Lord has prospered, we can easily increase our missionary work many times over. This will create a spirit in our hearts of love and sacrifice that will call forth laborers unto the harvest.

We thank you for gifts of other years, and solicit your prayers and truly an offering of thanks in generous measure.



Home Missions And The Greatest Need

by Mrs. J. Milton Bowman

Someone has said that a church with cobwebs over the mission box is a dying church. This is verily true, for Christianity lives by growing. The minute that we cease to be missionary in spirit and practice, we begin to deteriorate spiritually. When the Master left this earth, he gave a charge to his disciples that they should spread the Gospel, the good news of salvation, to all the world. His disciples had been his constant companions for almost three years and they had heard his gracious words and witnessed his marvelous acts of healing. Surely now they were fired with the responsibility of going into the highways and byways to win followers for "the way." It was a God-given opportunity and they accepted it as such. We need men and women today who are filled with the Holy Spirit and have zeal and energy and a burning desire for the salvation of souls.

No person is so poor, so obscure, or so talentless but that his life, if filled with God's spirit, can be used to win others to Christ. Salvation is a gift of God and surely we can offer it to those who are without. Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth sixty thousand dollars. That is talent. Rockefeller can sign his name to a piece of paper and make it worth millions. That is capital. Uncle Sam can take an ounce of gold and stamp an eagle on it and make it worth twenty dollars. That is money. A mechanic can take material worth five dollars and make it into an article worth fifty dollars. That is skill. A merchant can buy an article for seventy cents, put it on his counter and sell it for a dollar. That is business. God can take a worthless, sinful life, wash it and cleanse it in the blood of Jesus Christ, put His spirit within it, and make it a blessing to all humanity. That is salvation. When we know that this is true and we have seen it happen in countless lives, surely our desire should be that God might wash and cleanse us and then use us to bring other precious souls into His kingdom.

Our mission field is the world and there has never been a greater need than now for God's plan of salvation and daily living to be made known. A light that is to shine out for others should shine brightest at home. Then the beams can spread out into the darkness beyond. As a Brethren Church we need to develop a stronger home base, more men and women who are consecrated to Christ and have a yearning desire to see souls born into His kingdom. The days of sweeping revivals when the masses were won for Christ seem gone for the present. The greatest work being done today is the personal contact of a devout Christian with his neighbor and friend who are outside the fold. A missionary can never win souls for Christ on the foreign field until he can first win a soul to Christ at home. In Daniel 12:3 we read that "they that turn many to righteousness shall shine as the stars forever and ever." Perhaps the greatest need within the church today is for the laity to become so filled with the Holy Spirit that they can not rest until the lost are given the opportunity of salvation. Jesus was the greatest example of a person-

al soul winner and we read of no great revival in his day. He found Matthew at the toll booth, Peter, James and John at their nets, and the woman of Samaria by the well. He used every opportunity to witness for God and to show men the one true way. Should we not do the same! Men must enter the kingdom of God as individuals and there is no greater joy than having a part in the transforming of a sinful life and seeing the change that comes with the entering of His Holy Spirit.

After making a 40,000 mile tour around the world, Mr. W. D. Herrstrom writes: "Where the Word of God is known, honored and respected, there is usually peace, progress, and prosperity. Where the Word of God is not known, honored and respected, there is ignorance, superstition, poverty, and physical, mental, moral and spiritual degeneracy. If I were to answer in a word the question, What is wrong with the World? I should say, 'The world needs Christ.' Truly Christ is the answer to our sin-sick world, and right at home in America we need to be more alert in making Him known. With the isms and chisms prevalent in our nation. Christianity can only grow as Christians witness daily and win others for Christ. When William Carey, the famous missionary, first suggested foreign service, his elders told him to 'sit down,' that God would take care of the heathen without his help. Carey, fortunately, disregarded this lame advice, and went out to a wonderful career of service. Some of us perhaps must 'sit down' at home, whether we like it or not. But we need not be idle for God has much work that needs to be done.

Let us strengthen our home bases. In the coming days may we find a laity "on fire" for God and working ceaselessly to win others for Christ. It is only as our home mission points are strong and active that we can expect God to send us forth with a great missionary program abroad. Let us pray to the Lord of the harvest that He will thrust out laborers into the great harvest fields adjoining our churches here in America. Let us ask God to fill them with His only Holy Spirit and give them a zeal and earnestness that will win many precious souls for their hire. We can serve just where we are if we are ready and willing to be used.

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me toward a tiny spot

And said, "Tend that for Me."

I answered quickly, "Oh, no, not that!

Why no one would ever see,

No matter how well my work was done.

Not that little place for me."

And the word He spoke, it was not stern,

He answered me tenderly:

"Ah, little one, search that heart of thine.

Art thou working for them or Me?

Nazareth was a little place,

And so was Galilee."

Nappanee, Indiana.

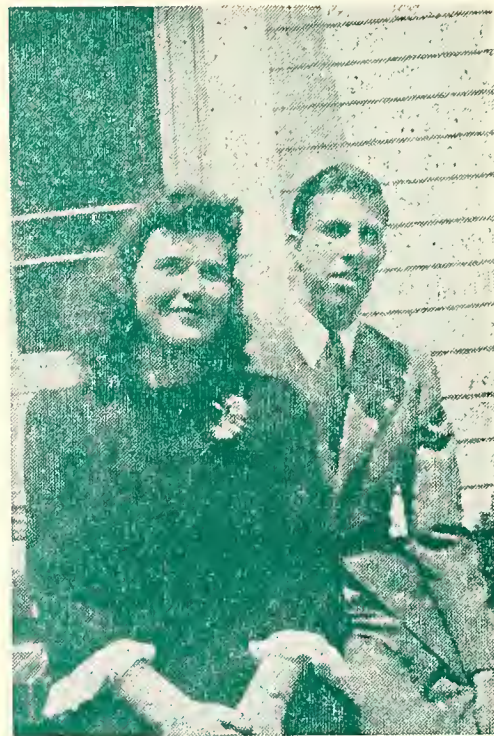
Puerto Rico Workers

Shown here are Norma and Dale Roesch, who are working with the Brethren Service Commission in Castaner, Puerto Rico, under the auspices of the Church of the Brethren. Their work is in the hospital in Castaner—Dale is a laboratory technician, and Norma is the superintendent of nurses, having charge of the nurses, nurses' aides, and orderlies. The Castaner project of Brethren Service was begun in August, 1942. Both Norma and Dale are members of Brethren churches—New Lebanon, Ohio and Bryan, Ohio, respectively.

After graduating from Ashland College in May of this year, they made plans to serve in this reconstruction work, and flew to Castaner from Miami, Florida on September 16. Mr. and Mrs. Roesch report that a part of their airplane trip was somewhat rough, due to the hurricane winds in that region.

They also report that the island of Puerto Rico, which is nearly 100 miles long and 35 miles wide with a population of 2 million, is a very beautiful, mountainous place. They were delighted to see giant ferns, coffee, oranges, limes, bananas, pineapples, and coconuts growing in abundance.

The natives of Puerto Rico are economically poor and consequently suffer much malnutrition, anemia, and low blood pressure. They are, how-



Mr. and Mrs. Dale Roesch

ever, very likeable people and have already made a place for themselves in the hearts of Brethren Service workers, who recognize their great needs—both physical and spiritual.

Let us pray for the Roesches' in their very vital Christian service to our Puerto Rican neighbors, and for all others who are engaged in the relief of human suffering.

Northeastern Ohio Brethren Youth Rally

at

SMITHVILLE, OHIO, NOVEMBER 22

Registration at 10:30 A. M.

DEVOTIONAL AND BUSINESS SESSIONS THROUGHOUT THE DAY

Banquet at 5:30 P. M. \$1.00

GOOD MUSIC

GUEST SPEAKERS

All Brethren Youth Welcome

Moderator's Address at the Mid-West Conference

A Shrinking World

by Frank W. Garber

"Many shall run to and fro, and knowledge shall be increased."

This prophecy, found in Daniel 12:4, is a part of God's last revelation to Daniel in regard to future events on this earth. In this verse Daniel is told to seal the book even to the time of the end, and in the 13th verse Daniel is told to go his way and not worry about what was revealed to him for it would not be in his time. Dear friends, as we see these tremendous days coming upon us, when it is being heralded, as it were from the mountain tops, in the front pages of our daily newspapers, what should be our attitude as a church and as individuals in the face of the coming events?

Taking inventory of the past century we notice the stepping up of methods of transportation, the great unrest of civilization, and a desire for travel. Especially are these true in the past ten years, the causes for which can be attributed to increased knowledge.

"Many shall run to and fro and knowledge shall be increased." In this we can distinguish three outstanding facts and three conclusions.

The first fact is that knowledge has harnessed the very elements of the earth, sea, and air, and distance is no longer a barrier. Abraham's caravans were fortunate if they were able to travel an average of two miles an hour, and then for years horses were considered the most swift means of transportation. In my grandfather's time 20 miles a day with oxen was considered a day's journey, but with modern means of travel we are able to eat breakfast at home, and spend the night many hundreds of miles away. A century ago it required ten months of distressing travel to circle the globe, and today it can be accomplished in a few days in a luxurious palace with all the modern conveniences enjoyed in the best homes. Not only has travel been advanced, but all other activities have enjoyed the same advancement: agriculture, from the hoe to the tractor, from the ancient flail to the modern combine; industry, too, has made equally as great strides in all lines; and even methods of warfare from the crude sling shot used by David for the destruction of one man to the most recent method of air warfare with airplanes and atomic energy for the destruction of thousands. Yes, through the power of knowledge backed by courage and the love of money and honor, this world has been made to shrink, not by the surveyor's chain but by means of ability to accomplish. Yes, "many shall run to and fro and knowledge shall be increased."

The second fact is that men everywhere are sharing their ideas with one another. News is flashed from land to land over the wire, under the sea, and on the wings of the air. Even the air which we breathe is laden with all types of entertainment. Events which take place to-

day, be it London, Paris, the South Sea Islands, or the remotest village, are heralded to the four corners of the world, either directly or by transcription, within a few moments after they transpire. Calamity-howling radio commentators from here and yon are pouring forth their own and other men's thoughts and speeches over the air. The modern printing press is turning out millions of copies of papers, tracts, and books which reach into our homes and to our own fireside for our meditation as we relax for the evening. All the world is open for the free-flowing of men's thoughts, whether they be good or evil, and far too many are evil and are being injected into our minds and the minds of our loved ones. We may read and listen to anything we wish, but it takes a wise head to judge between the right and the wrong. Remember this fact: What is thought anywhere by anyone may soon be thought everywhere by everyone.

The third fact is that what happens anywhere makes a difference everywhere. The nations are no longer separated by distance but are neighbors to each other. The sin of one nation can plunge the whole world into a bloody, ruinous war such as we have so recently experienced.

What happens in Russia or Mexico, Japan or Germany is of interest to all of us. The acts of one nation may again cost us the lives of our boys. No thoughtful man can any more be careless of the thoughts, the purposes, the character, and the actions of any race or nation on earth. We are all neighbors. When one neighbor goes wrong, it affects the whole neighborhood. We cannot evade the result. We dare not pass it by lightly or we may find ourselves in the position of the captain of a ship and his son, who were operating the ship for a large export corporation. One day when they were far out at sea, the boy came running to his father, who was on the deck. He was crying excitedly, "Father, Father, there's a leak in the hold! The ship is sinking, the ship is sinking!" Whereupon the father replied very casually, "Vot do ve care? Ve don't own her."

We may draw three conclusions: (1) that a world where men are coming in such close contact must be made into a Christian brotherhood or perish from its own sins. To be physically close together and spiritually far apart will bring humanity to ruin. When we live but a few days' journey from semibarbarians, when their thoughts and aspirations are being poured out to the world and are being absorbed by our rising generations, what may we expect for the future if we neglect to bring them the light of the gospel of Jesus Christ?

(2) Either we must Christianize the world or the world will paganize us; it cannot stay as it is. Three great faiths now struggle for the souls of men: Buddhism, Mohammedanism, and Christianity—three great contestants to con-

quer the world. The whole world is now the field for all of them. They face each other in Africa and India, in Japan and England, in New York and San Francisco. No power on earth can keep them apart; all former barriers of distance have been removed and their followers overflow the earth. More and more they touch elbows in every center of population. Then we would conclude that if the world is not conquered by Christian ideas, it will be conquered by ideas not Christian, and that if we ever expect to conquer the world for Christ, it must be done soon.

(3) Men everywhere are made of one blood and are able to think the same thoughts, to share the same faith, and to love the same Lord. The Master loves the darkest man of Africa and the most vile of the slums of the city. True, He hates their sin, but He loves their souls. Men are unlike on the surface, but their hearts are burdened by the same sin, crushed by the same woes, and are in need of the same salvation. Jesus does not belong to us more than to men of black, yellow, or brown skins. The ascending Saviour said: "Go ye into all the world and preach the gospel to every creature." Every generation has its own responsibility in this matter. Will we meet ours? If we do not, God will hold us to account. We cannot ignore it; we dare not lay it aside. It is our responsibility as a church, as individuals, and as neighbors. Isaiah 6:8 says:

"Also I heard the voice of the Lord saying, whom shall I send and who will go for us? Then said I, Here am I; send me."

Today we start a new conference year. We know not what will come to us before its close: its joys, its sorrows, and the burdens we may be called to bear. Let us meet them manfully in the name of the Lord of hosts. In I Samuel 17:45 we read: "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Like David we do not need a great array of costly equipment. We notice that he cast aside great equipment, but he did not forget to do his assignment in the name of the Lord of hosts. He ran to the task; he had no fears. Why should he? One man and God is a majority. David did not hesitate. Hesitation allows Satan more time to get in his dirty work. David relied on God to help him. We, too, can rely on God and He will not fail us.

As a church, let us take hold of the work this year in the name of the Lord of hosts. Let us cast the stone—the word of God—and have faith that he will direct it. He will never fail.

ANNOUNCEMENT

The Peru, Indiana Brethren Church will celebrate Homecoming and Dedication of the newly remodeled parsonage early in December. The date will be announced soon.

—Rev. Elmer R. Carrithers, pastor.

Field Secretary Travels

(Continued from Page 2)

tances, I stopped in this former pastorate exactly on schedule and delivered the Educational message Sunday morning, October 19th, to an excellent audience. The new pastor here, Brother Woodrow Brant, was in a special series of meetings elsewhere. It was indeed pleasant to return to Ashland during the afternoon, where I could care for office and home interests before leaving again.

In conclusion, it was a most delightful two weeks. Those who entertained me helped so much to make it so. They gave me their best, I believe, even to the use of their automobiles. The fellowship was in every way most pleasant. I am convinced that it was a profitable trip.

Brethren, let us pray, preach and live the Word in these times of unrest and uncertainty.

E. M. Riddle, Field Secretary.

P. S. Mulvane, Kansas was visited last spring at the time of the dedication of their church.

Another Thanksgiving

(Continued from Page 3)

power of satisfaction; that means of altering situations and "self." How manifold are thy blessings, O Lord!

What a satisfaction it will be to you, my friend, to "Give thanks unto the Lord" upon bended knee. But that may not completely satisfy. You may cry out with the Psalmist, "What shall I render unto the Lord for all His benefits?" That is the cry of willing service. The answer is as large in scope as the world. Part of the answer lies in yielding your life, giving your life for life. Scanning the world and analyzing her needs, spiritually and materially, will help you understand what you might render unto the Lord. When you think of the total lack of food and clothing supplies in many areas of the world and the appalling death rate, you may see a part of the answer in giving "a cup of cold water." When beyond the physical aspect you realize that millions are dying without a "personal Saviour" and thus condemned eternally, you have the answer in the words of the Saviour Himself, "Go Ye." Is not that sufficient?

My Brethren, may we tarry long in giving thanks unto our Lord for His bountiful gifts, but may we arise with an earnest sense of duty. May we move forward with conviction and power to work the works of Him who loved us and gave Himself for us.

—New Lebanon, Ohio.

Cameron Is Building



Architect's sketch of completed Cameron Brethren Church

The Brotherhood will be happy to learn that the construction of the Cameron Brethren Church is moving along in a splendid way. However it was a blow to our hopes when we were unable to get a contractor to undertake the work for us, and some were almost ready to wait until spring. But we contrived to be our own contractor, hiring men and buying supplies as needed. The details and problems have been many but the Lord has blessed us in them all.

We have taken full advantage of the wonderful fall weather. With scarcely a lull, the work has progressed since it was started.

The church is being built of rough stone which is hauled from the quarry in three-ton blocks. It seems a slow process to haul these immense stones and split them into stones of building size. It seems slow and it is, yet progress has amazed folks who have visited the building and witnessed the work accomplished. One side wall is complete to the eave, and both ends are above the windows. The front side is about ready to set the stone window sills and the steel sash.

A great deal of labor was involved in tearing out re-enforced concrete steps and a concrete slab that was seven feet wide and thirty-eight feet long. For a time it seemed that weeks would be needed to clear away this old material before we could really get started. For example, two men were working for over a half a day and had made a hole scarcely eighteen inches in diameter. We learned that the State Highway department has a "jack-hammer" which they use to tear up old pavements. The loan of this equipment was secured and a man was sent along to help operate the hammer. This air-compressor and hammer on a Highway truck, with the man, was at our service for about two and a half days without cost to the church. It saved us a considerable sum of money in labor and enabled us to get started much sooner on the real construction work.

Work was started on the tenth day of September erecting scaffolding. On the fifteenth the stone masons began to split stone, and on the nineteenth, the first backing-up tile was laid. It is amazing the amount of material used in scaffolding. The scaf-

folding must be sturdier and more roomy for stone work than for most other work. Practically all the scaffolding is up that will be needed. About a thousand dollars worth of lumber is used in the scaffolding alone, and much of it will not be useable in the building. When the building is completed, the nails will have to be pulled and the lumber sorted and then resold. Next week we expect to get roof framing material on the job so that rafters can be cut ready to put up as soon as the front wall is finished. The masons will complete the gables and tower as other men work on the roof. We are expecting to have it enclosed before the first of the year.

We are coming to the season when the weather is often unfit for outside work, yet we pray and expect the work to be far enough along before real winter, that we will be able to do inside work on partitions and plastering.

Stained glass windows have been ordered and they are to be sold to those who desire a part in our building program. The delivery date is in the spring. Pews also have been ordered.

Thus far everything has moved along about as expected. Materials have been on hand as needed.

DR. C. F. YODER RETURNS TO SOUTH AMERICA

A recent letter from Dr. Yoder states that, after a brief visit with his brother in Los Angeles, he will leave by plane for Argentina, where his daughter, Eleanor, is very ill. This seems to be a renewed attack of a former illness of some years ago. Let us remember her in prayer. By the time this notice reaches our readers, Dr. Yoder should have arrived in Cordoba. It is his plan to devote most of his time to writing and finishing books already started. His address will be 230 Av. Poeta Lugones, Cordoba, Argentine, S. A.

WASHINGTON, D. C.

A letter from pastor Clarence Fairbanks to our office tells of their definite plans to begin construction of the first unit of the new church this fall. The Mission Board has promised \$10,000.00 and we are confident that since this church is in the capitol city, there will be a large number of individual donors. Any such gifts may be sent through this office and designated for Washington, D. C. They have a well-chosen site for the new building. This church deserves sincere prayers and help of the entire brotherhood because of their loyalty, devotion and courage.

Building tile is the only item we have found difficult to get. One Saturday when we quit work we were out of tile with the exception of just a few scattered here and there, and we wondered if we would have it for the next week. But in the meantime we had prayed and used the telephone and a truck load of tile from Milvane, Ohio was at the job ready to unload when the men went to work on Monday morning. This work has been blessed in so many wonderful ways, how can we doubt that it will be enclosed before the first of the year?

But whether we do get that much completed before winter or not, we do know that all things work together for good to them that love the Lord, so we are trusting from day to day for the things needful for His work.

—Arthur R. Baer.

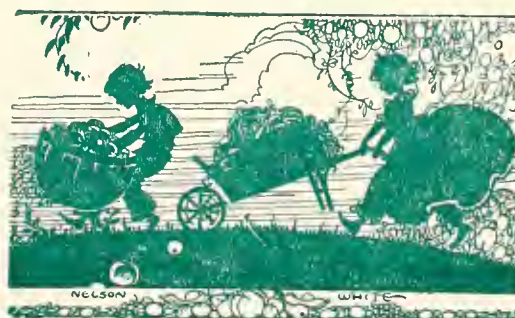
Another church to be completed is—
MUNCIE, INDIANA

Churches soon to be in process of construction—
AKRON, OHIO
WASHINGTON, D. C.
CHEYENNE, WYOMING
STACY, KY.
SOUTH AMERICA

STOCKTON, CALIFORNIA

From a bulletin of the Stockton, Calif. church we note that a special farewell service was held for Dr. C. F. Yoder before his departure for South America. On October 12 a pot-luck dinner was served at the church following the morning worship service. At 2:30 in the afternoon a missionary consecration service was held honoring Dr. Yoder. The program consisted of a variety of special musical numbers, a message by Rev. J. Wesley Platt on "A Life Laid Down," and a message by Dr. Yoder on "Missions in Argentina—Past, Present, and Future." The afternoon service was closed with a friendship circle and "Blest Be the Tie that Binds."

Brother Virgil Ingraham, who is loved and highly respected by the Stockton Church, has consented to continue as pastor of the church. Since he lives in his own home, the congregation has decided to postpone the parsonage project and build a much needed addition to the church building, so as to have more Sunday School class rooms.





CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 30, 1947

AMOS PLEADS FOR JUSTICE

Scripture: Amos 5:21-24; 8:4-7

For The Leader

IN THE LIFE of Amos we see a man called of God to deliver a message from God to God's people. We are not told too much about his life, except that he was a layman. He lived in Tekoa, Judah. For a living, he herded sheep and was a tree doctor. Jereboam II was king in Israel, and Uzziah was king in Judah. He was the third of the Minor prophets and he prophesied some 700-800 years before Christ. The fact that he is listed as a "minor" prophet in no way lessens the importance of his message. He is thus listed because of the shortness of his writings in comparison to Isaiah, Jeremiah, and the other so called Major prophets. When God speaks He means business. He did not call this man from his sheep tending just to make history. God had a message for His people and He used this man to deliver it. When God speaks it is well for us to listen. We would save ourselves a lot of trouble if we would listen to God's Word when we should. So, let us study the message of this Book, heed its present day warnings, and profit thereby.

DISCUSSION

1. **AMOS, THE MAN.** As we have noted, Amos was a herdsman on the plains of Judah, about five miles away from Bethlehem. He would undoubtedly be well versed in Jewish tradition and religion. He evidently had the natural ability of being able to speak, commanding attention as he spoke. For when one begins to read his prophecy, one is held spellbound until it is finished. Today, if Amos were alive, we would say that he has the power to change men's lives by his messages. He spoke so that the average man could understand what he had to say. Amos was a humble man. This is shown after he had become a prophet in Israel. Instead of trying to hide his humble birth, and occupation, he readily acknowledged it in his preaching. Amos 7:15; "And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel:" Amos could be used of the Lord because he was humble. This is a main requirement for us today if we desire to serve the Lord.

2. **HE SPEAKS THE LORD'S MESSAGE.** Amos used a powerful secret of successful gospel preaching in his prophecy. He did a lot of preaching and prophesying, but we want to note how he did it. When Amos had anything to say he said, "Thus saith the Lord!" This phrase occurs forty times in this book of Amos. He used the Word of the Lord as the basis of his preaching. This Word of the Lord is a powerful two-edged sword. Wherever it is used and preached it brings conviction, repentance from sin, and reconsecration. In our preaching, Sunday school teaching and young people's work we must use the Word of the Lord. For that is the message for the people. Amos was the "mouthpiece" of the Lord. He had no words of his

own. He spoke the message of God. Are we so living today that when we speak we show evidence of God's dwelling within us?

3. **WHAT DID HE HAVE TO SAY?** This humble shepherd from the hills of Judea brought a message from God which didn't prove too popular with the people. As the first part of our scripture points out, he asserts that the Lord God was provoked. The point? God was getting tired of a people that offered sacrifices according to the law, that observed the services of their religion, that sang songs, but who missed the point of "living their religion." It was all ritual and form, without warmth and love. So, Amos pleads with the people to show the spark of human kindness. Crookedness in their dealings with one another made the people despised by God. That's why the message of Amos can help us so much today. So let us read the word of God as revealed through Amos and see how it can help us in our relationships with one another.

4. **AMOS GIVES WARNING.** He warns Israel that even though their power was great and prosperity was evident, that there was much inward corruption and sin. He warns them of the things which were then going on within themselves which would lead to their down fall. Of course, he was a very unpopular preacher. Most preachers are when they bore down into people's lives with the Word of God. For God's Word points out a person's secret sins, their corruptions, and the evil desires of their hearts. Instead of getting provoked when the preacher "hits home," we should be thankful that God's Word has spoken to us before it was too late. But Israel objected to Amos pointing out their sins. They failed to repent, and thus came to ruin. It's a smart thing to give heed to the warnings of the Word of God. We would save ourselves today a lot of grief. America would save herself from ruin if she were to listen to the warnings of God's chosen messengers.

5. **WAKE UP!** Amos has a message for present day America. Chapter six, verse one, "Woe to them that are at ease in Zion, which trust in the mountain of Samaria." In these words comes a warning against our own indifference and our trust in the material possessions of our lives. We Americans have grown indifferent to the duty of worshipping God. We have learned to depend on the dollar and the possessions we have. And God doesn't like it. When the dollar, our social obligations, and every thing else is put ahead of our worship of God, then we fall into the warnings of this verse. What should we do about it? Return, O America, to humility, trust in God, repentance, forsaking of evil ways, etc. Return before it is too late.

QUESTIONS

1. Why do you think God called Amos to deliver His message rather than one of the appointed Jewish priests or teachers of that day?
2. Why was the message of Amos unpopular? Amos 7:10.
3. How does his message relate to present day conditions?

SUGGESTED PROGRAM

(In advance, have some one prepare a short sketch of the book of Amos and present it before the topic study. This will give you a better picture of the whole story, for which we did not have time or space in these notes.)

Singing of gospel choruses. (Practice them, and sing them in evening church some time.)

Silent prayer and meditation
 Song
 Scripture reading
 Study of topics and questions
 Special musical number
 Offering and business. Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE ONLY HOPE FOR THE HEATHEN

Scripture Lesson: Romans 10:12-17

Hymns of Missionary Zeal

Leader's Petition

Thought Provokers:

THE ONLY hope for the heathen is to hear the Good News (Rom. 1:1-4, 16). It cannot be "news" if it is not heard. Those entrusted with "Good News" must disseminate it far and wide. It is not delivered until the last unevangelized soul has received it.

The heathen will be saved just as all men are saved (Acts 15:11; 16:31; Eph. 2:8). There is only one Saviour for all men (Acts 4:12). God's method of saving souls is through the preaching of His Word (1 Cor. 1:21). The steps of the Divine order are preaching, hearing, believing, and being sealed with the Holy Spirit (Eph. 1:12-14). The Lord made provision for the heathen when He commissioned us as His disciples and witnesses (Mark 16:15; Luke 24:46-48; Acts 1:8). So it was that Paul was commissioned (Acts 9:15-17; 22:14, 15; 26:16-19).

Protestant Christians in the world number 35,000,000. The number of the unsaved in the world are increasing faster than the number of the saved. What are the Lord's redeemed ones doing for the unsaved mass of unredeemed ones? They contribute an average individual contribution of about \$2.00 a year, or less than four cents a week. The average church member spends eight times as much money for needless indulgences. When will the world be evangelized at such a poor rate? What will we say when we stand in the presence of our Lord for such failure?

Believers will not forget this unfinished task:

"They call to us, these three out there—
 The heathen in their sad despair,
 The messengers of life and light,
 Our blessed Lord. And through the night
 They seek our prayers, our love, our all.
 Oh, let us go! As Jesus came
 To bring salvation through His name,
 So let us go to tell abroad
 The love and mercy of our God.

WILL YOU OBEY THE MASTER'S CALL?"

When you contribute for this work, remember it is for the Lord Jesus Christ (Mark 9:41). It is not the cause of missionaries only—it is OUR cause—yea, it is our Lord's cause. Only love for the souls of the unsaved and for the One Who died for them can help provide a way of escape for them.

We need to do some serious thinking and praying and acting.

WHAT BECOMES OF ALCOHOL

When one drinks an alcoholic beverage, the alcohol begins to be absorbed in the blood through the walls of the stomach immediately, without digestion, passing into the duodenum where absorption is still more rapid. Within three minutes after drinking beer, the alcohol will show in the body fluids. Within half an hour practically all of the alcohol in a bottle of beer will be absorbed into the blood.

Absorption is slowed by food in the stomach, particularly by such foods as milk and fat.

After absorption, blood from any part of the body shows an uniform percentage of alcohol. It is the alcohol which goes to the brain which causes drunkenness.—The Methodist Voice, Washington, D. C.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 23, 1947

THE WAY OF LIFE

Lesson: 1 John 2:7-11, 15-17; 3:13-18

LOVE is the oldest thing in the world. It is the oldest thing that exists—for God is Love. It was this existing love in the heart of the Eternal God that caused Him to send His Son into the world to manifest Himself to men. But love is also the newest thing in the world. It is reborn each moment of time. Real, true love always grows stronger and sweeter from the moment it is born. Love is also the greatest thing in the world. Paul says, in the closing verse of I Corinthians 13, "And now abideth faith, hope, love—but the greatest of these is Love." Love, moreover, is the most helpful thing in the world, for love doeth no ill to his neighbor. Indeed we live in the "Way of Love."

While we are "commanded" to love God and our fellow-men, yet when love is begotten in the heart there is no need to command compliance.

We are to love our brothers. But that does not mean that we are to "like" everything they do, or the business in which they may be engaged. But it does mean that we are to love their souls. To me the command to "love thy neighbor as thyself" has this meaning: I am to love myself so much that I desire for myself the very best in life. That my life may be lived in such a way that I have every opportunity to benefit myself in every good way; that I may have the joy of real Christian living. But included in that desire I must have the feeling that what I want for myself, I must also want for my neighbor. I want him to have the same opportunities, the same loving consideration that I desire for myself.

John says, "Love not the world." In other words, we are not to love what the world loves. Our love is on a higher plane—the real "Way of Love."

How foolish to love the transcient, passing world when "he that doeth the will of God abideth forever" in His love. That is the real "Way of Love."

"The harvest truly is plenteous . . ."



Let us give thanks by sharing our Thanksgiving

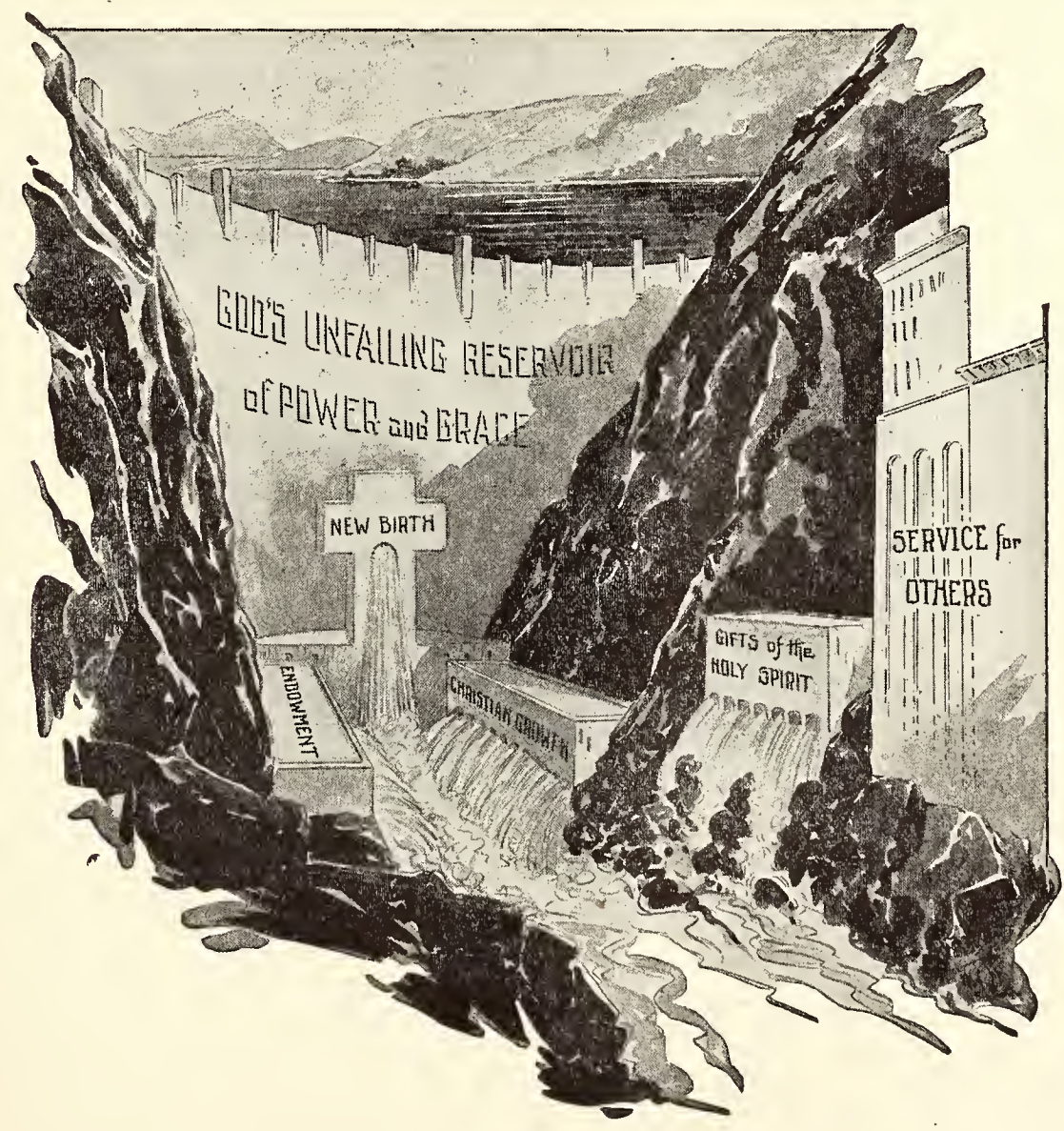
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

*Nov. 23 is Thanksgiving Offering Day
for Home Missions and Relief*

The BRETHREN & EVANGELIST

HOLY BIBLE

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dent in Moody Bible Institute preparing for missionary work in our South American field, was the speaker at both morning and evening services.

Waterloo, Iowa. The Sunday School Council of the Waterloo Church held a pot-luck supper at the church recently, in conjunction with their regular business and devotional meeting. The teachers and officers and their families were in attendance. This procedure might be well worth copying in any number of our churches to bring about a deeper interest in the Council meetings of the Sunday School Boards.

Washington, D. C. Brother Clarence Fairbanks, pastor of the Washington Church reminds us that time surely flies, for he states in a recent bulletin that he has been pastor of that church for five years. He notes the gains and the plans for future progress.

Stockton, California. Brother Virgil Ingraham tells us in his bulletin of October 12 that the members of the Stockton Church conducted the service at the Stockton Gospel Center on Tuesday evening, October 14.

Masontown, Pennsylvania. Brother Ankrum reports a fine meeting which he held at the Mt. Olive Brethren Church of which Brother Locke is the pastor. He says ten were baptized and received into the church. We look forward to a complete report.

Huntington, Indiana. We are in receipt of what we take as the last Huntington bulletin which Brother H. M. Oberholtzer edited at that place. He reports that on the last Sunday there was baptismal services and he writes in that three were baptized. He was pastor of the Huntington Church for the past twelve years. He and Mrs. Oberholtzer moved to Carleton, Nebraska, where he has assumed the pastorate there as of November 1.

Pleasant Hill, Ohio. A card from Brother Floyd Sibert, pastor of the Pleasant Hill Brethren Church brings us this good news. We quote: "We voted our town and township dry—two to one. It was a good fight while it lasted. Pleasant Hill went dry 255 to 176. The township margin was much higher. We rang the church bells every hour and canvassed the whole township on election day." And so it goes. It can be done if everyone will get into the harness and make it go.

Milledgeville, Illinois. We note that the Junior W. M. S. of the Milledgeville church was in charge of the morning services on Sunday, November 9, in their Public Service Program.

We note also that a Junior Sisterhood of Mary and Martha was organized in the Milledgeville church on Tuesday, November 11. Helen Peters and Caroline Miller have been appointed Patronesses by the Junior W. M. S., which organization is sponsoring the new Sisterhood.

College Corner, Indiana. Brother Charles Bame who recently took over the pastorate of the College Corner Church, tells us of the close of the revival as of November 9. Baptisms were administered in the Peru baptistry on Thursday evening, November 6. We are sorry the notice for the communion which was held on November 16 came too late to be of value as an announcement. We trust they had a fine communion.

(Continued on Page 10)

INTERESTING ITEMS

EVANGELIST READERS—NOTE

The issue of the Annual Conference Number of The Brethren Evangelist will be dated as of next week, November 29. We hope to be able to mail it on time, but mechanical difficulties may arise which will make this particular number a bit late. Please be patient. Thanks.—Editor.

Elkhart, Indiana. We note that while Brother L. V. King was absent from the Elkhart pulpit, conducting a meeting at Bryan, Ohio, that on the morning of November 9 the W. M. S. held their Public Service Program with Mrs. U. J. Shively, National President, as the guest speaker. At the evening hour of the same day, Brother George Pontius, pastor of the North Liberty Church, was speaker. On November 16 Rev. Robert Byler, former pastor of the West Alexandria, Ohio, Brethren Church, and now a stu-

The Editor Thinks Aloud

Fred C. Vanator

TO TEACH; TO KNOW; TO DO!

IN READING the proof of Brother N. V. Leatherman's article on the Sunday School page of this issue, "Is Your Sunday School Organized?" (we recommend its reading) I came across two sentences that stand out with great emphasis to me. Here they are: "The test of what we teach is what the pupil knows. The test of what the pupil knows is what he does." I read them over several times, and

It set me to thinking!

Just what is being taught in our Sunday School classes today? Is the Word being "rightly divided?" Are teachers "taught" before they teach? Is it possible to impart to others what one does not know? Just what does the pupil know at the end of the lesson? Just what additional information relative to the lesson text has been deposited in the mind of the hearers? How careful has the preparation been on the part of the teacher? Has the teacher left right or wrong impressions in the minds of the pupils? Has there been an incentive awakened in the minds of the pupils which will issue in definite action? Will the pupil go forth to do what the Word tells him?

These and a multitude of other questions flood our minds as we think of those two sentences, "The test of what we teach is what the pupil knows. The test of what he knows is what he does."

Teaching is a serious business. So serious is it that it should be thought of as much as a "call to service" as that of the ministry. Indeed, we have always felt that the teaching of boys and girls especially, is a task that should be approached with fear and trembling. But how wonderful it is, as years roll by, to see the results of the early teaching blossom forth into full fruition in real Christian lives and Christian leadership. That is the "pay" which which the teacher receives.

It is the teacher's privilege to lay a foundation for Christian living—to help the pupil to "know" the love of God and to help him to "do" the will of God. It takes time; it takes energy; it takes patience; it takes a personal knowledge of Christ—but, Oh, the joy of the results. It is worth while.

Think it over!

Business Manager's Corner

George S. Baer

A New Tract by Dr. McCartneysmith

WE HAVE printed for Dr. L. O. McCartneysmith a new 24 page booklet entitled, "Have You Been Baptized?" The printing was sponsored by the Senior and Junior Women's Missionary Societies of the Lanark, Illi-

nois church. Dr. McCartneysmith's thesis is, "Triune Immersion is Christian Apostolic Baptism as commanded by Jesus and must be practiced in this age." He establishes this claim by facts gleaned from the Bible, from the testimony of the Early Church Fathers and from statements of men responsible for changing the Apostolic mode. It is a convincing treatise and makes a real contribution to Brethren literature on Baptism. We recommend it to the careful reading of the brotherhood. You may secure copies of Dr. McCartneysmith at Lanark, Ill. or of the Brethren Publishing Co. at 10c each.

Good Missionary Work

One good sister who found herself behind in her subscription to the *Evangelist*, upon being notified, sent money to pay her own subscription up to two years in advance and five yearly subscriptions to friends besides. She also sent a gift for the Press Fund. That is good missionary work and a suggestion to others who may wish to help extend the circulation of the *Evangelist*.

We Appreciate the Rags

They save us money. Sister Thompson recently sent a sack with Brother Chas. Munson from Williamstown, Ohio. Another bundle came from a sister whose name we were unable to locate. But thank you, just the same, and thanks to our Williamstown sister. Another box came from Brother H. M. Oberholtzer at Carleton, Nebraska.

Be Prompt with Sunday School Orders

The order blanks are in your hands and we ask all to cooperate by returning them filled out at the earliest possible moment. We want to get the quarterlies in the mail before the Christmas rush gets started.

Give a Bible this Christmas

Help to encourage Bible reading by giving Bibles or Testaments to your Sunday School class, or to friends. There is no better gift, and none is more needed. We have a large stock of Testaments at 18c and 25c. Both are hand-size, the 18c books are inflexible, embossed paper covers; the 25c ones are bound in strong blue cloth. Many other inexpensive and high quality Testaments and Bibles. All modern versions, including the new Standard Revised New Testaments (\$2.00 in cloth and \$3.00 imitation leather.)

Books Suggested for Christmas Gifts

Hurlbut's Story of the Bible, revised and beautifully bound, \$2.95.

Aunt Charlotte's Stories of Bible History, \$2.00.

Boys and Girls of the Bible—Snyder, \$1.50.

Life of Christ Visualized (3 books in gift box) \$1.25.

Bible Story Readers (Books 1 to 3) \$1.25 each.

Egermeier's Bible Story Book, \$2.95 and \$4.95 (DeLuxe Edition).

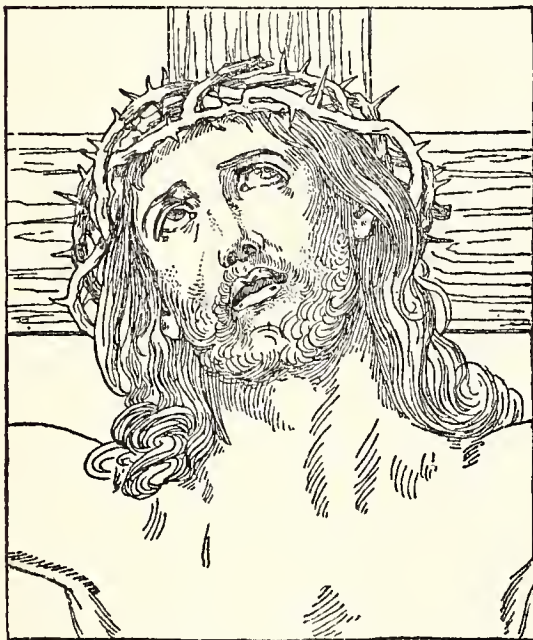
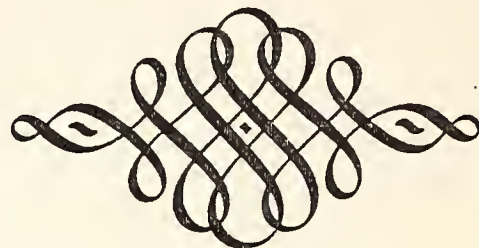
My Happy Birthday Book, \$1.00.

Mawal—Jungle Boy—A fine mission story for boys and girls, \$1.00.

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The Voice of Our Leaders -- Past and Present

(Some weeks ago Brother W. R. Deeter sent a copy of the *Brethren Evangelist* of May 28, 1902 to the Editor. This issue was committed wholly to the "doctrines of the church." We found that here was a collection of doctrinal writings that are worthy of reproduction. Therefore we are beginning in this issue a series of reprints of articles which appeared in the *Evangelist* forty-five years ago. What these writers gave the readers these years ago is still of extreme value to our thinking today. We trust that there will be found much in these articles that will benefit our thinking and practices.—Editor.)



The Atonement

J. M. Tombaugh

great truths of the Gospel are given a prominent place by each of the New Testament writers, but as we read we cannot but feel—no one can resist the conviction—that after all, it was the purpose of the Holy Spirit in dictating the Word to make the death of Jesus Christ the central fact in it.

In the ministry of the apostles, though they kept back nothing that was profitable and essential for us to know, yet they reserved the place of greatest emphasis for the promulgation of the fact of Christ's death upon the cross. The language of one of them doubtless expressed the sentiment of them all when he said: "God forbid that I should glory save in the cross of the Lord Jesus Christ."

When we realize that the death of Jesus does occupy the most prominent place in the Bible story, and that it did form the center and substance of apostolic preaching, the question arises: What special significance was there then in His death that the crucifixion should be raised to the place of transcendent importance? True, the death of the Prince of Life, apart from any special significance which it might have in the scheme of redemption, was in itself an event so marvelous that it might well excite the astonishment of men

EVERY ONE who has carefully read the New Testament must feel that its writers, either by accident or design, have made the death of Jesus of Nazareth the most prominent subject of the whole Gospel narrative. Other incidents and facts are recorded—sometimes with much minuteness of detail—and spiritual lessons of the greatest importance are drawn from them. Revelations of the nature of God and the character of His government are given with such clearness and certainty that we are sometimes almost led to believe that the whole purpose of the coming of Jesus into the world was to "show us the Father"; that He came to dispel the clouds which had surrounded the "Unknown God" and to reveal Him to men. Precepts for holy living are taught; truths and doctrines of measureless value and importance are set forth; light is shed upon the great riddle of existence and glimpses are given of the secret, guarded, undiscovered future. These and other

and angels. Then the circumstances of His death too were pathetic; His unresisting gentleness, His calm resignation to the will of the Father, His subsequent resurrection from the grave, the literal fulfillment of the prophecy in the fact and manner of His death; all this would tend to make the crucifixion forever memorable. But none of these things are sufficient to account for the prominence given it in the Scriptures. If the death of Christ had been a mere incident of His life; if His crucifixion had been merely the natural result of the hatred which had been incited in the hearts of evil men by the truths He taught; if, in a word, His death is valuable to us only to show how a good man may die, then the fact that the apostles placed it first and foremost among all the topics of their ministry is utterly unaccountable. Shall we say that the apostles gloried in the crucifixion of Jesus—a form of death which was notoriously pre-eminent in infamy—because of the evidence which His submission to such a fate furnished to them and to us of His matchless, infinite love? Did they preach Christ crucified—not *glorified* but *crucified*—did they plant their banner in “the reproach of Christ,” because in so doing they could show forth His faithfulness in dying a martyr for His message? That such considerations do give an added meaning to the tragedy of Calvary is clearly evident. We may properly point to the sufferings of Jesus as proof of His faithfulness and His love; but even this does not explain the prominence that was given to the fact of His death or the use that was made of the fact, in Apostolic preaching. There is indeed, but one adequate explanation by which to account for the exalted place which the doctrine of the cross held in the preaching and in the writings of the apostles; and that is, they meant to teach that the sufferings of Christ were expiatory and vicarious.

It should be evident to every thoughtful reader that the entire structure of the New Testament—I speak not now of particular passages but of the general tenor and spirit of the whole—is based on the fact that the Holy Spirit taught, and the apostles believed and solemnly announced, that the death of Jesus was an expedient conceived in infinite wisdom for saving guilty sinners without dishonor to the divine government. Aside from the passages which formerly set forth the doctrine, the genius and arrangement of the Scriptures, and the relative emphasis accorded to its different parts conclusively show that the crucifixion of Christ was a propitiation—an atonement for the sins of the world.

The prophecies of the Old Testament unmistakably teach the atonement of Christ. The seed of the woman who was to bruise the serpent's head and effect our deliverance from sin, is represented as accomplishing that deliverance by His own substitutionary and vicarious suffering. He was to bear our griefs and carry our sorrows, to be wounded for our transgressions and be bruised for our iniquities. He was to make His soul an offering for sin and to be numbered among transgressors. He was to bear our sins in His own body on the tree, and by His stripes we are to be healed.

The types and ceremonial institutions of the Mosaic system also teach the same truth—that the sufferings of Christ furnish full expiation for the sins of men. The Jewish sacrifices are represented as types of the “Lamb of God who taketh away the sin of the world,” and the efficacy which in them was nominal and ceremonial, is described as real and actual in the atonement of Christ. The Epistle to the Hebrews, read as a commentary upon the Levitical law, reveals to what extent the types and shadows pre-figure, not only the mediation of Christ, but also His work of redemption and atonement. But it is when we take up the New Testament scripture verse by verse that we find the glorious doctrine of substitutional sacrifice most clearly set forth. It is repeated and amplified and emphasized over and over again in many clear and positive and unmistakable texts. The general statement of the doctrine is that Jesus Christ suffered death to satisfy justice and to shield guilty men from the consequences of sin.

The Atonement viewed in the combined light of the many scriptural passages which speak of its nature, its extent and its application, is declared to be the *great expedient* suggested by divine benevolence, and substituted in the moral government, instead of the punishment due to offending mankind, whereby all men, even the guiltiest, may, through faith, become partakers of the grace and favor and salvation of God to which, in their own merit, they had no claim.

The statement of the Scriptures is, that “All men had sinned and come short of the glory of God,” but “being justified freely by grace through the redemption that is in Christ Jesus, whom God has set forth to be the propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, his righteousness that he might be just and the justifier of him which believeth in Jesus.” The Son of Man came to give His life a ransom for many.

"Christ hath redeemed us from the curse of the law, being made a curse for us."

The Scriptures teach that Jesus took our place; that He suffered instead of guilty men; that He voluntarily engaged, for the ends of divine government, to undergo degradation and suffering and death that the penalties threatened by the law might not be suffered by the violators of the law. He suffered, not that the wrath of God might be appeased, but that sovereign mercy might be extended, consistent with the claims of sovereign justice. He suffered, not to reconcile God to us, but to reconcile us to God. He suffered, not because God would not be propitiated otherwise than by the death of His Son, but that men might know how jealously God guards the honor of His law, and that He might fix an eternal stigma on sin.

To say that the death of Jesus was an expedient to *induce* and *bribe* God to show mercy to sinners; that it was to overcome His unwillingness to save, or that He took pleasure in the pangs and tortures of the Mediator, is not only a perversion of the Scriptures, but it is abhorrent to every sense of moral justice and right. There was a necessity for His death, even though He died a voluntary sacrifice, but the necessity did not grow out of the character of the Moral Governor. The necessity, if I may call what was a perfectly free and voluntary act a necessity, is to be found in the state of the offenders and their relation to the divine government. If men were to be saved the breach made by sin must be mended. If chaos and anarchy were to be averted and the majesty of the law be maintained, satisfaction must be rendered, not to God, but to the law co-existent with God, the fixed unalterable rule of right which sin had outraged and dishonored.

The historical story of Zalencus, king of the Locrians, illustrates how it behooved Christ to suffer though God was now willing to forgive.

The king had established a law against adultery, the penalty for which was, that the offender should lose both his eyes. The first person found guilty was the king's own son. The case was a difficult one. The king loved his son and wished to spare him, but if he forgave him he would dishonor his own law and it would no longer be respected by his subjects. He devised an expedient which magnified the law and at the same time saved his son from blindness. The expedient was this: The king would lose one eye and the offender should lose one. The honor of the law was thus preserved and mercy was extended to the guilty.

He showed at the same time his abhorrence for the sin and his love for his son.

The death of Jesus Christ was just such an expedient as this. God did not destroy the law, but He accepted the sacrifice of His Son as a satisfaction to public justice for the sins of men. When we speak of justice having been satisfied in the death of Christ, the meaning of course is that it was *public* justice that was honored in the Atonement. The nature of God makes it impossible that *retributive* justice should have been considered in a transaction which involved the death of the dear Son of God. God is not a Shylock, inexorably demanding his exact "pound of flesh," and refusing to be assuaged or pacified until full retribution had been meted out. It was public justice which required the sacrifice—a justice whose exercise is prompted only by the wish to secure the well being of every subject of the moral government. It was a justice which was first of all benevolent, and after that voluntary and honorable.

So God is just, and at the same time "a justifier of him which believeth in Jesus."

With respect to the extent of the Atonement, I need only say that the Scriptures everywhere teach that Jesus died for all. There are none for whom He did not die, but there are some, the Word declares, for whom He died in vain. The rejection on our part of the sacrifice made once for all for sin, is the one fatal barrier to the pardoning grace and favor of God.

» » » » Our Poet's Corner « « « «

BE SLOW TO JUDGE

Dot Custer

Because a smile was not sent my way,
And words to me she did not say,
I unjustly accused her from the start—
Of having not much of a heart.

As I knew her better I could see,
In her eyes was a smile for me.
This fact also should be told—
I found she, too, had a heart of gold.

Too quick we are to judge our friends,
On this fact a lot depends.
Through experience these words I impart,
Look deep within each person's heart.

It's not so much what's on the outside,
Because our feelings we often hide.
For though a person may seem very cold,
Remember they may have a heart of gold.

—Pittsburgh, Pa.

Farewell for Dr. Yoder

(The following account of the farewell given to Dr. Yoder at the Stockton, California, Brethren Church, on Sunday, October 12. Dr. Yoder left by airplane for Cordoba, Argentina, on November 1. Rev. Virgil Ingraham, pastor of the Stockton Church sends us the report.—Editor).

ON SUNDAY, October 12, 1947, the Brethren of the Northern California District assembled together at the Stockton Brethren Church to bid farewell to Dr. Charles F. Yoder, pioneer missionary. It was an all-day service, and friends came from far and near to wish him God-speed on his journey back to the land where he has labored so many years in missionary work.

Dr. Yoder delivered the message of the morning, entitled, "The Blessings of Responsibility." Following the morning service those present enjoyed a fellowship dinner, with Brethren of the entire district participating.

The afternoon meeting was a Missionary Consecration Service, with Rev. J. Wesley Platt, pastor of the Manteca church, delivering the main address, using the theme, "A Life Laid Down." Dr. Yoder also gave a verbal picture of the mission work in Argentina—past, present and future.

The evening service was a continuation of the day's activities, and closed with the showing of motion pictures in color of our missionary work in Argentina, with commentary by Dr. Yoder.

It is with mingled emotions that we bid farewell to our beloved Dr. Yoder, for he has become dear to all of us who have labored with him in this district. Many of our number were won to the Lord Jesus Christ under his ministry, either in recent years or during the years he spent in the United States on furlough visiting the churches of our brotherhood. These past two years he has been with us he has contributed much toward the growth of our work. Soon after his return to the United States, after retirement from missionary work in 1944, he came to California to serve as acting pastor of the Lathrop Brethren Church. Then, when the Stockton Church became pastorless in April, 1945, he left Lathrop to assume the full pastoral burden of the Stockton work. Within a short time after his arrival the church began to grow, and it soon became apparent that existing facilities would shortly be inadequate for the increased attendance.

In November, 1946 a building program was begun, to make additions to the original one-room structure in order to provide more seating capacity and class rooms for the Bible School. Materials and labor were very scarce, governmental restrictions were very plentiful; yet, because God supplies the need, the materials were on hand when required, and some of the members, led by Henry Ronk, Building Superintendent, provided the necessary labor. Dr. Yoder played an important part in this phase of our growth, for he labored hard and long with saw, hammer, shovel and paint brush, day after day, to make the new building a reality. On June 8, 1947 the additions were dedicated to the Lord's service: with the result that we now

have—1. 80% additional seating capacity; 2. a baptistry; 3. kitchen facilities; 4. two additional class rooms; and 5. a playground for the children. Yet, in the past four months our Bible School attendance has further increased to the point where more class rooms are needed. Much of the personal credit for these achievements is due to Dr. Yoder, for without his unswerving faith in God and His ability to supply the need, his own missionary vision, his untiring labors and his personal sacrifice, these things might never have been accomplished.

During his two years of ministry with us he has become endeared to the children of the entire area surrounding the church, and through his visitation in the homes and personal work he has led several of them to the Lord. His inspiring messages and profound Bible expositions have had a marked influence upon many of the adults of our congregation, and his life's testimony, full of faith, Christian love, kindness, patience, simplicity, will continue to be an inspiration to all of us who have been privileged to become acquainted with him during his stay in California.

He will soon depart for Cordoba, Argentina, to devote his remaining years to completing the books he is called of the Lord to write, and to serve as senior counselor to those carrying on the mission work he began there forty years ago. We thank God for our dear Brother Yoder, for his life and his testimony; and we pray God's richest blessing upon him as he goes out from among us. We pray that he will be given a safe journey to his destination, and that he will be spared to become a blessing to those Brethren down there as he has been to us here.

PRAYERS FOR CHILDREN IN BRAILLE

Published by the John Milton Society

TWO VOLUMES of prayers for children: for young readers and for older children, have been published in Braille by the John Milton Society for the Blind, Dr. Milton T. Stauffer, secretary, has announced here.

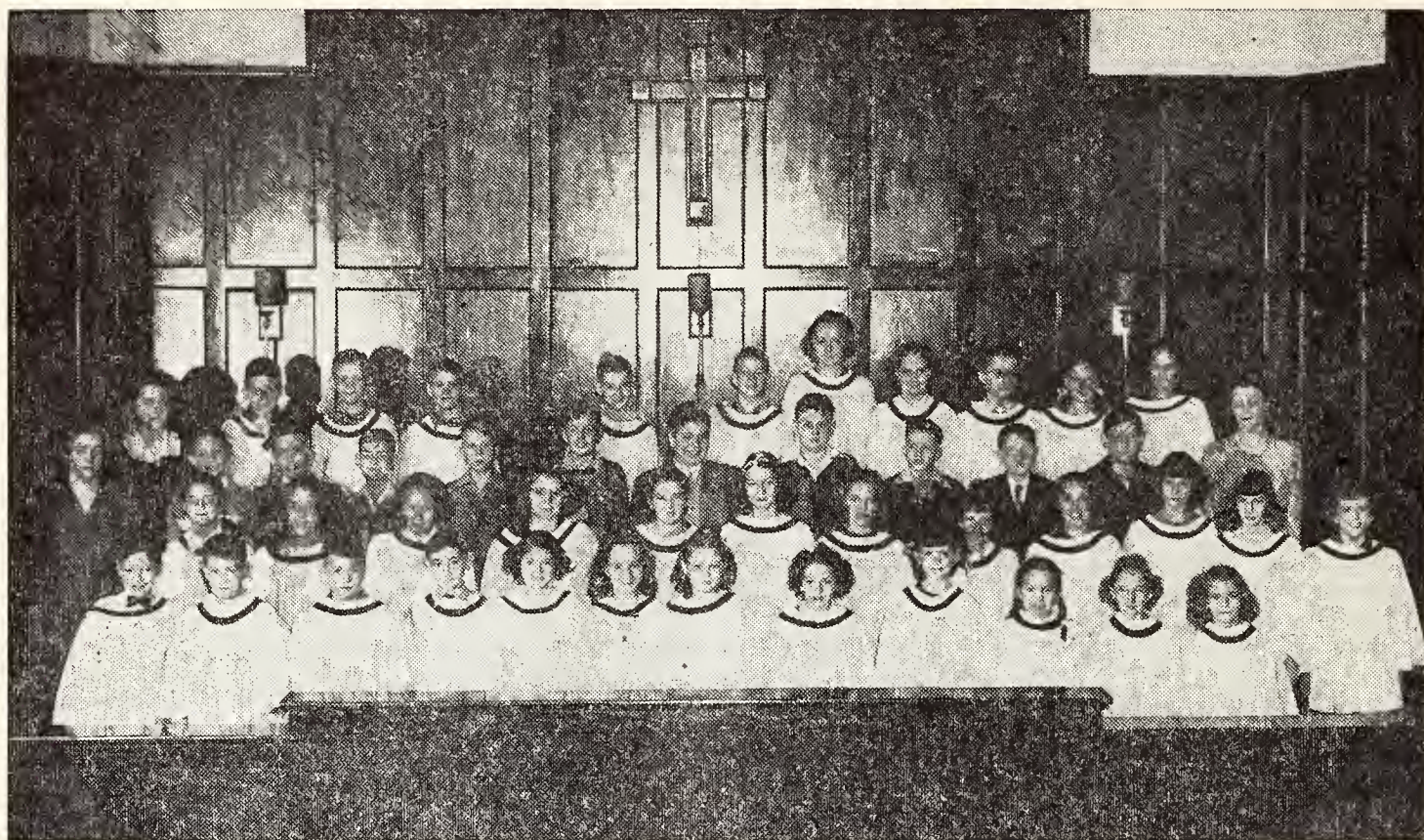
Prepared at the request of workers with blind children, they are the first handbooks of their kind made available for Protestant children in schools, Sunday Schools, and churches. They will fill a long felt need for devotional literature in Braille for blind children. They are offered free of charge, as are all other publications of the John Milton Society.

"Prayers for Younger Children" is issued in handbook size, 4 x 5, for small fingers: easily read and easily carried about. "Prayers for Older Children" is somewhat larger in size, but equally convenient to handle. Both contain suitable prayers for morning, evening, grace before meals, birthdays, thanksgiving, and other special events important in a child's life.

Editors of the volumes are a group of representative denominational leaders in Christian education and an equally impressive committee of leaders in the education of the blind.

Pastors and Sunday School leaders are invited to submit to the John Milton Society the names of blind children in their churches and communities, so that these may receive free copies of these volumes.

Junior Choir of the Goshen, Indiana Brethren Church



Junior Choir members of our Goshen, Indiana Church present a special musical number every Sunday morning at the morning worship service of the church. They rehearse their special numbers as a part of the worship service of the Junior department of the Sunday School. In addition to these Sunday rehearsals they meet at least once each month for an hour and a half session. The two adults pictured together in the picture are Jean Rowsey, director, in the background and Mrs. Wilbur Whittle, accompanist, in the foreground. The adult on the opposite side of the picture is Marjorie Cripe, superintendent of the Junior department. This choir has functioned in our Goshen Church for several years. The pastor, Brother H. H. Rowsey, says that much credit for the success of this organization is due to the close cooperation between the Junior department and the adult leaders of the choir.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

IS YOUR SUNDAY SCHOOL ORGANIZED

IS YOUR Sunday School organized? You say, why the foolish question? Certainly our Sunday School is organized. But is it? Sure you have your regular corps of officers, superintendents, teachers and committees. Yet somehow there is a growing defeatism about much of the Sunday School program. Why is this? No, we cannot say it is due to the improper technique of the organization. There are some who have said, that if they had it to do they would eliminate the Sunday School from the program of the church. How glad we may be that they do not have it to do. But why such conclusions? Of course we can dismiss such conclusions by saying, they are fanatical, unreasonable, and unworthy of serious considerations. Doubt-

less they are. But where do they come from and why? We can be equally fanatical and unreasonable, and unworthy of our position if we flatly deny something is lacking in our organizational set-up. And we hasten to say we believe in the Sunday School because of the good it has done and is continuing to do for our Lord and His church. Nevertheless we cannot be blind to the many things that is not being done.

It takes more than an election to make an officer or a teacher. A good many times our interest in the organization stops after the election of officers. How thankful we need to be for those officers and teachers who are making good, despite our lack of complete, holy, enthusiastic, intelligent and continued interest. This is largely due to their individual dedication to the Lord and their calling. How strikingly we discover one here and one there who brings new interest to the class or the Sunday School, each in their own sphere of activity. Yet there are remaining some special problems to which few of us have intelligently and consistently addressed ourselves. We mention just a few of them here.

1. There is the problem of interesting our children and youth in Christ and His church. The exodus out of the church after Sunday School and from the worship service gives more than a mute testimony of disinterest in the church, and the Lord of the church, Jesus Christ. Yes we

may get interested in joining the church; but they demonstrate how little they know about what they have joined and why. To be sure the pastor has responsibility in this. What he says and does must be of some interest to all. Perhaps however, we have built our church interest too much around the pastor. But have we organized our Sunday School around a vital interest in worship, in the church? Or have we taken it for granted, that when our pupils, young or older, have attended Sunday School we have done all for them that ought to be expected? It is surprising how many have assumed this position. This is particularly true relative to the adult mind toward children. Therefore no Sunday School is truly organized until it has this correction organized into its system and program. One Sunday School teacher changed the whole complex of this problem by encouraging his class of boys to regularly remain for the worship services of the church. Those boys are today becoming intelligent church leaders. No Sunday School is thoroughly organized until it has a full rounded interest in the whole program of the church, in its system.

2. Then there is the problem of indoctrination that must be a part of the Sunday School organization. Some one has said, the Sunday School is the church teaching. Certainly it is the nearest thing to a school the church, particularly the Brethren Church, has. Why therefore, should we not be more concerned what the Sunday School teaches? The test of what we teach, is what the pupil knows. The test of what he knows, is what he does. We certainly rejoice whenever our pupils reveal the content of their lessons. Yet we cannot begin too early to impress upon their minds the relationship between the things taught, and their own manner of life. No pupil is really taught, "Thou shalt not bear false witness," when in the next breath he tells a fib. No pupil is truly taught, "Blessed are ye, when men shall revile you," and in the next moment he hauls off and strikes some fellow because he was shoved around. It is never smart to teach children to strike back. The doctrine for the Sunday School, and of our Christ, is the opposite to that. It should be known and taught by the teacher. Likewise we need to teach the real story of redemption, with such appreciation and love for the Redeemer, that our pupils will catch the same Spirit. The story of Christ's healings can well lead to the teaching of anointing, so that the pupils will call for the elders of the church when sick, just as easily as they call for the doctor. The meaning of baptism should be frequently explained, so that those anticipating this ministration by the church will comprehend it, and those who have been baptized will be moved into greater loyalty because they understand it. Clean living and preparation for Holy Communion can always be taught by the lesson on feet-washing. The might and majesty of God should always make us humble in His presence. The wisdom of God should be so taught as to make the pupil aware he can't pull anything over on the Lord. Our Sunday School organization must have "Thus saith the Lord" implanted in its system and organization.

3. Our Sunday School organization to be good must have evangelism in its frame and make-up. The great commission is a going concern. There is no better interest-builder in the Sunday School than evangelism. If it is not in the Sunday School organization, then we are not completely organized. Tell how your teachers visit the homes of their

pupils, how they look after their absentees, and how they search out for new pupils, and you tell whether they are evangelistic or not. Tell how your regular pupils are interested in one another, and in getting others into their class and the church, and you tell whether or not evangelism is in their organization. Tell how the class members attend the worship services of the church, and you tell again how evangelistic their organization is, or is not. Every truly evangelistic Sunday School organization will be a growing institution in the Lord and His spiritual things, because it is a going institution.

4. The fourth and last proposition we mention as a part of every well organized Sunday School is its ability to discipline itself. Whenever a department, or officer, or teacher or pupil is a law unto itself, himself or herself, and does not regard the welfare of the whole school, or church, or the Lord Jesus Christ, that school is not at all well organized. Wherever one or two boys, or girls, in a class or department, are allowed to contaminate the whole class or department with their undisciplined conduct, that pupil, class or department is not well organized. Wherever bigotry or self-aggrandizement among leaders is allowed to prevail over humility or principal, over the welfare of the church and its head, the Lord Jesus Christ, that Sunday School and that Church is not at all well organized. The first rule of the school is good discipline. No teacher can teach without it. Alexander Mack gave only two reasons for organizing the Brethren Church. One was to keep the ordinances. The other was to keep the discipline. How well our organization keeps the discipline determines our strength or our weakness. Where humility prevails over bigotry, where the sweet spirit of the Christian teacher is translated into firmness, where the group mind is dominated by the Holy Spirit, and where the Sunday School organization prevails in goodness and Christian results, there you find a Sunday School well organized. We therefore ask the same to conclude this article that we asked to begin—"Is Your Sunday School Organized?"

N. V. Leatherman, Hagerstown, Maryland.

**NORTHERN INDIANA LAYMEN
PLEASE NOTE**

The Northern Indiana District Laymen of the Brethren Church will meet with the South Bend Laymen in the South Bend Church on Monday evening, December 1, 1947.

The South Bend ladies will serve the usual supper and Brother Swintz will serve as program chairman for the evening. The annual election of officers will be held at this meeting.

Dart K. Bemenderfer, Sec.-Treas.,
Northern Indiana Laymen.

PASTORATE OPEN

Since the resignation of Rev. C. Y. Gilmer as pastor of the First Brethren Church of Bryan, Ohio, effective April 1, 1948, will leave the pastorate of that church vacant, we are asking pastors who may be interested in this church to correspond with the undersigned at once.

Mrs. Wayne Partee, Cor. Sec.
Route 1, Bryan, Ohio.

Business Manager's Corner

(Continued from page 3)

- Tell Me About God, Mary Alice Jones, \$2.00.
 Tell Me About Jesus, Mary Alice Jones, \$2.00.
 Tell Me About the Bible, Mary Alice Jones, \$2.00.
 The Sermon on the Mount—Scripture Text with beautiful full-page illustrations, \$2.00.
 Picture Stories from the Life of Christ, \$1.00.
 Picture Stories from the Old Testament, \$1.00.
 This Is The World, \$2.50 (All sorts of exciting truths—small boys and girls.)
 It Seems Like Magic, \$2.50 (Wonders of the modern world—small boys and girls.)
 My Father's World, \$1.75 (Miracle and majesty of our Father's world—for young people and adults.)
 Fun in the Northwoods (Children on a trip to the north country) \$1.00.

Christmas Greeting Folders

12 assorted styles in box for 50c; 10 boxes to one address for 40c each. Also Everyday Folders, 10 in a box, 50c; 10 to one address, 40c each.

Interesting Items

(Continued from Page 2)

Goshen, Indiana. Brother H. H. Rowsey who is soon to leave the Goshen charge to take up the Ashland pastorate, assures us that the remaining time which he spends in Goshen will be "No Lame Duck Session" but will be a vigorous program through the remaining time. On Sunday, November 16 they had Arnold Carl Westphal, well known Gospel Object Lesson Minister, who was in charge of the program. Sunday evening, November 23 will see Wilbur Fish, nationally known Bell Ringer with a unique program. Sunday evening, November 30 Brother E. M. Riddle, Missionary Secretary, with pictures of Brethren Missions. The month has been set apart as "Missionary Emphasis Month," and a "Men and Missions" program was in charge of the Men's Brotherhood with Herman Roscoe presiding, on Wednesday evening, November 12.

Linwood, Maryland. The long looked for "Organ Recital" in the Linwood church was carried out on Sunday, November 16, with the eminent organist, John H. Elterman of Baltimore at the organ. A varied program was rendered.

Cumberland, Maryland. Brother Paul Naff reports that "one does not always get where they start for." It seems that a group started from Cumberland to attend the Youth Rally which was held at Maurertown, Virginia, on Friday, November 7. It also seems that car trouble prevented them from reaching their destination. But Brother Naff is very philosophical about it and says, "We know that all things work together for good to them that love God, to them who are called according to his purpose." Yes, better a break-down than a smash-up.

Bryan, Ohio. Brother C. Y. Gilmer reports that the

Bryan Educational Day offering reached the sum of \$500.00.

Vinco, Pennsylvania. We note that Brother W. S. Ben-shoff, pastor of the Vinco Church, was the devotional speaker on a broadcast over station WARD on Thursday, October 23, at 7:30 in the morning. Had to get up rather early for that one, didn't you, Brother Clair?

We note that quite an array of musical talent was in evidence during the revival at the Vinco Church. Brother W. C. Berkshire, pastor of the New Lebanon, Ohio, Brethren Church, was the evangelist.

More Bulletins. Let the editor remind those who send bulletins to the editor's desk that the more bulletins you send, the more interesting items may be gleaned. Then, too, more recently a number have taken to the request which we have repeatedly made for "just a post card with an interesting item on it." That helps and does not permit the news to become "stale." We like to keep it up-to-date. Won't you help us?

Indiana Sunday School Board Makes Forward Strides

(The following comes from Rev. Wayne Swihart, Chairman of the Indiana District Sunday School Board. It is a real challenge to the Sunday Schools of the District and may well be emulated by other district boards.—Editor)

THIS IS OUR OPPORTUNITY

WITH war rumors in the air, with the peace unsettled, and with scientists calling upon the Church for help, now is our opportunity to teach the Word. The social and political unrest in the nation and the world is our opportunity, the opportunity of Christian people everywhere, to teach better than ever before the precepts of the Man of Galilee.

It is my hope that the Sunday Schools throughout our brotherhood will see the need to survey and evaluate the purposes and results of the school.

The writer has long felt the need of stimulation in the Sunday School, and, as Chairman of the Sunday School Board of the Indiana District, he plans to visit as many of the schools of Indiana as possible. The following plan will be used for a Sunday School Institute:

Sunday afternoon: A meeting of all Sunday School officers, teachers, and the pastor. During this period problems of the Sunday School will be discussed and materials and visual aids displayed.

Sunday evening: A worship service open to the public, with as many church members present as possible. An inspirational message will be given.

It is my hope that every district of the Brotherhood will plan for stimulation in Sunday School. Let us make our Sunday Schools effective. This is our opportunity to serve.

At this writing the writer has received invitations from the Ardmore, Mexico, Loree, Milford and Dutchtown Churches. It is hoped that other churches will avail themselves of the Sunday School Institute.

Wayne E. Swihart, Burlington, Indiana.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 7, 1947

HOSEA EXALTS TRUE LOVE

Scripture: Hosea 6:6; 11:1-4

For The Leader

THIS prophet Hosea lived at the same time as Amos and Isaiah. His message was vital to the people of Israel in that day. It is vital to our Christian experience today. There is a contrast in the book of Hosea. On the one hand is the unfaithfulness of Hosea's wife, and on the other, Hosea's exaltation of true love as necessary in the home. The church, the home, the individual and the nation, can well study this fine book. In it are teachings and lessons which can help us to avoid many of the pitfalls of happy family, church, and national life.

DISCUSSION

1. HOSEA'S HOME LIFE. We can picture this home, possibly symbolical, let real. Hosea, a man of God, the three children without a mother. Not that the mother was dead. Not that. The mother was unfaithful to her marriage vows. She was what we would say today, "running around." Here was a good, Godly husband striving to make a home for his children, while the mother was running around. It is typical of the whole land of Israel in their backsliding, idolatry, and sin. But Hosea never despaired of a reuniting of his home. When the wife had come to her senses, when those who were supporting her in her escapades had forsaken her, then Hosea would take her back. This is true love and devotion which overcomes all sin. Would that we had more of it. Would that we had more penitence on the part of unfaithful parents today.

2. HOW GOD TAKES US BACK. At first thought we, perhaps, would tell Hosea to kick the unfaithful woman from his home and his heart. But in saying this we overlook the lasting power of a heart given to another in true love. It searches out the beloved one no matter how far apart they stray, or where they go; as long as there is breath, the longing and the seeking goes on. Separated by distance, force, law, or time, true love searches for the beloved and longs for their return. It was so in Hosea's case. It is ever more so in the case of God and the human race. Man has gone after his own sin. He had fallen into adultery by seeking other gods. But God's love searches him out. God takes us back and forgets our sin when we confess it to Him. "As far as the east is from the west, so far hath He removed our transgressions from us, and rememberest them against us no more." That is true love.

3. THE MORAL LIFE DESCRIBED. Hosea describes the moral life of Israel of that time. Space forbids a greater development of those evil days. But in brief, they were rotten. Idols, dissipated priests offering sinful offerings on the altars. Jehovah forgotten, and His laws forsaken. The only law which operated was the law of self-preservation, lust and greed. If we can imagine a place today with-

out moral law, churches, preachers, and restraints of "decent people" we can get a picture of Israel of that day. They truly were the unfaithful loved ones of God. God could have wiped them from the earth. But in saying that we fail to consider that lasting quality of true love. God pleads with them, warns them, and a day will come when Israel shall be restored. It is the grand climax of true love.

4. A GODLESS AND PERVERSE GENERATION. Do you know that the only force for decency and right in the land today is that of the Christian? Your taverns, your night clubs, etc., if they had their full way would have us all drunk. We see what happens when people are drunk. If the whole nation were drunk, what kind of a nation would it be? Yet that, indirectly, is the aim of such organizations. The only reason the nation has not collapsed is because the Christian fiber is still strong. But the tide of evil is still growing. Parents not caring about their children. Young people indulging in habits and practices which bring ruin to their bodies, lives and chances for future happiness. Indifference on the part of church people to their church and society obligations. We have a duty to perform. We must preserve society and the nation. The tavern owner, the dance hall operator, the vice-den owner, and the gambler won't do it. They can't operate under a strong decent government. They bring ruin, and desolation. What are we doing about it?

5. WHY WE FAIL. There recently came to light a story of a young person who was part of a crusade to bring about decency and right living among young people. The campaign was well organized and went on as announced. But it seemed no results were forthcoming. It puzzled those who were in charge. Good teaching, ideals and past times were presented, but still the evidences of indecency, low morals and sin went on as before. Finally the "lid blew off." The young person who was chosen as the leader of the campaign because of home background, apparent zeal, and willingness, was living in the deepest sin. That young person was trying to hide it, but the news of it got around. That's why we fail to bring about a reform. Simply because the church people are too careless in their own living. How can we fight crime, evil, etc., when church people support these places with their own money? So it goes. Well, let us study the book of Hosea, heed its warnings, and join the campaign to bring about an upward trend of decency, morals and happy family life in America.

QUESTIONS

1. Can we hide any sin from God?
2. What would you say was causing the great indifference of people today as to what is really going on around them in sinful practices?
3. Can God accept people who have gone out and lived in sin? Can He forgive them?

PROGRAM

- Prayer of silent meditation
- Gospel choruses
- Scripture reading, sentence prayers
- Leader's talk, discussion, questions
- Special music
- Business and offering
- Song, C. E. Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for the Home)

LET NO MAN SUNDER

"Whom God hath joined together
Let no man put asunder"—

I sometimes wonder whether,
As God Himself must wonder,
If hearts that sometimes sever,
If those, perhaps, who parted,
• Might not have loved forever
Had not some story started.

Perhaps too much we hearken

To some unfriendly story,
And let a shadow darken

A path that was all glory.
Here is our greatest danger,

My sister or my brother:
Too much we trust the stranger,
And not enough each other.

Your quarrel is your own matter,
If any quarrel arises.

Too much the neighbors chatter,
Too much the mob advises.

Ask no one what or whether,
For even a friend may blunder:

"Whom God hath joined together
Let no man put asunder."

—Author Unknown.

MARRIAGE VOWS ARE BINDING

Scripture: 1 Cor. 7:10-16; Mt. 19:4-6; Heb. 13:4

Hymns: "I Would Be True," "Home, Sweet Home"

Leader's Petition

Seed Thought Provokers:

Divorce is a terrible thing, and should not be. Marriage vows and home should be kept intact. It is always safe to follow the Bible and do what God says. We can never better ourselves over what God has said. Children of divorcees are more likely to grow up in sin and die away from God. It means deterioration of character and of means. There is a shame and a sense of tragedy that hangs about a divorced person. If Christians cannot live together in peace then they are no better than the lost. It is a reproach on the church for its members to break up their homes. No matter how bad the sin it is better to forgive, let love be revived and the marriage maintained.

Divorce is no remedy. God has a better plan. He COMMANDS husbands to love their wives (Eph. 5:25, 28). Not to live up to this plain duty is SIN. What God REQUIRES, husbands CAN do. If Christ can have an unselfish and holy love for the church, for those who do not deserve it, God will help a husband to love his rebellious wife.

Aged women in the Bible are taught to guard their mouths and discourage divorce instead of encouraging it (Titus 2:4). A wife can be taught to love her husband again even if he has grieved her. Lack of love does not justify divorce. People who ought to love one another, can. The breaking of marriage is strictly forbidden (1 Cor. 7:13, 10, 39). The God who refuses to sanction divorce has a remedy. He has grace enough to help repair unhappy home relationships (2 Cor. 12:9). Christianity is not a failure! Love for God means DUTY and CHARACTER which will make one do right whether he feels like it or not. Solemn vows must not be wrecked. Marriage is for better or worse until death parts.

Let those involved resort to the Word of God and prayer. Let them get right with God and let Christ be LORD in the matter. Let wives be subject to their husbands according to the Word of God, and obey them as the Word states (Eph. 5:21, 22). If wives tried to please their husbands more and not be so bossy they would have more liberty plus happiness. In normal times 86 per cent of divorces in our land are obtained by disgruntled wives. "Where the will goes, the heart will follow." Will to do God's will always. The married are to continue their courtship and express their love indefinitely (Eph. 5:22, 23). Love must needs be TOLD.

God will help one to love the unworthy (Matt. 5:44). He does it Himself all the time! God can restore married love and happiness. Divorce, like suicide, is a cowardly way out!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 30, 1947

THE PROOF OF A CHRISTIAN

Lesson: 1 John 4:15-21; 5:10-13; 2 John 4-7

THE BEST proof of a Christian is the life that he leads. How his life measures up with his profession. As Jesus said, it is not all who say, "Lord, Lord," who enter in, but "he that doeth the will of the Father in heaven."

So first one ought to inquire what the "will of the Father" is for his life. If sincere inquiry is made there is no reason to doubt that the answer will come. After all it is reasonable to expect God to lead us into the paths that we should travel when we ask Him, in faith believing. And, walking in the path prepared, and by the plans and purposes set forth by the Father, we have proof, not alone to ourselves, but to those around us that we are Christians.

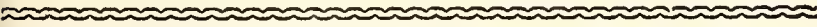
We pause first at the third word in our first verse of the lesson—"confess." It means "to speak out clearly, to profess openly." Not a secret acknowledgement of Christ as the Son of God, but rather a clear-cut and publicly-open assertion of the belief that has found lodgement in our hearts and minds. It is not being ashamed to have everyone know that we love and serve the Master.

But mere word of mouth is not sufficient. That word

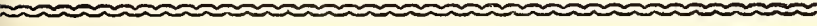
is the medium by which we make confession, but remember that Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10. Oh, as the New Revised Standard Version has it, "For man believes with his heart and so is justified, and he confesses with his lips and so is saved."

But let us remember that there is more to the idea of belief than merely giving assent to. We read that "the devil believes and trembles." He believes but he does not accept. Belief in the Christian sense means the grasping of the truth of Christ's sacrifice and appropriating it to ourselves; believing and accepting the fact that Christ died for "my" sin; that He is "my" personal Saviour. It is only when such a grasp has been obtained that we can "furnish full proof" of our own Christianity.

The Golden Text—"He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12) tells the whole story. Possession of the Son is a requirement for the proof of Christian living. When we show that He is in control, we show forth His life as our proof. There is no other way.



WITH THE LAYMEN

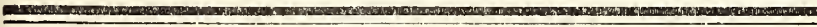


NOTICE ALL LAYMEN'S ORGANIZATIONS

Goal II of the National Laymen's Organization reads as follows: "A correct list of names and mailing addresses of officers and regular members in the hands of the National Secretary by December 1."

As National Secretary I am calling the attention of the various local Organizations to the above, and urging them to have these lists in my hands by the stated date—December 1. Do it now before you forget it.

Walter E. Lichtenberger,
R. R. 5, Elkhart, Indiana.



Laid to Rest



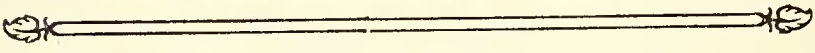
KEENER. Curtis William Keener was born March 1, 1861, departed this life October 16, 1947, at the age of 86 years, 7 months, 15 days. He spent practically his entire life in Wayne County, Ohio. His wife and one son have preceded him in death. Surviving are two sons, Duane and Russell of West Salem, Ohio; two daughters, Mrs. Trulah Stoffer, of Parma, Ohio and Mrs. Margaret Wiles of Lima, Ohio, and ten grandchildren.

He was a faithful member of the Fairhaven Brethren Church for many years, and also an officer in the Church. He was quiet, dependable, good-humored, and hard working, as long as his physical strength remained. He remained cheerful and uncomplaining during many bedfast months before the Lord took him home.

The writer, who had been a former pastor, had charge of funeral services at the Fairhaven Brethren Church, October 18. Burial was at the Fairhaven cemetery.

L. E. Lindower.

Young Men and Boys' Brotherhood



DECEMBER PROGRAM

- 1. Scripture Order
- 2. Praise and Prayer
- 3. Bible Study

THE NEPHEW OF A RICH UNCLE

Genesis 13:1-8

TWO MEN were brothers and had the same advantage in life. Yet they were vastly different. Why? In boyhood one chose Christ as Savior and the other rejected Him. Those boyhood choices led in opposite ways thereafter. What we are, we are by choice.

Uncle Abram had backslidden into Egypt. Egypt is a type of sin. While in Egypt Abram built no altar for he was not in the place of God's will for his life. A famine had come upon the land promised by the Lord unto Abram. This test of Abram's faith showed its weakness as he went into Egypt to get away from famine. But in doing so he was outside the promise of God for his life. After getting into trouble in Egypt he was glad to get back into the promised land. When he came back to Bethel, which means "house of God," he called on the name of the Lord and resumed his friendship with God. When one gets friendly toward the world, he forgets God.

Wherever Uncle Abram went, his nephew, Lot, tagged along. Lot never seemed to have followed the Lord. He just followed Uncle Abram. If Uncle Abram went into Canaan, Lot was sure to follow. He followed his uncle into Egypt, too. We are not to follow people for an example. We are to "look unto Jesus as the Author and Finisher of our faith."

Back in the promised land the herdsmen of Abram and Lot got into strife over pasture lands and wells for their flocks. Uncle Abram said unto Lot, "Let there be no strife, I pray thee, for we be brethren." Such quarreling might have given the neighbors a wrong impression of the true God that Abram and Lot were to worship. Therefore, Uncle Abram, who alone was entitled to the land by God's promise, showed the bigness of his heart by allowing his nephew to choose the poor highlands or the rich lowlands for pasture. Lot selfishly chose the lowlands, and thus they divided their cattle to go in different directions. Lot "pitched his tent toward Sodom." To choose evil companions is to bring us down to their level. Uncle Abram was never hurt in heart or life by his riches, but Lot could not stand prosperity. The writer of Proverbs said, "Give me neither poverty or riches." Lot never had spiritual convictions or ambitions. For living on the border line between the worldly and the spiritual he lost his grip on his wayward family and most of them were consumed in the awful judgment of Sodom. When a man makes a move he ought to think about his church connections first for

the sake of himself and his family. Once a Brethren family moved to a distant city. The father seated his family on the steps of the First Brethren Church while he went around the block to rent the house nearest to the church of his choice. His family did not go the way of Lot's family.

"If you are a vertebrate,
Walk straight,
Talk straight,
Write straight,
And fight straight!
"Never whine about your fate,

Anywhere and everywhere
Just be on the square.
Give the other man a chance;
Help him on while you advance.
If you are a vertebrate,
Just live straight!"—L. W. Zochert.

4 Business

3. Recreation

ST. JAMES, MARYLAND, BROTHERHOOD

The Brotherhood of the St. James, Maryland, Church held its annual monthly meeting on October 15, 1947. We had election of officers and the following were elected:

President John Mills
Vice-President George (Sonny) Baker
Secretary Howard Sheeley
Assistant Secretary Marvin Lowery
Treasurer Lyle Mallott

One of the changes in our reorganization was the accepting of boys twelve years of age and up.

We pledged ourselves to give assistance to any church in the Southeastern District desiring to organize a brotherhood.

C. Howard Sheeley, Secretary.

Travel Flashes

"LAND O' LAKES

HERE WE (wife and I) dwell in the "Land o' Lakes." Here on the shores of one of them we have found a "place called home" to more folk than ourselves. One room for ourselves and the range of the entire house from kitchen to garret makes it home-like. To the front of us is the Auditorium; to the left, the "Billy Sunday Tabernacle; one square to the Post Office and only five minutes to Warsaw with its markets, its Carnegie Library, and a front of us in the park, the primeval, dignified oaks with revamped cottages and spacious homes and rooming houses: this would be restful in every way to those who love nature and its embellishments and here we rest—some more.

Besides all this is Beautiful Winona Lake. Skirted by the great Pennsylvania Railroad with its splendid trains and service to this community, the lake with its wide expanse

of area with boats, fishermen, swimmers and all that goes with it, Winona affords, a "country boy" finds much that life had denied him; besides, this spot is dear, and has been made dear by sacred associations with intermittent visits for more than three decades over a period of Bible Conference leaders including Chapman, Dickey, Breckenridge and now Muntz; and by the association of leaders of our own conferences too numerous and too well remembered by my readers to mention them now. All this and more unwritten has made me the subject of the Muse and to copyright my song: "Lovely Winona," the chorus of which runs like this:

"Lovely are the breezes from Winona,
Wafted in from trees and flower and vine
Bays and pretty dells, lovely nature tells
Of the Master's workmanship divine.
Here we offer Christ our humble praises,
Here we grow in knowledge, truth and grace;
Who's not leave for heaven from Winona,
Beautified to see His face?"

Soon I hope to have it published for the people who like myself find here repose, rest and religion mingled to a fine satisfaction and real happiness and joy.

As "Beautiful Shipshewana" found a fine response among our people to the things of God and man there, I believe this one will find it here for a much larger group. But we are told that Winona Lake is but one of 98 lakes in this single county, alone. Not too long ago, a sports writer predicted that this lake area is destined to become the playground of America.

Commercial Trends

Near fifty years ago two brothers found the shores of this lake, (Eagel Lake as it was then called) a playground. Mrs. Bame visited it as such before the Beyer Brothers discovered it and bought the entire east shore, and made all deeds read that whenever it is discovered that anyone purchasing lots here shall be or shall have become drinkers of liquors or users of tobacco, they shall revert to the original Beyer Brothers. No wonder it is a clean place to live and rest; and little wonder that the Prohibition Party found here a place for its National Headquarters. It is next door to me from where I send this forth.

But commercial businesses have found areas across the tracks and outside the property thus described to build large commercial institutions and their employees find old houses here which they buy and remodel and the place will never be just the same sort of place it has been. But those deeds can not be changed, whoever buys here.

Brethren and the Lakes

Brethren churches thrive in Indiana. Almost no drive one can take from this place is without lakes or some group of Brethren of which there are far too many kinds. The radical United Brethren are most numerous, I presume, near Huntington where their college is located. But more numerous in Indiana are the Evangelical United Brethren. Then there are more kinds of Dunker Brethren in this part of the United States than any other of which I know. I know of five different kinds, at least. When one listens to their preachers, they find all referring to Alexander Mack, as founder, and the separated, consecrated life as needful. All of them are against wars, liquors, high life,

and worldliness. All are for the Book as their final Guide, all have nearly the same form of communion, yet many of them are not doing much to answer our Lord's prayer "that they be made one."

Dying Churches

If I have not visited more churches in my Brethren Ministry than any other, I take off my hat to the one who has. I have visited, to speak, in all but a few and more than we now have, altogether. I was an evangelist a number of the beginning years of my youthful ministry in the Church of the Brethren. I was once commissioned to "visit every church in the Brotherhood" (Progressive) with the Bi-Centenary Message I had delivered at our National Conference in 1922. That was our best year. I never sold an entire year of my ministry to any church, always keeping a part for evangelism. I have given a good deal of time to small groups and have never refused one because they professed poverty and inability to recompense. (If it were not for the "I's" I'd say more.) I have visited too many dying churches. The signs show far ahead of the demise and funeral. Tragic in times like these to have dying churches.

Whose Responsibility?

The answer is bluntly: the Officers. I have never known of a mighty church without a mighty leader of some sort, somewhere. Great churches are built around busy pastors and good preachers. But officers are responsible for the kind of pastors they get and for the defense and support they give them or for the "moving on" of the incompetent and the unfit. When misfits occur, they should be dealt with before loss is sustained by the group. When preachers do not work at their job or work at too many jobs, officers should be there kindly and frankly to remedy such situation by the process that will leave the preacher unhurt, the church intact and the property retained to the rightful owners, the members of the congregation.

Other People's Money

After all, the officers of a denomination or of a congregation are using other people's money and should regard themselves as trusted custodians of money given, not for failure and loss but for success and gain. What kind of conscience has a preacher who loafes on his job; takes other jobs and makes a side-issue of his ministry or lives and preaches contrary to the inheritances he was promised to conserve? Who can sleep with his conscience frustrating the progress and success of the work of "people gone before" but for whose money and devotion he would not be preacher or pastor at all?

"Have we been true to the trust he left us?
Do we seek to do our best?
If in our hearts there is naught condemn us
We shall find the promised rest."

Charles A. Bame.

A church should be a divine power-house where sluggish spirits can be recharged.

The most pleasant things in the world are pleasant thoughts.

Wedding Announcement

MILLER-TRITTIPO. Marjorie Jane Trittippo and James Robert Miller were united in marriage on August 16, 1947. A large audience witnessed the joyous occasion at the First Brethren Church of South Bend, at the three o'clock hour. They are "at home" in Muncie, Indiana, where they will attend the Ball State Teacher's College.



WISEMAN-WULF. Murriel Leroy Wiseman and Mary Louise Wulf were united in marriage at the First Brethren Church of South Bend, Indiana, on September 20, 1947, with only the immediate families in attendance. They are at home to their friends at 1015 South Logan Street, South Bend.



BOTTORFF-LOWER. Edwin Vern Bottorff and Pearl Mary Lower were united in marriage at the First Brethren Church of South Bend on September 27, 1947, at 3:30 o'clock. A large audience witnessed the happy occasion. The bride's brother and the groom's sister were best man and maid of honor, two little nieces were flower girls and a cousin of the groom, Mrs. Joyce Overmyer sang. The groom is a faithful member of the South Bend Church.

Our heartiest congratulations and best good wishes attend these lovely young couples as they begin life together. Blessings of life and God's abundant grace be upon them.

Claud Studebaker.



News From Our Churches

MEETINGS AT MAURERTOWN, VIRGINIA

Following a very well attended Communion service on Sunday evening, October nineteenth, the Maurertown church entered upon a two weeks series of evangelistic meetings. Owing to the inability of the evangelist to be with us on the Monday evening, the pastor preached the opening sermon. Then on the Tuesday evening Dr. Claud Studebaker of South Bend, Indiana, took over and brought very inspiring messages the remainder of the two week period. Brother Studebaker was at his best and was met by good attendance and attention on the part of the members of the church and friends of the community. The evangelist proved to be a workman that didn't try to spare himself in any way, but was ready and willing to travel over the parish with the pastor and visit members and prospective members. He was a good yokefellow and his time with us passed only too quickly. He had his home

in the parsonage and was entertained for many meals by folks of the church and community.

One visible result of the meetings was a young man coming out to fellowship with us and to join his young wife in the church where she has been a member for some years. Others counting the cost may be with us in the near future. We shall follow up the inspiration and urge of Dr. Studebaker's messages with visitation work that we hope and pray will bring others into fellowship with us and into close fellowship and union with the Lord whom we serve and whose we are. We feel the folks here made an effort to let Brother Studebaker feel that they appreciated his efforts in their behalf. Come again Brother Claud.

E. L. Miller, pastor.

NEW LEBANON, OHIO

New Lebanon has not been inactive, just a little slow. One can hardly realize the passing of time, therefore when one stops to think, it is time to report.

The first thing to say is that New Lebanon was represented at General Conference by fifteen members—should and could have been more if they thought otherwise, but we were glad for those that went. All came back saying they had a very enjoyable time. It was great to be there. The writer enjoys it more and more each year, for conference seems to be growing better each year.

Now a word about our Bible Conference which was held for three nights following our Rally Day and Homecoming. Rev. Delbert B. Flora of Ashland College and Seminary was the speaker. He is to be commended on his very fine talks. Attendance was not as it should have been, therefore there were those who missed much by not being present.

Church attendance has been just a little slow. We do not need too many to stay away until the church feels the effect of it. It will possibly be that way as long as one is not sincere in being present in the Lord's House. People grow just a little indifferent about the duty on the Sabbath, due largely to not putting first things first, but with all that there is still much to be glad for. In the Sunday School the Children's Division has been down somewhat in attendance, but they are looking forward when they will be making a gain. New Lebanon has advantages and failures just as other communities.

The quarterly business meeting was held on October 14 with a fair attendance. Several items of business were voted on and passed. The last Sunday of the month (October) was set apart to lift an offering for the Publishing House Press Fund. This offering is aside from the regular Sunday School offering. Also it was voted to purchase a camera to be sent to Puerto Rico to be used by one of our young couples, Mr. and Mrs. Dale Roesch, who are stationed there. The home folks will be looking forward to some interesting things from these young people. Mrs. Roesch is one of New Lebanon's girls and Mr. Roesch is from the Byran Church. We all join in wishing them God-speed and the best of everything.

Our Fall Communion Service was held on October 26 with 109 surrounding the Lord's tables to enjoy the Blessed Sacrament. By some members moving out of our midst, then, too, with some sickness, it makes a difference in the

work, but we are trusting as the days go by that things will look brighter, as Christian people always have that hope.

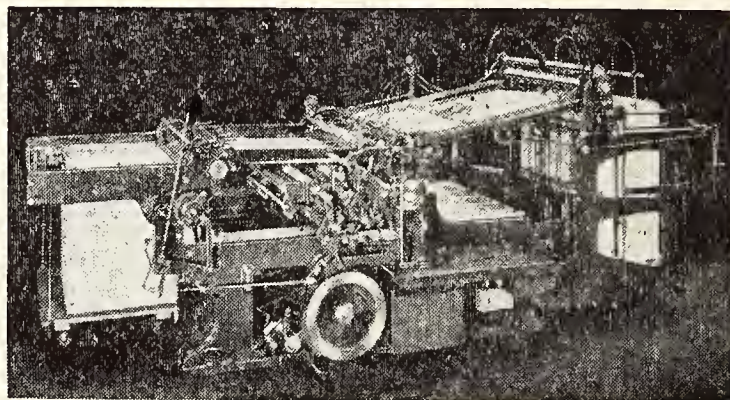
District Conference was held in New Lebanon in June. The people of the community had the privilege of hearing some of the best preachers in the church. We trust that, if the Lord is willing, that the good work will continue. Pray for the work at New Lebanon, that God will receive all honor and glory. In His name we ask the prayers of the Brotherhood.

Anna M. Cashour.

ADDED NOTE: We received the following note from Brother C. Y. Gilmer of the Bryan Church, home church of Brother Dale Roesch, telling us of the fine advance that has come to the Roesches in Puerto Rico. He says in his card: "The Superintendent of Nurses at the Brethren Service Center at Castaner, Puerto Rico, has resigned, and the medical staff there has made Mrs. Dale Roesch the Superintendent. The Roesches arrived at Castaner the middle of last September. They desire the prayers of the churches in the homeland. There are thirty-four workers from the States at the Castaner project. Brother Roesch is a licensed minister in the Brethren Church and holds the position of laboratory technician."—Editor.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$7,253.31
Yet to be raised, not less than	\$7,746.69

BUT

Prices on equipment have shot up 70%

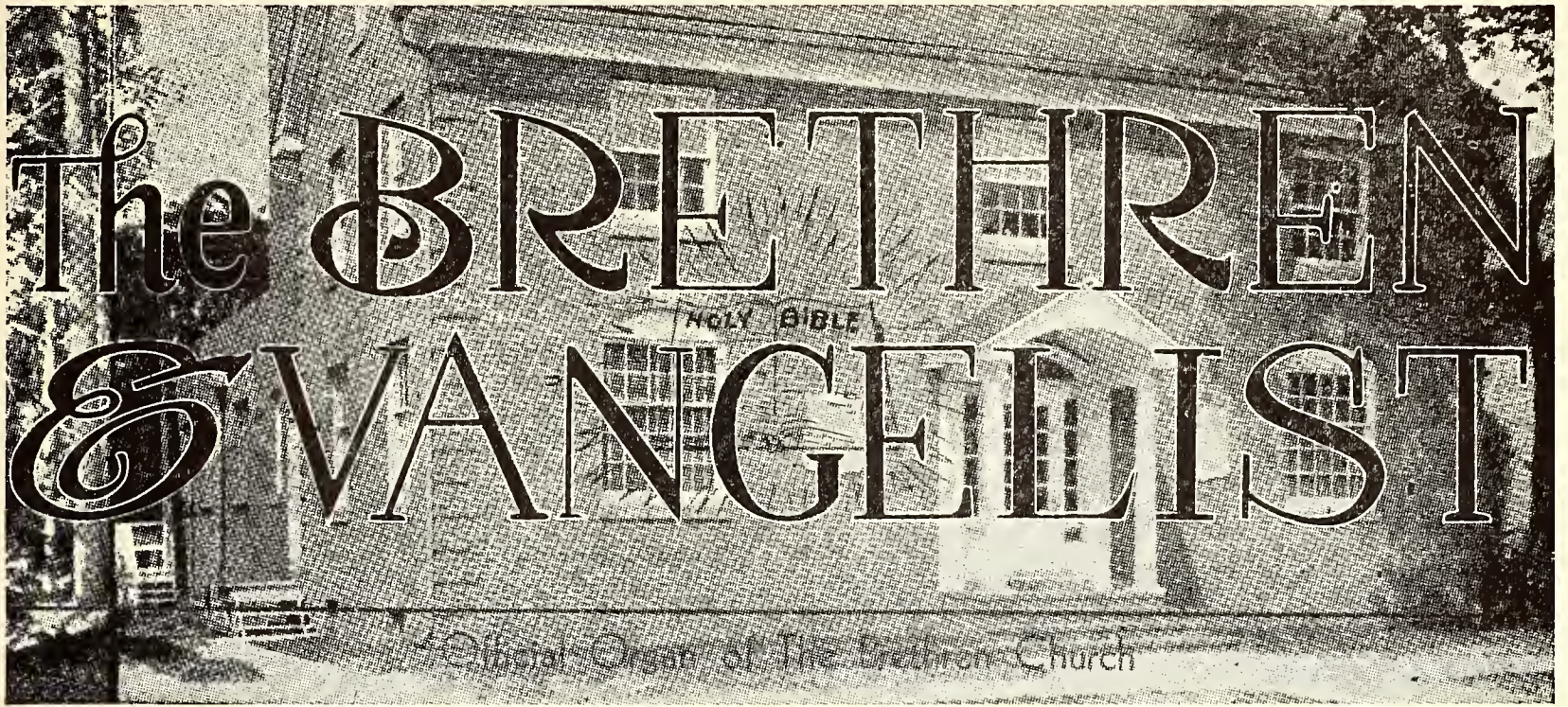
IN LIKE MANNER

should our gifts increase

Will Brethren waver before such a challenge

or

Will we finish the project with God?



Berlin, Penna., Brotherhood Gives Heifer for Relief



ABOVE is pictured the Pure Breed Holstein Heifer which the Berlin, Pennsylvania Young Men's and Boys' Brotherhood sent to New Windsor, Maryland on October 25, 1947. Pictured with the above, reading right to left are L. L. Brant, Treasurer; F. W. Brant, Advisor; Joe Glessner, President; Bill Dively, Vice President; Henry Fritz, Secretary.

The picture was taken in the yard of Brother Brant. The cash value of the heifer is \$175.00. She is due to freshen February 1, 1948.

Brother Brant says, "We have a faithful brotherhood and we are proud of them. I am sure we will furnish the Brethren Church with many more ministers from our brotherhood."

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

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Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Waterloo, Iowa. From Brother V. E. Meyer's bulletin we learn that approval has been given for the purchase of new choir robes. They will be maroon and white.

A recent gift by the Waterloo Church to the Gideon work of distributing Bibles amounted to about \$91.00. That will buy 364 Bibles.

Masontown, Pennsylvania. Brother Freeman Ankrum reports that unless unforeseen delays are encountered the new parsonage will be ready for the painters very soon.

Vinco, Pennsylvania. The Vinco Church was host to the Brethren Youth Rally of the Pennsylvania District on November 28th and 29th.

Communion in the Vinco Church was observed on Sunday, November 23.

We are in receipt of a rather unique series of what Brother Benshoff calls "Vinco Brethren Revival News." A series of twelve of these single sheet little newsy bulletins were issued for each night of their evangelistic services which recently closed. Brother W. C. Berkshire, pastor of the New Lebanon, Ohio, Brethren Church was the evangelist. These little news sheets were full of revival news and suggestions. There is something new under the sun.

Milledgeville, Illinois. We note that funds are being raised for the purchase and installation of chimes and an amplifier for the Milledgeville Church. The committee appointed is: Mrs. Ethel Straka, Mrs. W. S. Bell, Fred Livenood, P. A. Knox and Henry Rahn.

We note also that the Senior W. M. S. were in charge of a house cleaning at the church in which the members of the church participated.

Brother Locke Fills two appointments. We learn that Brother John F. Locke was the speaker at the Fall Convocation of Bridgewater College, Bridgewater, Virginia. The services were held in Cole Auditorium. The speaker used as his subject, "Beliefs That Matter Now."

Brother Locke also spoke at his Alma Mater, Massanutten Academy, Woodstock, Virginia, at the invitation of Dr. H. J. Benshoff, Headmaster of the Academy since Brother Locke's school days. His subject here was, "If I Were Young Again." The program was held at 8:00 P. M., November 21 and the general public was invited. The Academy is an institution of the Evangelical and Reformed Church. It is a preparatory school for boys.

Elkhart, Indiana. Brother L. V. King, pastor of the Elkhart Church, reports that there were nineteen accessions to the church as a result of their recent revival.

We note that the Brotherhood of the Elkhart Church was host to the Methodist Brotherhood on November 18. The Methodist orchestra rendered special music and a speaker from that organization brought the message. The Elkhart Brethren Brotherhood Chorus sang. Refreshments were served.

Goshen, Indiana. We note that ten were recently wel-

(Continued on Page 10)

NOTICE—CHURCH TREASURERS AND PASTORS

Dear Brethren:

Our annual appeal for an Educational Day offering for our College and Seminary has been made. Some individuals and churches have responded. This appeal was most worthy. We are making a desperate drive to raise the \$25,000 this conference year to remove our indebtedness as soon as possible. If your church and organizations have not made a gift, please do so and then mail your gift to Ashland College, Ashland, Ohio.

Our institution never had a better opportunity than now, but an increased enrollment cannot be expected to relieve the losses of former war years.

Mail your gifts and offerings and continue to pray for us who carry the great responsibility for training and moulding of young lives.

E. M. Riddle, Field Secretary.

Business Manager's Corner

George S. Baer

Press Fund Reports—Timely Gifts

Viola Knoll, Warren, (Louisville Ch.) Ohio	\$ 15.00
Rev. and Mrs. M. V. Garrison, Fayette, Ohio	8.50
John Miller, Davenport, Nebr.	5.00
Mrs. Marie Percy, Frankfort, Ind.	6.50
Mrs. Mary B. Turner, Harrisonburg, Va.	5.00
Rebecca J. Crume, Flora, Ind.	15.00
Mrs. Sadie Snyder, New Lebanon, Ohio	5.00
Mr. and Mrs. Harvey Johnson, New Lebanon, Ohio	10.00
Mrs. Walter W. Wray, Peru, Ind.	3.50
Mr. and Mrs. Horace H. Merritt, Roann, Ind.	5.00
Dr. and Mrs. W. S. Bell, Milledgeville, Ill.	100.00
Vinco, Pa. Church offering	115.13

(For Total to date see the block on page 15)

Help Save \$7,000 on Equipment

An unusual opportunity is now before us by which we can save \$7,000.00 on the equipment and get our shop supplied for about the amount which we started out to raise, namely \$15,000.00, in spite of the fact that new equipment has gone up in price 70% since we started the campaign. We have been telling you about this increased cost of equipment and said the total amount necessary would have to be increased by that amount. But during the last six weeks we have been investigating an opportunity that has presented itself to us and we are convinced that it will meet our needs for many years to come.

Our pressman, who really knows presses, went with me to Cleveland and we saw the press in operation, and thoroughly investigated the press. It is a late model, fully automatic, with the latest model Dexter Suction Re-loading Pile Feeder and extension delivery. It is being sold to make place for a larger press and not because it is worn out. Our pressman, Don Burns, who has been with us for 17 years and who has been my counselor on every piece of equipment we have bought, is enthusiastic about this press and the opportunity of the saving that it affords. And to the printers, let me say, it is a Miehle, 25 x 38 bed, a pre-war press which can be counted on as being of better material than that which is now going into the presses.

Why the Hurry

It was an opportunity that would not wait, so we have already contracted for it by the authorization of the Prudential Committee. But we must raise a certain amount of money yet, in addition to what we will have to borrow, and that is why I am coming to you at this time with this information. We have been absolutely frank with the brotherhood from the beginning and we are continuing that policy. And on that basis we ask your continued support in this campaign to modernize our printing plant. Those of you who find it possible to complete your pledge payments, or make new gifts at this time will be doing

a splendid service to your printing plant. Remember, it is the Lord's work. Give as unto Him.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

WHY PLAY UP CRIME?

A FEW DAYS ago we received a note from Brother McCarneysmith with which he enclosed a clipping from "The Waterloo Courier" with head lines clear across the page bearing these words, "Mothers Protest Filming of Al Capone's Life Story." The sub-head carried the words "Believe Movies Glorify Crime for Youngsters." Then despite the headlines the column goes on to tell most of the reasons why it should be filmed. Very little space is given to the protest, the larger part being the discussion of the relative merits of those chosen to portray the characters in the story. True there seems to be a sort of apathy in the film industry toward the filming, but it would seem from the story printed that preparations are going forward to complete the picture.

As I read the report it set me to thinking!

Why is it that we see things going on all around us and we are so prone to failure in making protest concerning them? We read of these things and see the urge that is sent forth to protest, but we so often say to ourselves, "I ought to do something about it, but it is just too much trouble to write. Let the other fellow do it." Consequently, being quiet on the subject, we "silently" give our tacit approval, or such it is felt by those who are in authority. They get plenty of urging to do the thing, but very few come along with the protest that would make them stop and think concerning the matter.

Now this leads us to the main thought I had. We are soon taking our White Gift Offering. One of the principle things that is benefited by this is the matter of helping our Young People through the Summer Camps. We do this that we might teach them the true way of life. Yet we are totally, or at least almost, indifferent to the things that are brought to their attention both in the Radio and Movie industries. We forget that many thousands more young people and little children go to the movies and listen to the radio than ever darken the doors of the church for the Sunday School hour. And even those who attend Sunday School spend only one hour there, while they in great majority, spend multiplied hours before the radio and in the movies.

Brethren, these things ought not to be. Some protest should go out from the parents of these children, and from those who have the interests of the children at heart, against the reproducing such stories as the Life of Al Capone. We are asked to send our protests to Eric Johnston, President of the Producers' Association, 5504 Hollywood 28, California.

Think it over—then act!

The Voice of Our Leaders -- Past and Present

The Organization and Government of The Church

Dr. G. W. Rensch

"Upon this rock I will build my church."

THESE are the words of Jesus, and He certainly did just what He said He would do. This no one denies. He certainly did His work right. No one would think of charging Jesus as being a bungling workman. He has left us a record of this church, telling us just what He did and why He did it. He spoke of it as "My Church." Being divine, He should be heard. At the mountain of Transfiguration God shouted from out of the cloud, "Hear ye him." Come, let us hear *Him*. What matters if Calvin, Luther and Wesley have spoken. They are like all men—but at the best were only men. O, that we might hear the thundering voice of God when He says, "Hear ye Him."

Now, I am perfectly satisfied with the church which Christ built. I would not change it if I could, and I could not if I would. I am willing to concede that God has fixed some things that I cannot change. I might ignore what He says, but that would not overthrow what He has settled. My opposition to His will may retard His truth, but it can never supplant it. No, His church is good enough for me. I love its doctrines, its worship, its government, its all. This is the church that I try to hold up before mankind.

I do not advocate the "six months' suspicion" plan because in Christ's church such a scheme was never heard of. The "Mourner's bench" way of "getting religion" I do not teach because in Christ's church such performances were never known. Men who do teach such nonsense certainly know but very little about Christ's church, or if they do, something is wrong with their heads. I do not teach that uniformity of dress is a mark of either religion or character. It may be, as its advocates say, when cornered, "a rule of the church" but a "rule" that is driving the best blood away from the church and dividing the followers of Jesus, and cannot be of God. It is of the devil. In the "my church" of the New Testament no such rules can be found. I despise a centralized, law-making body dubbed a "Conference." Better call

it a court. The spectacle of a few men trying their brother who may not measure *down* to their standard, or *up* to their expectations is a scene to make "angels weep." Popery is only a step in advance. The New Testament church knows of no such body.

No date can be assigned to the beginning of the church which Christ said He would build. Many, however, have fixed Pentecost A. D. 33 as the birthday of the church. The most plausible view is that the church is a development. Pentecost *was* a great epoch in the church, but the 3000 converts on that day were "added unto them," Acts 2:41. Whatever the body was after they were "added," it was before they were added. The apostles and brethren who were waiting at Jerusalem according to the commandment were not added to the new body of converts, but the new converts were "added unto them." So there was a body before Pentecost, however imperfect it may have been. The conversion of Cornelius marks another epoch in the evolution of the church. The Holy Spirit was manifested the same as on Pentecost. The high wall between the Jews and Gentiles was thrown down, and from this time on all races were "one in Christ Jesus." In fact revelation after revelation was added by the holy apostles until the church stood out before the world in all her completeness and glory.

What was the nature of the organization of the early church? Evidently it was very simple. Let the divine Word speak, for this is the alpha and omega of our information. Acts 2:44 says, "And all that believed were together, and had all things in common." Verse 47 says, "And the Lord added to the church daily such as should be saved (as were being saved)." Here a body of baptized believers, associated together in the simple acts of worship specified, constituted a church. The Lord recognized it by adding to it daily such as were being saved.

"Is that so?" says one. "Where are your presiding elders! your adjoining elders! your ruling elders! your deacons! your priests! etc., etc.?" Well,

I don't know. There is nothing of the kind mentioned here, and this is the only record I am interested in. "How horrid," says another. "He has a church without either elders or deacons." No, I have just the record of one from the Word, and as I said, I am perfectly satisfied with the work as the Lord did it. You people who want to take an unorganized body and permit it to select your deacons and elders, and then call it a church, can do so, but I prefer to let the church call the deacons and elders to their respective works. In apostolic times there were churches without deacons and elders, but the way many have it there must be deacons and elders before there can be a church. Sometimes I think the backward action in baptism is not so preposterous after all, for in so many things of God men are constantly doing it backward.

But the time came in this same church of which we have been speaking when it was necessary to divide the labor of the church work that it all might be done. The needs of the congregation gave rise to the selection of workers. Read Acts 6. There should always be a need before there is any attempt to supply it. As a rule, a little congregation with from twenty-five to fifty members had no more need of deacons than it has of a fire department when there are no buildings to burn. We have scores of congregations that would be a thousand times better off without any deacons whatever. There never has been the need for them, there not being any really poor in the congregations. The need in this church being apparent, how did the church proceed to supply it? Follow the divine plan and see the wisdom of God.

The command was, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom." Not only were they to be men "full of the Holy Ghost," but the Record assures us that more than that was needed. And why not? God recognizes the fact over and over again that *a man must have a place in the hearts of the people, and know how to do things as well as to be willing, consecrated, or full of the Holy Spirit before he can succeed.* The apostles cautioned the church to look out for this. If a man don't know how to do things he may be ever so spiritual and yet make breaks that will destroy his usefulness. You know this to be true. As long as a man is a free moral agent the Holy Spirit can not make him perfect. So the exhortation was to get men of "honest report," "full of the Holy Ghost," "and wisdom"—good standing, full of the Christ spirit, and tactful. No wonder when they had done this

it is said, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." May we be as careful.

Besides the equipment of the church in special workers, such as elders and evangelists, the stronger congregations had a care over the weak and newly organized congregations. This is a very interesting feature to me. The work began in a most natural way. First in Jerusalem, then in Judea, then in Samaria the adjoining province, and thence "unto the uttermost part of the earth." This divine way of working enabled the stronger to care for the weaker. Philip had no sooner turned the Samaritans unto God than the work was followed up by Peter and John. Paul in his missionary journeys re-visited the places where he had planted the word, three or four times. Titus remained in the district of Crete to "set in order the things that were wanting." The question of some one being in authority was unheard of so far as my investigations go. Any one was welcome to do all for God he could and at any place. In that day it was not a crime for a brother minister to go into any congregation where he was needed. His work always stood on its merits, and not on the authority of some one or some council. The very fact that his work was to stand on its worth carried with it a prestige that was more than half of his success. The volunteer always has been and always will be the best soldier.

Just a word as to the "Government of the church." II Peter 1:3 says, "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his glory and virtue." I drive a stake here as fixing what we need, and all we need so far as life and godliness is concerned. Every case of disorder in the church worthy of notice can be met by a verse of scripture which will set it right if followed. And if men do not want to follow God and His Word, what is the use of church courts anyway? Matthew 18, if followed in the right spirit, will settle any difficulty where it is between brethren. The very fact that the wounded party must make the first advance is a bit of diplomacy that none but Jesus could be behind as its author. Good! Good! The kicker should always take the first dose. Where the sin is public, like drunkenness, etc., I Cor. 5 tells precisely how to handle it. How simple yet sublime the everlasting plan of God. Let us study it that we may know it, and then honor it as we are bidden and the cry for creeds and disciplines will vanish as the morning mists.

Universal Bible Sunday

Francis C. Stifler, D.D.

Secretary for Public Relations, American Bible Society

ONE OF THE characteristic weaknesses of us humans is to take for granted our greatest blessings, and the Bible is one of these blessings that we are likely to take for granted. We own a Bible or have access to one at any time. Many of us have enriched our souls by study of it in our early days and have stored our memories with some of its precious words that serve us still like anchors in a storm. But we seldom go to the Bible afresh and have possibly thought little of our responsibility of sharing it with others.

Here lies the value of Bible Sunday, celebrated by the churches on the second Sunday of December each year. In spite of the fact that on every Sunday of the year the Bible is read and sung and preached from in every church, there is need that we be reminded of the blessings God's Word has brought to us and our responsibility to see that we share these blessings. It may be just because of the regular employment of the Bible in church life that we have come to take its ministries for granted.

So for many years now the American Bible Society has been promoting the observance of Universal Bible Sunday the world around. Every means within reach is employed to remind the people of our own and other countries of the indispensable place which the Bible holds in the world's life; what foundations it has laid, what power it possesses to establish and maintain peace, and most of all its unrivalled place in the winning of men to a personal allegiance to Christ and Saviour and Lord.

Churches, schools, libraries, radio stations, governments, industries, are all encouraged to celebrate the possession of God's Word and commend its usefulness—this year on Sunday, December 14. Bible Sunday in 1947 is perhaps the most important that has ever presented itself to the American people, for there never has been a juncture in the history of the nations when needs so vast and opportunities so wide open confronted us. Let us look at them.

For many parts of the world the war retarded, if it did not entirely shut off the production of Bibles. Because of shortages of paper and other materials there will even be a dearth of English Bibles, so the publishers tell us, till the end of 1948. This is particularly true in England. As for the continent of Europe, it was estimated in July this year that there is an immediate need for 7,000,000 Bibles of which 5,000,000 are needed in Germany alone.

Most of this need, it should be remembered, is in countries which, before the war, produced their own Bibles. Since the days of Luther, Germany has been the foremost Bible producing nation on the continent, yet now, without help from outside, she has neither the materials nor the financial resources to supply her needs—and we are all aware that the kind of a Germany that must emerge from the present situation is a Bible reading and Bible loving Germany.

When we turn to other areas in the world, we find huge populations that are just becoming acquainted with the Bible and are demanding copies by the millions where formerly they asked for only thousands, if they asked at all.

This is particularly true of Japan. Since V-J day the Japanese people, released from a long bondage to a military totalitarian state, and realizing, as many of them have, that religion is something quite apart from government, especially such a government as Japan had during and just before the war, which deified the Emperor—the Japanese people are looking for some new expression of religion. Because of the popularity of General MacArthur and the occupation forces, there has been an almost unbelievable demand for both Japanese and English Scriptures. Chaplains, missionaries and Japanese Christian leaders have asked for at least 2,500,000 Japanese New Testaments, 100,000 Japanese Bibles and another 100,000 English Bibles. The English Bible has been made the text book of classes in English, in both schools and colleges, and a great evangelistic campaign under the great Christian leader Toyohito Kagawa is in full swing on all the islands. Here is an opportunity which General MacArthur himself declares has not confronted the Christian church since the days of the Apostles—and, of course, poor, shattered, impoverished Japan cannot produce her own Bibles.

The situation in China is somewhat different and very much more demanding. Vast numbers of China's millions, especially in the Chiang Government and among the student classes are devoted to the Bible. In many of the great universities both of North and West China, the students have bound themselves together into Christian fellowships. They meet Sunday evenings for worship and are active, aggressive and almost militant in their zeal to spread the Gospel. When a consignment of Scriptures is made available they clamor for them with an eagerness that is sometimes almost uncontrollable. There are printing presses in China but paper is almost non-existent which greatly curtails the supply of Scriptures.

Similar stories might be brought from Korea, the Philippines, Siam, India and Latin America. In many countries there are active literacy campaigns under way which, of course, will mean a greater interest in the Bible.

And what does all this signify to American Christians? It is a clarion call to the churches of America to become for the time being that storehouse of the world's Bible supply just as once our nation was the Arsenal of Democracy. England, through her great British and Foreign Bible Society, will do her share but Britain's present economic situation prevents her from doing for the time being what she would—until more normal conditions are restored in the world's economy, the Christian people of America must be alert to the unprecedented clamor for Scriptures coupled with the inability of many nations to supply their own copies.

Bible Sunday in 1947 should serve to lay this obligation joyously upon the hearts of both our churches and individuals. The churches operate through the American Bible Society which is the agent of them all for translating, publishing, distributing and encouraging the use of the Bible, throughout the world. One hundred and thirty-one years of devoted concentration upon this one basic aspect of the world union of the church has lent a skill and resourcefulness to the American Bible Society which is a great asset in the present crisis. I use the word "crisis" because it is exactly that as the Bible Society faces it. The present demand for Scriptures, unobtainable elsewhere, which the American Bible Society must provide, if they are to be provided at all, calls for almost two dol-

lars from the churches and from individuals, for every one they gave before the war. Next year, unless the American people rise to meet this call, the Bible Society will have to say to these eager peoples, seeking the Light as they never before sought it, "Sorry, but we have no means for publishing more books for you." This would be a tragedy of the first order. Bible Sunday may help us prevent it.

Word From Dr. Yoder

Now Back In Argentina

HAVING done some research work on chronology and helped a bit the Stockton Church, I have felt the call to return to Argentina where I can be with my family, help a little in our mission work, and do my writing where living costs are less.

Inasmuch as all boat passages were reserved until June, and passage by boat now costs as much as by plane and requires forty days instead of four, I decided to go by plane. I left Los Angeles the night of November 1 and arrived in Cordoba on November 5, having been in the air forty hours and forty-eight on the ground changing planes.

From California to Cordoba is a journey of nearly 11,000 miles—over 4,000 miles to the east and 6,000 to the south. Being so far east, there is a difference of over four hours in time. When people in San Francisco are eating breakfast people in Buenos Aires are eating dinner.

The weather was pleasant all the way except that among the mountains of northern Argentina we ran into some sudden rain storms which gave inexperienced passengers plenty of thrills. But after seeing what the huge modern air planes are capable of doing, and how the expert pilots know what they are doing, one feels safer in a plane than in an automobile down below. Above all, if we are doing what God wants us to do we may depend upon His care.

To cross the Andes mountains we ascended to 17,000 feet in altitude, and, to escape the storms, we spiraled up in a rather narrow valley to nearly 10,000 feet and went on serenely in the sunshine. From a point high above the clouds they appear like a smooth sea, but dropping nearer to them there appears, first ripples, then waves, then huge billows as if the sea were a sea of icebergs. We fly to attack them and, like the super-man of the comics, we go right through them without harm.

We wonder how the pilots know how to go through the darkness and dive down through a solid mass of clouds at exactly the right spot to hit the airfield below, but they told me that it is all easy when you know how. With the invention of the air plane God has permitted also the invention of instruments necessary to the use of the planes.

At Lima, Peru, where we stopped at midnight, I was surprised to meet a young man whose parents live next door to us in Cordoba. As a boy he became interested in radio and became an amateur with his own station. Now he is inspector for all the planes which stop in Lima. He keeps their instruments in order and thus saves the lives of the passengers. That is also one way of serving God.

He explained to me that by radio and radar combined the pilot has on a map before him a dot which gives the

location of his next stop and he keeps the plane headed for the dot. Although obliged to detour he can always get back on the beam and never lose his way. This young man put up an antenna at his home next door to us and talks with his parents every day. Thus his parents informed my family at once of my safe arrival in Lima.

At Cordoba my children and grandchildren, a dozen of them, all came out in one car to the airport to meet me, and a happy crowd we were. Next night the church in Cordoba gave me a welcome meeting which filled the hall. After speeches in the hall and special music, we went to the large open court for the social meeting. It was inspiring to see the large number of children and young people as well as adult members of the mission. That reveals a bright future for the work and it is my guess that the Cordoba Church will soon be self-supporting. But of the church work there will be more to report later.

This year the experiment was tried of having the Vacation Bible School during the winter vacation in July. It was a great success and so will be continued that way, thus leaving the summer vacation free for the summer camp. I am to go with a committee tomorrow to see what can be done about securing a permanent site for the camp. Of that, more later. I am happy to be back in my old study with my books, and of these I hope there will be more to say later. While waiting for my parcel post packages to arrive I will try to visit also our missions in other places.

C. F. Yoder,
230 Ave. Lugones, Cordoba,
Argentina.

November 6, 1947.

On Your Shopping List

This Christmastide the JOHN MILTON SOCIETY, representing your denomination and 39 others in its religious ministry to the blind has prepared a Christmas gift for the children in America who read only with their finger-tips.

It is a book—a very special book—one that it has never been the privilege of any blind child to own before—a book of Prayers in Braille.

For the beginner in reading, it is PRAYERS FOR YOUNG CHILDREN—very brief and in simple Braille. For the older child it is PRAYERS FOR OLDER CHILDREN befitting their growing spiritual maturity. Both these books are attractively small in their page-size and are the only prayer books in Braille available anywhere for Protestant children to use.

Every blind child in America can have one of these books for his very own this Christmas—for its cost to the giver is only twenty-five cents.

When you make out your shopping list for Christmas giving this year, remember that there are thousands of blind children in American homes and schools who have never had a book of Prayers which they can read.

Send your gift through the JOHN MILTON SOCIETY, 156 Fifth Avenue, New York, N. Y. And send it before Christmas!



A White Camp

Looking Forward
A White
and A
For Ashland College
For Young People
For G

The Bible For American Youth

M. A. Stuckey, Dean Ashland Seminary

RECENT statistics compiled by the Gideons' International reveal some rather startling facts concerning the youth of America between the ages of 5 and 17 who do not attend any Sunday School whatsoever.

The figures were obtained from government and denominational statistics issued prior to 1946. Here they are in orderly array:

SECTIONS OF THE UNITED STATES	PERCENTAGE (5-17) OF YOUTH NOT IN SUNDAY SCHOOL
South Atlantic States	74%
West North Central States	74%
East North Central States	74%
East South Central States	77%
West South Central States	77%
Middle Atlantic States	78%
New England States	80%
Mountain States	80%
Pacific States	84%
Total Average	77%

By states, selected carefully from each section, the following percentages are revealed:

LOWEST AVERAGES		HIGHEST AVERAGES	
Delaware	64%	Florida	78%
Kansas	66%	North Dakota	77%
Ohio	68%	Wisconsin	83%
Alabama	74%	Mississippi	81%
Arkansas	76%	Louisiana	83%

Pennsylvania	64%	New York	8
Rhode Island	78%	Vermont	8
Utah	66%	New Mexico	9
Oregon	79%	California	8

The amazing truth is that there are 18,726,184 boys and girls (5-17 yrs.) in our country who do NOT attend any Sunday School—Protestant, Catholic, or Jewish.

These conditions have obtained for a long time. Already it appears that we have lost one generation of youth. And what is more, it appears that we are well on the way to lose another generation of American boys and girls. Will our future witness the loss of a THIRD generation of young people to Christ and the Church?

The answer will depend very largely upon the Christ-adelphians of the churches of all faiths today. If they will arise at once and educate our youth in the Scriptures, the present trend can be stopped.

Our Brethren Church is seeking to do its part in enlarging and extending its youth program through our local churches, our college and seminary, and our summer camps. We are on the move and the upgrade tendency is clearly evident.

The National Sunday School Association of the Brethren
(Continued on next page)



ft Offering Christmas

50.00

mps - \$3,500.00

Promotion - \$2,000.00



A White Campus

Gifts For The King

Dr. W. I. Duker, President National Sunday School Association

WHENEVER our gifts are entirely unselfish and have to do with the work of the Lord, we may make reference to the gifts accorded the Christ Child two thousand years ago. Our hearts are always touched with the beauty and love shown in the memory of the "Child and the Wise Men." To see the Wise Men of the East, kneeling at the feet of the Baby Jesus, bringing their gifts in love and adoration, all this never fails to stir the emotions of men who have learned to accept Him as their Lord and Master. To be able to associate some of our gifts today with this distant scene, gives us pleasure and satisfaction. It also acts as a screen, preventing gifts from being so offered which will not fit into the picture of unselfish and sanctified gifts, such

as may be given to Christ. To offer selfish gifts under the guise guise of "gifts to the Christ Child" would be unthinkable and certainly unfortunate. With all this in mind may we give attention to the work of your Association.

Our Church has different organizations or associations that are as old as the Church itself. Under one form or another they have been functioning and giving dignity and force to the

Mother Church. It is true that to many of our people a complete knowledge of these various organizations is not had. It is utterly impossible to completely inform all members of the work of each and every department of the Church. Only business firms who depend upon advertising for the success of their business, can sense the extreme difficulty found in informing their clientage of those things necessary for full and complete business relationship.

Different members of our Association have been assigned especial departments in addition to their "over-all" responsibility. In presenting our work to our churches at this season of the year, these individuals are asked to prepare articles for a general presentation of our cause. By reading carefully these articles, the church will be informed and we trust interested in the work of the Sunday School Board to such an extent that a splendid offering will again be received. Splendid offerings have been received during the last several years, indicating the church's interest and sense of responsibility. As we think of our Seminary support and Summer Camps, we wonder what we, as a church, could hope to do if in some way these efforts were discontinued. Because we have maintained this work in the past, some may have thought but little of its supreme importance. Since, in the last analysis, all of our gifts become personal, just what have each of us done in these necessary arms of the Church? Would they have been maintained if all gifts were such as we have made in the past? We trust that those who read this appeal will be able to answer in such a way as to give a sense of satisfaction. If the answer gives a certain sense of shame, then remember the Master has given us another opportunity for a "MERRY CHRISTMAS AND A HAPPY NEW YEAR."

—Milford, Indiana.



Church is now witnessing the glorious fruitage of the rich investments of yesterday. Tomorrow will bring forth an even brighter day. Mistake it not—you who linger on the sidelines!

Our budget for the coming year is as follows:

Ashland College and Seminary:

Chair of Christian Religious Education	\$2,250.00
Brethren Summer Camps	\$3,500.00
Promotional Sunday School Work	\$2,000.00

Total	\$7,750.00
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Brethren, we should oversubscribe this budget with our White Gifts once again. It can and will be done. White Gift Sunday will tell the story!

Business Manager's Corner

(Continued from page 3)

To the members of the Press Fund Prayer bands, we want to ask that thanksgiving shall be made for this answer to prayer. You have been joining with us in praying the Lord's guidance in this project. The answer has come quicker than we had faith to believe. But that is the way God works for His children. When they have faith to launch out into the deep, He rewards them with success as He did the fishermen on the Lake of Galilee. So thank God and continue to ask His blessing upon us as we continue the campaign to its completion. Our aim is to have the equipment debt taken care of by the close of the campaign, a year and a half hence. Let us pray and work to that end.

Interesting Items

(Continued from Page 2)

comed into membership in the Goshen Church on Sunday, November 23—six by baptism and four by letter.

Brother Rowsey announces that he will preach his farewell sermon at the Goshen church on Sunday, December 14. He will take charge of the Ashland congregation on Sunday, December 21.

Cerro Gordo, Illinois. Brother Charles E. Johnson, pastor of the Cerro Gordo Church, tells of a meeting of the Laymen at the church on Friday evening, November 21. H. D. Hunter, of North Manchester, Indiana, Vice President of the National Brethren Laymen's Organization, was the speaker in behalf of the organization.

We note also that new song books have been purchased by the Cerro Gordo Church and a service of dedication was held for them on Sunday, November 23.

St. James, Maryland. We note that Brother Glenn Shank, pastor of the Glenford, Ohio, Brethren Church, was the speaker at the morning service in the St. James Church on November 30. Brother Shank is from the St. James congregation.

The Woman's Missionary Society of the St. James Church had charge of the Sunday evening service on November 23.

Akron, Ohio (Firestone Park). Word comes from Brother J. G. Dodds, pastor of the Akron church, that the excavation for the church basement of their new church was begun on Wednesday, November 19. This is good news. The work will proceed rapidly now, no doubt.

Carleton, Nebraska. Brother H. M. Oberholtzer, recently installed pastor of the Carleton Church, tells us that a fine reception was given them on Friday evening, November 14. He says, "we received a harmless and generous 'pounding' which was very significant of the goodwill and sympathetic interest of the Carleton people."

We note that the film Picture, "Scrooge" based on Dickens' "Christmas Carol" was presented at our Carleton church on Sunday afternoon, November 23. The Methodist minister, Rev. Lynn Lee was in charge. The Members of the Methodist church were guests of the Brethren church while their church was being redecorated.

Nappanee, Indiana. Brother Bowman reports that the new chairs, 300 in number, have arrived and are stored in the basement of the new church.

Linwood, Maryland. The Woman's Missionary Society had charge of the Morning worship services in the Linwood church on Sunday, November 23.

Pittsburgh, Pennsylvania. A "Measuring Social" was held in the Pittsburgh Church on Thursday evening, November 20. The slogan was "Your Face may be your fortune—but, your waist is ours." A penny an inch around the waist was charged. We understand that Brother Crick took the honors.

Loree, Indiana. Brother Higgins tells us that some improvements were made recently at the Loree church and parsonage. He also says that the Loree Quartet and the young people of the church were gracious in their support at the Mexico, Indiana, revival, his other charge.

Cumberland, Maryland. Brother Paul M. Naff, pastor of the Cumberland church reports that the Building Debt is still being reduced. A total for the quarter was over \$200.00.

He also reports that instead of the regular prayer meeting on November 26, that the Woman's Missionary Society sponsored a Fellowship Supper, with a covered dish meal, for all the membership of the church and their friends. A program was given that was in keeping with Thanksgiving. A time of Thanksgiving and Prayer was a part of the program.

Wedding Announcement

MICHAEL-BREEDEN. Miss Edith Evelyn Michael, daughter of Herman and the late Lula Bateman Michael was united in marriage by her pastor October 25th, 1947 to Willie Lee Breedon. Mrs. Breedon is a member of the Mt. Olive Church. The Double Ring Ceremony was used. The happy young couple took a wedding journey to Florida and are now residing in their apartment at Elkton, Virginia.

John F. Locke.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

"THE DIVINE TEACHER"

WE GIVE this another review of one of the very fine lectures given by Dr. C. C. Ellis, at our recent General Conference in August. In this lecture on, "The Divine Teacher," we were introduced to Jesus teaching little children. The lecturer said, Education is something that deals with individuals. What you teach is the most important thing; and not just how you teach, however important that may be. The truth must be taught. The Sermon on the Mount gives the content of a great body of truth which Jesus sought to teach his disciples. Learning is not just intellectual, it is also vocational. He emphasized those words of John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He likewise called our attention to those wonderful words of the Lord in concluding the Sermon on the Mount as recorded in Matt. 7:24-27: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

In both these scriptures the emphasis is upon doing the will of God. Dr. Ellis said, It is not what we think of, it is what we do. His doctrine was a self assertion. His method was a friendship. Teaching is a matter of being something. It is a matter of personal relationship.

There are two important questions relative to the teacher. First, what is my teacher like? Second, what does my teacher like? Teaching is a matter more of what is caught than what is taught. Jesus asserted himself by referring to his name, "I Am." This was no egotism. It was the glaring truth. Then he told of the professor of Johns Hopkins University, when placed on the witness stand, was asked, "Who is the greatest authority on this subject in the world," replied "I Am." When some of his friends looked surprised, knowing this man as always an humble man, they only needed to be reminded that he was under oath, and pledged to tell the truth. He was the world's greatest authority on that subject. Jesus was the world's greatest authority on truth. "I am the way, the truth, and the life." Pilate, His judge, said, "I find no fault in him." The lecturer then proceeded to inform us that Jesus is still the world's best authority on the way, the truth, and the life. He told of a preacher to laborers, who manifested little or no interest in the church, asking these men, "Men what's the matter with

the church?" They replied, "The church don't care for the likes of us." Then he asked them, "What's the matter with Jesus Christ?" They replied, "He's all right."

Dr. Ellis said, the first great lesson Jesus came to teach men was that He was the Saviour of the world. And the second great lesson was that He was the Master of the world. He said we could test Jesus by the men He has mastered. Then he referred us to such great Christian characters as Paul, Augustine, Calvin, Luther, Wesley, and a vast catalog of scientists, theologians, philosophers and teachers, whom Jesus had mastered.

Moody said, the world has yet to see what a man can do who is entirely dedicated to God, and then determined to be that man. General Booth when asked as to the reason for his success, replied, "God has all there is of General Booth."

Dr. Ellis closed this lecture with the illustration of a boy who came to him, while he was president of Juniata College, very sad and worried. And when given opportunity to explain he said that he was not able financially to come back next year to continue his college course. Dr. Ellis said to him, "Did it ever occur to you your coming back to finish your course was not the most important thing that matters? To do the will of the Lord is the most important thing in life."

THE MEASURE OF A TEACHER

(Quoting from, "This Business of Teaching.") "Do you know what is the greatest gift the teacher can give to pupils? It is the same gift that the Greatest of Teachers gave to His pupils or followers—the gift of self. Dr. Frank Crane said that your sole contribution to the sum of things is yourself, and that is possibly true of a teacher more than of any other person, because you teach more by self than by words."

LOVE

"Of all the qualities making for success in teaching there is none more effective than love." It is the animating force and must be ours if we are to reach the hearts of our scholars. Love will be revealed in the classroom and in the prayers offered for the members. We cannot teach people what they need most unless we love them. A class may not follow the teacher if he goes ahead just because of duty. But they will do anything for their teacher if they knew he loves them."

PERSONALITY

"A successful Sunday School teacher must be more than an instructor—he must be a personality." Jesus was a peerless instructor, but his personality was even more forceful than his teaching. Others had taught, but none had so strongly backed teaching with character. Teaching must be the expression of a radiant soul. That is why Sunday school lessons need to be studied and assimilated by the teacher. They must become a part of him before they can be successfully imparted to others. There is more than this, however, in the idea of personality. The soul strengthens as it becomes Christlike and Godlike. The depths of one's being must be touched by the power of the Christ. The "Spirit of God" must be upon one, giving the inspiration of 'one sent,' and thus making instruction effective."

—N. V. L.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 14, 1947

ISAIAH FORETELLS MESSIAH'S COMING

Scripture: Isaiah 7:10-16; 9:2-7

For The Leader

THE COMING of Jesus into the world was not a surprise to those who were looking for Him. While they did not know the exact hour, day, or year, they knew from prophecy that He was to come. And so when Jesus was born, they knew it was the Messiah. Although 400 years had passed since the last prophecy, and 700 years had passed since Isaiah's prophecy, there was still that expectancy and that hope afire in the Jewish heart of the coming of the Messiah. It is comparable to the anticipated Rapture today. For hundreds of years, multitudes of people have lived and died in Christ, looking for that blessed hope, the coming of the Lord for His own, the Church. But in some future moment, that event will occur. The fact that hundreds of years passed between the prophecies and the birth of Jesus in no way lessened the truthfulness of the prophecies. The fact that hundreds of years have passed since Jesus said, "I will come again," in no way dims the hope of the true Christian today. It is interesting to note that Isaiah is full of promises of the coming of the Lord, both the first and second comings. Tonight, we are to study several beautiful prophecies of His coming as a child, in Bethlehem.

DISCUSSION

1. ISAIAH, THE MAN. We must note a few things about this marvelous character. He lived and prophesied about 700 years before the coming of Christ. He was the son of Amoz. His name means "the salvation of Jehovah." Truly this was the message of his prophecy. He prophesied under the reigns of kings Uzziah, Jotham, Ahab and Hezekiah. It was in a day of godlessness and sin. He advocates preparedness and anticipation of the coming events. The fact that it was some 700 years before his prophetic utterances were partly fulfilled, in no way lessens the importance of the message. Some of his prophecies are yet to be fulfilled, especially those relating to the peaceful reign of Christ in Jerusalem. Isaiah was a man of deep reverence and spirituality.

2. THE PROPHECY OF THE VIRGIN BIRTH. In the 7th chapter and the 14th verse, it says, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel"—meaning God with us. Again in chapter 9 and verse 6, it says, "For unto us a child is born, etc." From this we can easily reason that this virgin's child is the Christ child. There can be no question as to the truthfulness of the virgin birth. Despised and scoffed at by most people, it is nevertheless a focal point in the faith of the Christian. Mary was the chosen instrument of God to bring His son into the world in a human body. Matt. 1:18-25, is a passage which confirms Isaiah's prophecy. Also, Luke 1:26-35 gives further details of this marvelous

birth. We remember Mary for her purity of life and character, that she was a fit vessel to be used of the Lord for this most sacred office. Now, we honor her. So through whose life and power in our lives we are enabled to overcome sin and temptation. Doing this so that we can be clean vessels for the service which He desires of us.

3. THE MESSAGE OF ISAIAH. Now we turn to the specific message of Isaiah. He writes more in detail than most of the prophets. In reality he covers the full field of prophecy, telling of the coming Messiah and Savior, carrying through to the final restoration of righteousness upon the earth. Christ to him was Messiah, Savior, Rule and King. Christ should be that to us today. Isaiah told of the suffering Savior in the 53rd chapter. No good Brethren should be ignorant of this suffering passage. The bread which we break and the cup which we drink are surrounded with the thoughts of this amazing chapter. Isaiah also depicts the blessings for the Gentiles. To a Jew, this was treason. For to a Jew, there was no Gentile eligible for blessings from their Jehovah God. Yet Isaiah vividly states that the Gentiles shall be blessed (Isa. 60:1-3). We see the first fruits of this prophecy in the missionary journeys of St. Paul.

4. DOVETAILED PROPHECIES. It is easy for us to read these passages and agree that the Isaiah prophecy is in keeping with the birth of Jesus. It is another thing to realize that approximately 21 generations of people lived between the two. Do you want to predict a specific event which you insist will take place 700 years from today? That would be sheer foolishness. Now how did Isaiah "hit the nail on the head?" Simply because God inspired Isaiah to write, for God knows. What we have from the pen of Isaiah is divine prophecy. That's why the "dovetails" in with fulfilled events. This testimony of the past should convince us that his yet unfulfilled prophecies will surely take place. God knows what He is doing. The best place for us to be is in the center of His will. Then when judgment of God descends upon the earth we shall be in the safety of His love. This Christmas let us all rejoice for our Savior. Let us seek a closer walk with Him in His service.

5. RESTORATION. "Of the increase of His government there shall be no end." A truly wonderful promise to the Jew and Gentile alike. A brighter day is promised, according to God's conditions. The Rapture must take place, tribulation must come, and then the heavens shall break forth and the world shall see the Lord. The Jews shall see their king. The world shall live under His peaceful government. Isaiah lived in faith (and so do we), of that great day, which shall come as surely as did Jesus on the frosty night in Bethlehem. Are we ready to meet Him?

QUESTIONS

1. When did Isaiah live? Who was his father? Name several kings who reigned when Isaiah lived.
2. What is the main message of Isaiah's prophecy?

PROGRAM HINTS

This would be a good time to arrange for that Christmas caroling trip. A lot of good cheer can be brought in this way.

Sing Christmas carols in your meeting. Thank God in your prayers for Christ; for the promises of His Word.

Give every member some thing to do in each meeting you have.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

YOUR BIBLE, A UNIQUE BOOK

Select hymns from the hymnal topical index on "Scripture."

Scripture reading: Psalm 119:9-11, 18, 129, 130.

Leader's petition

Thought Provokers:

IN SUCH expressions as "Thus saith the Lord," God claims the Authorship of His own Word. Read John 14:23, 24; Acts 15:34, 35; 13:26-46; I Cor. 2:12, 13; Rev. 1:11. All Scripture is "God-breathed" (2 Tim. 3:16). The writers used of God in the making of the Bible over a period of 1,500 years included kings, princes, prime ministers, prophets, judges, shepherds, servants, farmers, fishermen, and tentmakers—over forty in all. This Book is the world's best seller. It has been translated into a thousand different languages, dialects, and tongues. It is never off the printing press.

No other book has weathered such storms of opposition from kings, church rulers, and infidels (1 Pet. 1:23). The Bible has never been without enemies. It is the only Book in the world that shall judge all who despise its authority and testimony to the Lord Jesus Christ (John 12:48). Despite the efforts of Satan through his blinded dupes to extinguish the Book, to keep it from the people, to destroy credence in its infallibility, God has made a complete copy available to all people who really want it. Of the making of books there seems to be no end, and most of them we can do without, but we cannot do without the Bible.

The Word of God is the seed of regeneration (1 Peter 1:23, 25; Jas. 1:18), the means of spiritual cleansing (John 15:3; Eph. 5:26; Titus 3:5) and practical sanctification (John 17:17), the nourishment for spiritual growth (1 Peter 2:2; Acts 20:32), as the means of spiritual illumination (Psa. 119:105, 130), the "sword of the Spirit" for spiritual conflict (Eph. 6:17; Matt. 4:1-11), and the law of judgment in the day of reckoning (John 14:28).

Read the witness of Christ to the Scriptures: John 5:39; Luke 4:21; 24:27. The saved sinner is evidence that the Bible is the "power of God unto salvation" (2 Tim. 3:15). Without the Bible all would be in spiritual darkness. John Bunyan said, "This Book will keep you from sin, or sin will keep you from this Book."

Pray for the spread of the Word of Good Tidings!



FUTURE PRAYER MEETING TOPICS

We have been asked if it would not be possible for us to list the Prayer meeting topics together with the scriptures of each, that will be printed under our regular Prayer Meeting Topic heading, as they will appear in future issues. This we are very glad to do, since Brother C. Y. Gilmer, our faithful contributor of this column, sup-

plies us with the material long in advance of publication.

Incidentally, we want to express our appreciation for the fine work Brother Gilmer does in this field. He is continuing during the coming year and he tells us that it is his aim to vary his studies even more than he has in the past.

Now to the future topics and their dates of issue:

December 13—"The Family Altar Makes the Home Safe." Scripture—Psalm 55:17; I Kings 18:30.

December 20—"The Right Missionary Spirit." Scripture—Acts 4:36, 37; 8:4; 11:19, 20; 18:26.

December 27—No issue under this date, since that is one of the two issues which are omitted each year.

January 3, 1948—"Family Worship." Scripture—Deuteronomy 6:1-12.

January 10—"Parental Delinquency." Scripture—Genesis 19:12-16.

January 17—"Why I Support Missions." Scripture—Acts 15:7-18.

January 24—"One Who Intercedes for Us." Scripture—Hebrews 7:22-28.

January 31—"Intercessory Prayer." Scripture—John 17:9-24.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 14, 1947

LOYALTY UNDER PERSECUTION

Lesson: Revelation 2:8-11; 7:9-17

LOYALTY is something that is brought about by an inner compulsion, not by an outside interest. One of my old professors in college used to be fond of saying, "Patriotism is not standing on the side lines, waving a flag and cheering as the parade passes by, but a willingness to endure the hardships of the battle for the sake of the cause it represents." Well, we might use the same statement as above, simply substituting the word "loyalty" for "patriotism." For the real test of our Christian loyalty is the manner in which we meet and endure persecution.

It would appear on the very face of things that the present-day church is not called upon to meet persecution in a sufficient force that causes the setting forth of loyalty in its best sense. We seem to be able to just slide along in the even tenor of our way without one thought as to the real meaning of our Christian opportunities and obligations. It would be very profitable for us to stop and ponder on one particular verse of our lesson for today—Revelation 7:14. There are a few words there that should "bring us up short." Note them: "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The words "great tribulation" are the most prominent. Maybe we need to have a little "tribulation" to make us realize the real value of our individual Christian lives. Maybe we are far too self-satisfied; too prone to just be willing to let things go on as they are.

When Jesus said, "Ye shall be my witnesses," He literally said, "Ye shall be martyrs for me." Now martyrdom does not necessarily mean that one has to "die" to be so called. A "living witness" is worth far more than a dead "martyr." Many more contacts can be made by the living than by the dead.

There is a certain amount of persecution that the Christian must endure every day. Such persecutions usually come from well-meaning individuals who do not realize that they are making it hard for the follower of Christ. Such persecutions take the form of suggestive action, criticisms which are unjust, constant whisperings and mayhap backbitings. But when temptations come and such persecutions arise, we should remember that James says, "Count it all joy my brethren, when ye fall into manifold temptations," for such temptations when resisted, work for a hardier Christian character and experience.

One more thing. In Revelation 2:9 we find Jesus saying, "I know thy works." Although He was speaking to a particular church then, His words are just as applicable to us day by day in this present time. He knows us and our attitudes and He will never permit us to be tempted above that which we are able to bear. It is the same with persecution. With Him we can bear anything! Through Him we can overcome!



News From Our Churches

MEETING AT ST. LUKE

The St. Luke Brethren Church is located about six miles west of Woodstock, Virginia. The Pastor is Brother John Dodson of Quicksburg, Virginia. Many years ago Rev. P. W. Wisman was the pastor and after that the Rev. Claude Koontz. The church building is well located on a corner where two hard surfaced roads intersect. Brother John W. Riffey, a faithful deacon of the church, inquired of me concerning a meeting and we set a date. Little did I dream then what a blessing this meeting would prove to be to me. From the very first the people came. They came well ahead of the time for the services to commence and they must have advertised the meeting favorably for the attendance and interest increased. The meeting closed on a Saturday night with a full auditorium. One man said he had never seen more people in the church except for a funeral. But there was special reason for rejoicing that Saturday night for on the same afternoon eighteen converts were baptized. Several families were united in the church and a number of young people of high school age were in this group. The baptismal services were held in the Maurertown Church where the Pastor, Brother E. L. Miller, had kindly made the necessary arrangements and was present with Brother Dodson for the sacred rites. Following the baptisms Brother Dodson assisted in the Laying on of Hands as nineteen persons were received into membership, including the one from Liberty.

People of various denominations attended and helped in the meetings by their interest and presence and participation. One of our Sunday School Classes at Mt. Olive had suggested that the church pray for this and our own meeting daily. So people far and near prayed for the meeting and the Lord surely blessed.

I hope to get back occasionally to preach at St. Luke. The people there gave a very good hearing to the messages and likewise seemed to appreciate the pictures of Palestine which were shown each night. There are others in the community which should be won to Christ. It is to be hoped that they can yet be reached before it is forever too late.

On behalf of Mrs. Locke and myself we want to say a very sincere and hearty "thank you" to all these good friends for their very kind treatment of us and their generous offering. May the Lord richly bless and guide and provide for you all.

John F. Locke.

TWO WEEKS AT MT. OLIVE, VIRGINIA

Monday evening, October 20, began our two weeks with the Pastor of the Mt. Olive, Virginia, Brethren Church, Rev. John Locke and his fine people. The meeting closed on Sunday night, November 2. This series of meetings had been anticipated with considerable interest as a previous meeting had been held for them September 18 to October 2, 1938. We had also been in the community in District Conference.

Monday night, usually noted for small attendances, found a splendid audience on hand for the first service. It may be said at this time that during the entire meeting there was not a service with a small audience. The attendance averaged as fine as any meeting could expect. Even when one of the prominent members was found dead in bed the last Friday morning of the meeting, keeping his faithful family from services, the attendance still remained good.

When we arrived we were told that we were to be the main speaker in the forenoon at the Rockingham County Women's Christian Temperance program, to be held in the nearby Mill Creek Church of the Brethren on Wednesday. This was done, and the day enjoyed associating with various brethren. A thing happened at this meeting which could hardly be duplicated anywhere else in the world. There were nine sisters—their maiden name—Showwalter, all members of the Church of the Brethren—living in the community and all past middle life who had the devotions in the afternoon. One feature was the reciting of a temperance poem, while eight sisters softly hummed Home Sweet Home in the background.

The two weeks spent with this hospitable people seemed to pass on fast wings.

Various schools were visited. Talks with colored chalk sketches made for them. It was not possible to accept all the various invitations for outside addresses. Virginia hospitality was not a mere name in this community. It was demonstrated in every way possible. Our home for the period was with Brother and Sister Leon Lam, in their

fine modern home near the church. They are the parents of Fels Lam, well known throughout the brotherhood.

The visitable results of the meeting were ten first confessions, all of whom were baptized and received into the church on the last Sunday night, with two to come by letter. A colored chalk sketch was made nightly, each picture being two by three feet. These were made in an average of six minutes, as timed by one of the audience. Rev. Locke gave them away each night. Additional ones were made to supply the demand.

Rev. Locke has been the Mt. Olive Pastor for over sixteen years and has the good will and support of all with whom we came in contact. He is doing a fine work, and had this not been the case we would not have had the banner attendance throughout all the meeting. The treatment we received was of the best. The offering, and only four offerings were taken, at the two Sunday services showed to the fullest extent that their appreciation for the Evangelist, and consisted not in words alone. Good-byes were said on Sunday night to many friends and well wishers, with numerous requests to come back. The weather for the meeting was ideal. The country was beautiful and old Massanutton furnished us with a subject for one of the colored chalk sketches.

The total value of the meeting for perhaps both people and Evangelist, cannot be caught and confined to paper. Suffice it to say that it was a pleasure beyond words to spend two weeks with such an inspiring people; to try to add too, and also capture some of their enthusiasm.

Freeman Ankrum.

PASTORAL AND EVANGELISTIC SKETCHES

Loree, Indiana

It was our happy privilege to minister in spiritual things to the Brethren at Loree, Indiana, during the summer months until the arrival of their pastor, Brother R. K. Higgins, who moved into the parsonage in September. He is getting started nicely and everything seems to be going forward in a very commendable fashion. Loree is one of our best churches and under the present leadership we are anticipating great things in the coming days. They have recently lost some of their leaders, but others are being raised up to take their place. We shall long cherish the days of fellowship with these Brethren. We have many friends among them, and few, if any, enemies.

Flora, Indiana

Again, the church at Flora found themselves without a pastor and here too we have ministered in the Word for several Sundays. Here we lived and labored in other days and the Lord blessed us in a wonderful way. They have passed through the fire, but have come out a great church. Brother Edgar Berkshire is moving onto the field and will find everything in readiness to go ahead. We hope for him and his family a most blessed time in his labors with them.

Calvary, New Jersey

Having been asked by the Calvary brethren to come to their church for an evangelistic effort, we accepted the invitation and accompanied by Mrs. Grisso we started on our journey, via Smithville, Ohio, for our first stop with our son, Vernon, now pastor of the church there. He had

arranged for me to conduct the Bible study for the Rittman group, on Thursday evening. This was a happy privilege too, to meet our friends in that place and share in their mid-week service. The next day we started for the finish of our seven hundred mile drive. To say the least, it was a wonderful drive across the great state of Pennsylvania over the famous "Turnpike."

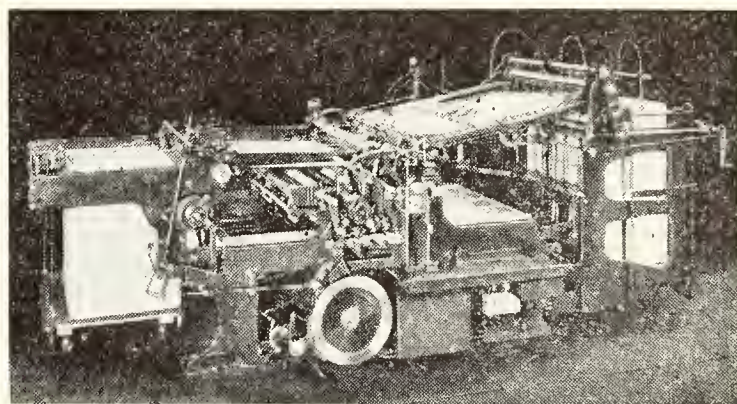
Arriving safely in Sergeantsville our first introduction to a New Jersey audience was to a "Youth for Christ" group that filled the church, it being a county gathering. Then on the Lord's day we began a two weeks effort with the country church at Calvary, twelve miles distant from Sergeantsville. Considering everything that helps or hinders a revival effort we feel that the meeting was a success viewing it from various angles. We spent considerable time in Bible study, a think that is being much neglected in these days, and then of course put forth the usual effort in personal soul-winning. Not many who were not members of some church came. But, thanks to our Heavenly Father, that those few who did come were won. A whole family, four in number, all adults were the immediate additions to the body of Christ for these days of invitation.

The pastor and his family are much beloved by the

The New Press Fund

"The Gospel must first be published among all nations."

Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$7,546.94
Yet to be raised, not less than	\$7,453.06

BUT

Prices on equipment have shot up 70%

IN LIKE MANNER

should our gifts increase

Will Brethren waver before such a challenge

or

Will we finish the project with God?

entire parish. I only wish he might be better known by our entire church. It rejoiced my soul to hear him preach two masterly sermons, ably and well delivered and true to the Word. I do not recall of ever laboring with a pastor and family that spent more busy hours in the work of the church than Brother and Sister E. J. Black. They have been seven years in these small churches and whether they stay or go elsewhere my conviction is that any church large or small should feel themselves fortunate to have such consecrated leadership. Mrs. Grisso and myself spent two wonderful weeks in their home, which in itself was a wonderful contribution to our own lives. We were greatly enriched by it. Thanks to the Blacks and all the Calvary brethren again for your kindness and your many words of appreciation for our labors with you.

I should say before closing that at the invitation of the Sergeantsville church we spoke on a Lord's day morning in their church. The spirit of the Lord was manifest in much power and one soul came at the invitation. Thus we

rejoice and feel that our initial trip to New Jersey has not been in vain. Enroute on our homeward journey we spent one night with our son Charles and family at Loudonville, Ohio, where he is located at present as an Undertaker. Again at home we have some time to spend "among the Churches," especially those that are pastorless.

Now, Finally a word to all Indiana Churches:—

Our District Mission Board Secretary, Brother A. E. Whitted, has moved out of our District and everything connected with that office has been turned over to the undersigned. To date, and the year is one-half over, only five churches have sent in any contribution to our District work. We do have some obligations that we must meet regularly. Thus, I am reminding churches and pastors to see to it that this is not overlooked until too late in the year. Send your offerings, to me, and thank you, very kindly.

C. C. Grisso, Pres. and Sec. Indiana Mission Board, Mexico, Indiana.



YOUR WHITE GIFTS

WILL HELP YOUNG PEOPLE



In Their

Worship

In Their

Training



Send your Christmas White Gift Offering To:

M. A. Stuckey, Treasurer Nat. S. S. Ass'n.

Ashland College, Ashland, Ohio

The Brethren Evangelist

At
Christmas
Time



FOR ASHLAND COLLEGE

WHITE GIFTS

FOR YOUNG PEOPLE'S CAMPS

AND
Promotion
Work
by the
National
Sunday School
Association
of the
Brethren
Church



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INTERESTING ITEMS

Milledgeville, Illinois. Brother D. C. White reports the installation of a stoker in the Milledgeville parsonage. An electric water heater had been installed before.

Nappanee, Indiana. Brother Bowman reports that a "truck-load" of food, clothing, toys, etc., is being gathered in the Nappanee church.

Waterloo, Iowa. The annual Father and Son Banquet was held in the Waterloo church on Tuesday evening, December 2. Chaplain C. E. Burdine of the Reformatory at Anamosa was the speaker.

Brother Meyer reports that Waterloo observed one of the largest Communion services held in the church in recent years this fall.

Udell, Iowa. Brother Deeter reports a fine Home-coming recently with Brother George Ronk as the guest speaker.

EVANGELISM PAYS DIVIDENDS. We have been struck with the fine reports that have come in the "News From Our Churches" columns the past two weeks, concerning the results of revivals held in the past two months. Of course not all the results of all the churches have been reported, and I am confining myself to the hurried scanning of the reports in hand. But the net total is indeed encouraging. We list the reports from ten churches reported in our church news last issue and this:

Church	By Baptism
St. Luke, Woodstock	18
Mt. Olive, Virginia—by letter..2	10
Calvary, N. J.	4
Goshen, Indiana—by letter ....4	6
Maurertown, Virginia	1
Mt. Pleasant, Pennsylvania	2
Liberty, Quicksburg, Virginia	1
Akron (Firestone Park), Ohio	4
Bryan, Ohio	11
Elkhart, Indiana	19
Loree, Indiana	6

The total of these 11 churches, then, added to the church eighty-eight new members, or an average of eight new members per church. Let us have some more reports of this good work.

Johnstown, Pennsylvania, Second. We note by Brother Jones' bulletin of November 30 that he preached his farewell sermon in the Second Church and left the following week for the Pacific coast to spend the winter. His address there will be, (until New Years) 3607 Burton Ave., Lynwood, California.

Brother Jones adds this note to the editor: "Two were brought into the church, one by letter and one by confession." These two are not recorded in the above tabulation.

Sunday noon "fellowship dinners" have been the order of the day once each month in the Second Church. That of November 30 was in honor of the departing pastor.

Raystown, Pennsylvania. The Raystown Brethren Church held their communion service on November 9. The attendance was the largest in years. Brethren J. L. Bowman and George H. Jones assisted the pastor Brother Ralph Singer in the administration of the ordinance. A number were in attendance from the Vinco Church.

Brother Singer reports a new roof being put on the church, and evergreens planted around the building. They are planning to redecorate the interior in the near future.

Loree, Indiana. Brother Robert Higgins reports the ordering of a new out-door Bulletin Board for the Loree church.

The Boys' Basketball team of the Loree church has ordered new jerseys—gold with blue lettering.

Mexico, Indiana. We note that Mrs. Elmer Carrithers, wife of our Peru, Indiana, pastor, was in charge of the music for the Mexico revival recently. Brother Higgins acted as his own evangelist.

Peru, Indiana. Brother Elmer Carrithers and his good wife have inaugurated a Thursday afternoon children's meeting, which is being conducted at the church after school hours. They are noted for their work with the children.

(Continued on page 10)

The Editor Thinks Aloud

Fred C. Vanator

"COME AND GONE"

WHEN THE Editor next greets you it will be in the first issue of the New Year—January 3, 1948, for this is the last issue of the year, with the exception of the Missionary number of December 20, which number is edited by our Missionary Secretary, Brother E. M. Riddle. Of course we all know that there is no issue as of December 27, since that is one of the two weeks we do not publish the *Evangelist*. These two weeks are the last week in August and the last week in December. We publish fifty issues each year.

Now by that time—the time of my next greeting—Christmas and New Year will be "come and gone," and another year passed into history. As I look at the calendar in front of me I note that there are just twenty-six days remaining in the year 1947. Of course many things can transpire in these twenty-six days. What they may be, we cannot say, and would not if we could. But I am impressed with the fact that surely the Father knows, for He knows all things.

Well, as I sat here looking at the calendar and counting those days,

As usual, it set me to thinking!

We have had 339 days of this year to really do something for the Lord. Now just what have we done? It is easy enough to say at the beginning of the year, "Now I didn't do much last year, but I have turned over a new leaf, and I am going to do a lot more this year than I did last." But it is just as easy to almost "immediately forget it" and go on in the same old rut.

I heard a radio program the other night that had a little episode in it where the little girl of the home, thinking she was being greatly abused, decided to run away from home. In her message which she diligently wrote, giving direction for the disposal of her various possessions which she could not take with her, she wrote this sentence, "I want daddy to have my diary, which he gave me last year. I only used the first five pages of it, and he can tear them out and use it himself." Does that sound natural? Have you ever kept a diary? And if you did, what did you write in it? Your failures, your aims that were not accomplished? I rather think not. You wrote the things that you had done, the little joyous or saddened notes, those things which you desired to keep note of.

Don't you think that it might be well to write down each day at the top of a clean new page, these words, "Today I mean to do the following things:" and then proceed to do them! I find that when I put off a thing, it does not become any easier.

Next year will be filled with opportunities to do good. What do you resolve to do?

Think it over!

Business Manager's Corner

George S. Baer

Additional Press Fund Gifts

WE HAVE just received some responses to the Press appeal that give us great encouragement. Mrs. Maude Webb of Goshen sent \$100.00 and the New Lebanon, Ohio, Church sent \$105.85. Also Mrs. Nina Bishop of the Fairview Church, Bellefontaine, Ohio sent \$5.00 and Mrs. Harvey Naugle of Windber, Pa., \$5.00. These, in addition to the good report we were able to give last week, make long strides toward the amount of spot-cash necessary to get the press about which we told you last week. If the gifts continue to come in as they have the last two weeks, we will soon be able to get the press in the shop. Remember, it's an unusual opportunity that the Lord has placed before us. Our prayers have been answered sooner than we expected and we say a sincere "thank you" to all who have united in prayer as well in the giving of money to this end. And let us all thank God.

Warsaw Laymen Are Press Boosters

Brother Vanator has just informed me of the splendid move on the part of the Laymen's Organization of Warsaw, Indiana, and you will find the report in his column, but we could not refrain from saying a word of commendation and "Thank you" to these splendid men. Their pledge of \$200.00 is greatly appreciated. I am more than ever glad to acknowledge Warsaw as my home church, as it is also the Editor's.

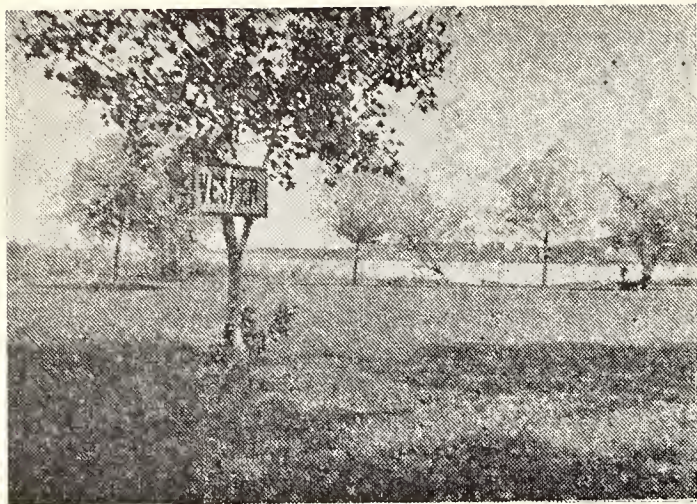
New Lebanon Renews 100% Place

It is always a cause for thanksgiving when a church makes a place on the 100% *Evangelist* list, but it is equally gratifying when a church continues on that list year after year. New Lebanon has been on the Honor Roll for some time and has decided to continue on for another year. We thank the church and pastor, Brother Clayton Berkshire, for their continued loyalty. This is the time of year when many other churches should be thinking of getting on the Honor Roll, or of deciding to stay on. We shall be glad to give any assistance wherever possible. We have a supply of *Evangelist* subscription envelopes ready to mail freely to any one requesting them.

An Inquiry about Brethren Emphasis

The "Brethren Emphasis Lessons," a series of six lessons on Brethren History and Doctrine" published about six years ago by the authorization of General Conference, are out of print and yet the people are still calling for them. One church writes that the regular Sunday school lessons are to be substituted for these lessons for a period of six weeks. It occurs to us that it is about time for a re-emphasis on Brethren Teachings. The regular Sunday school lessons run in a cycle of about six years, which means that the fundamental truths of the Word need restating about that often. Perhaps Brethren people would be wise to follow the same plan. As Editor Vanator would say, "Think it over" and write me your sentiments. We will pass them on to Conference officials.

(Continued on Page 12)



Shipshewana

Forgetting Not Our Own!

Rev. E. L. Miller

JUST a minute, please. The Brethren, along with all true Christian folks, are strong for helping the needy folks of the world. In these recent days we have been sending shiploads of materials of all kinds to the suffering folks of various nations. And our nation has been giving without stint of our money and materials to the work of building up nations badly abused in recent years. This is all as it should be. And we don't want any one to withhold their gifts to this great purpose.

But friends, even though the Word does tell us not to shut up our heart of compassion to the needy beyond our shores, it also tells us that charity, (love) does begin at home. The Book is full of such instruction and admonition. And it also tells us that the young in our midst must be instructed in things spiritual. In Deuteronomy we are told of the daily care that should be given them and the several times per day that they should be led to think about God and His Word. In a measure that instruction is not being heeded today, and the result of the lack of proper instruction and parental guidance is only too apparent on all sides. Don't blame the youngsters, but remember they do largely as they are taught, whether the teaching is for the better, as parents and religious institutions would have it, or for the bad, as the world and the worldly minded would have it.

So there is a need to be met. Let us not discuss that further, for we all see and know of it. But let us set ourselves all the more to meet the need. Let us put on full steam ahead for the welfare of our youth and our own land. A real Friendship Train of good may be loaded for our own by giving freely and well to the **White Gift Offering** this Christmas time. Your Sunday School Association stands to do all possible for our young folks, but they can go only so far in this needed work as your gifts and influence will make it possible. Our summer camps are proving a wonderful help in developing young people in the Christian graces and Christian service. Surely we do not want to retard this work, but the rather increase it and thus discharge our obligations to the young folks of our church whom God has entrusted to our care.

So without stinting the relief of those in foreign lands who are in need of the commonest necessities of life, let us keep a very watchful eye on the needs of our young folks growing up all around us. The Sunday School Association again pledges itself to make every dollar you give for the work undertaken, do its full duty. Shiploads of Christmas cheer are going to Europe, and well and good, but we want to back that up so that the deeper needs of our very own will not be forgotten. God blesses the cheerful giver, and He will bless you in such giving. Cast your bread upon the waters and it **WILL** return to you manifold.

—Maurertown, Virginia.

Making Our Gifts White

Rev. D. C. White

THIS IS the happiest season of all the year. All the world looks forward to this time of giving. Christmas is the time of God's greatest Gift to humanity. As we accept this Gift, God expects us to give back unto Him: first, our own selves, then of our time, talents, and substance.

Somehow man wants to cling too closely to his substance and Jesus called that covetousness which is not simply the desire for or possession of property, but it is the desire to have just for the sake of having. This is putting cash ahead of character. Covetousness is a sin

which is in the lives of multitudes today. It sits in the pews of the churches and in our official boards unafraid. We find it in the ten commandments along with theft, slander and other sins.

Jesus did not condemn success, neither did He condemn wealth. What he did condemn was the man who tried to serve God and mammon. Let us thank God for the multitudes of men and women who have conquered covetousness.

Jesus spoke of the covetous rich young ruler as a fool

yet he had many things to commend him. He had earned his money in an honest occupation. He was a successful farmer, he had laid up goods against a day of scarcity, he had no doubt laid aside some money thinking that some day a depression would come along, he no doubt took good care of his tenants, for he said, "All these commandments have I kept from my youth up: what lack I yet?" He looked like a fairly decent fellow.

But let us look at the reason for his failure, condemnation and death.

1—He had no spiritual vision along with his success and prosperity. He had nothing but filled barns, comfort and convenience to retire on. Take the possessions from such a man and his character will collapse.

2—He thought that he could feed his soul on material things, that possessions could take the place of the spiritual. There is no reason that a man can not have both the material and the Spiritual things in this life for we have had many wealthy Christians, who gave their tenth to the Lord.

3—He had lost sight of the fact that he was a steward of God, for in piling up his great wealth he forgot his

soul and God's ownership. He referred to "my crops," "my barns," "my goods," when all the time it was God's rain, God's soil, and God's sunshine that made it possible for him to fill his barns.

4—He had forgotten that God was the owner and that Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Although his barns were full and overflowing he had no thought of those in need of food and clothing. No thought of those without Christian training. Thus Jesus said unto him, "Thou fool."

In the **White Gift Offering** we have a wonderful opportunity to show God that we of the Brethren Church have not forgotten Him. Let us make our White Gifts **WHITE**. Let us distinguish between mine and thine, between God and gold. Let us possess our possessions and not allow our possessions to possess us, for therein lies the tragedy of the rich young ruler. I repeat. Let us make our White Gifts **WHITE**. Knowing the projects in which the White Gift Offering will be used, we should be more willing to give freely out of our bulging barns, golden fields and our fat purse.

—Milledgeville, Illinois.

Make Room For Christ

Walter C. Wertz

IF YOU can't make room for Christ every day, you will not make room for Him at Christmas.

Christmas is the supreme birthday. It is celebrated by more people, in more countries, and with more positive rejoicing, than is given not only to any other birthday, but to any anniversary of any kind. In all countries and places where Christ is known, Christmas is a time toward which almost everyone looks forward especially the young people. It has been, should be, and can be a time of great joy. Yet for millions of people every year, the Christmas season has become such a "mad rush," that weary parents and others heave a sigh of relief when another Christmas is over. Christmas has become too commercialized. It is a season to sell goods and persuade people to buy. Hours and hours are spent in buying and sending presents and cards to relatives and friends. Too often we spoil the spirit of Christmas by planning and looking forward to what we can get out of it, giving only to those from whom we expect to get back a present or card. If we do this we shall crowd Christ out of Christmas. The spirit of Christ is the spirit of giving, for God so loved the world that He gave—the best gift the world has ever received—His Son.

It is not difficult to understand the reason why Christmas is so different from any other season of the year.

"People may stint themselves in other seasons—but at Christmas they buy millions of things to give away. That is a miracle." Most people are not in the habit of giving anything away. One of the hardest things for many of God's children to learn is "giving"—it is not easy to be charitable in spite of the fact Christians have the reputation of being charitable; it is not easy to give time and money to our Lord's business in spite of the fact that hundreds of thousands of our churches in this country alone are dependent on volunteer workers.

At Christmas, we too should give, but not just to receive back some present, profit or credit. "It is more blessed to give than to receive," said Jesus, for the more we give, the more real joy and blessing we get. A certain lady once had a beautiful garden of flowers. She had more flowers than she could use, so she had two baskets fastened to her gate, continually filled with flowers. Anyone was free to help themselves to the flowers. Someone asked her, "Are you not afraid of robbing yourself, so that you will not have enough flowers?" She replied, "The more I cut the more I have."

The more we give to the **White Gift Offering**, the more the National Sunday School Association can do to help others, and the more our lives shall be enriched. **Pray and Give to make a big White Gift Offering.**

Give your Greatest Offering this Year



Junior Camp Staff—Camp Juniata

Organ Recital at Linwood Md.

The organ recital held at the church Sunday evening, November 16, was well attended by music lovers from Baltimore and the surrounding cities and towns. The plan was to have the recital soon after the dedication of the organ at Easter time, but the engaged organist became ill. Then a tone chamber was built and two tone cabinets were placed in it and plans were made to have the recital the third Sunday of November.

Prior to this program, the students of our organist, Mrs. Seward Englar, gave a fine recital at which time the piano and the organ were played together. The selection played was "The Holy City" by Stephen Adams—organ by Betty Lou Brandenburg and piano by Caroline Baker.

John H. Eltermann, organist and choir director at St. John's Evangelical Lutheran church in Baltimore, presided at the console. He has for many years occupied a position of prominence in the musical life of Baltimore. His career as an organist started with the appointment at the age of 16 as the organist at the Fulton Avenue U. B. Church. For five years he was Dean of the Chesapeake Chapter of the American Guild of Organists and for several years staff organist at radio station WBAL. He has been particularly before the public since the advent of the Hammond organ, and his many recitals and concerts at the console have brought him hosts of admirers.

The attendance was the largest that the pastor had ever seen in the church and at the close those present expressed the desire to have Mr. Eltermann to return and give another concert which he agreed to do. After the introduction by the pastor, Mr. Eltermann demonstrated a few of the various instruments that might be produced by the Hammond electric organ: Drums, French horn, Bass horn, Harp, Trumpet, Bassoon, Clarinet, Flute, Oboe, Violin, Cello, Small bell, Large bell, Big Ben bell and Sleighbells.

The following program was rendered:

Prayer

Introduction of Mr. EltermannThe Pastor
Chorale and VariationJ. S. Bach

DreamsH. Amis
PastoraleT. Dubois
The Lost ChordA. Sullivan
FinlandiaJ. Sibelius
Ava MariaF. Schubert
Favorite HymnsJ. H. Eltermann
Tannhauser MarchR. Wagner
OffertoryJ. H. Eltermann
Closing Hymn—"Day Is Dying In the West"
Benediction.

Elmer M. Keck.

Ashland College News Letter

By Arthur Petit

AFTER an absence of several weeks, it may seem strange to again read the Ashland College News Letter. The record enrollment here (586 regular and 738 total) has placed a tremendous strain on the entire staff. The Public Relations office has been no exception. Deadlines crept up on the office entirely too soon. It is hoped that with the new year, the column will again appear regularly.

As you read this, the Eagles will have played several basketball games. However, as this is written, little is known about the ability of the team except that they are tall and fast. Dallas and Lowell Gardner of Nappanee, Indiana are being relied upon for their stellar performance.

The concert by Roland Hayes, noted negro tenor, several weeks ago has been hailed as one of the best ever presented in Ashland. He appeared as a part of the college program and all students received tickets as a part of their extracurricular activities.

Scribes, men's honorary literary organization on the campus, recently chose their new members. Included in the list of four were Horace Huse of Ripon, California and Lewis Smith of Elkhart, Indiana.

The new catalog is now in the hands of the printer. Numerous changes have been made to describe the increasing number of courses now being offered. This is particularly true in the case of Music and Business where two new degrees are now offered. This makes a total of four degrees toward which a student can work at Ashland: Bachelor of Arts, Bachelor of Science in Education, Bachelor of Music and Bachelor of Science in Business Administration. This will make the college much more valuable to the church and the community.

Word has been received from the State Department of Education in Ohio that Ashland is now certified to train teachers in Physical Education and the Commercial subjects. Here again, the expanding influence of Ashland will be felt.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

FACING YOUTH PROBLEMS AFTER WAR TIMES

Rev. George H. Jones

THE INCREASE in Juvenile Delinquency as an aftermath of the war, was an expected condition, following the pattern of World War I. But the forces for betterment were wiser in meeting it. The lessons learned after the other war led leaders to check more carefully on the share of parents in the loosening of restraints after the regimentation of the war period. Broken homes, due to divorce and desertion; drifting employment; looking for bigger and easier money upon the part of the head of the house; also the multiplied demands for labor that was scarce and the mother usually away, employed during part or most of the day; the appeal for recreation and relaxation after an exhausting day of labor, made parents less responsible and more careless about the children, and places where the youth would spend his time. This definitely pointed to the fact that it was largely a parent problem.

Naturally youth goes through physical changes that necessitate wise guidance in these teen age years and so problems of sex life become dangerous and threatening. Of course commercialized amusements have their share in misleading youth. It is natural for youth to have dreams of thrills and adventure, but wise leaders have been found who quietly and effectively have changed the goals, and challenged the eager interests of the young in healthy and constructive things. The Sisterhoods and Brotherhoods, with the Scouts, both girl and boy scouts, in organized and popular activities.

Few men with years of Boy's work experience, are willing to admit that any boy is naturally bad. The same is true of workers with girls. Almost always the cause of delinquency has been found to center in neglect somewhere upon the part of authorities, parents or the community. Few youth leaders are ready to admit that the current generation is frivolous, irresponsible and selfish. Most youth dream dreams of outstanding usefulness and service to their generation. Capacity for sacrifice and service and a readiness to meet any reasonable demand for responsibility, is the monopoly of no past generation of Dads who have forgotten their early youthful emotions. And we have no right to pass judgment upon the boy from the poorer districts, until we have seen him tested, under favorable conditions.

The whole trend of modern civilization has been to surround youth with enervating ease, unoccupied time, and grandfatherly indulgence, forgetting the share, healthy interests and physical activities have in determining both growth and self-control. We have no right to pamper and spoil youth and then demand a show of pioneer vir-

tue, when sudden calamity comes. Many of our youth, in spite of these unfavorable home conditions, are so aspiring and possess such innate possibilities for heroism, that contrary to expectations, they demonstrate amazing records of self-discipline and persistent courage under adverse circumstances and conditions. The South Pacific has become an American epic.

How to create a natural environment that will produce these qualities we want, is one of the problems of education, both religious and secular. It is fitting at the present time to call attention to our own efforts along this line. Have we started a Youth Movement that will create and build a greater Brethren Church than we have, or will we live to see a gradual subsidence of interest and accomplishments because the leadership has been unable to measure up to the opportunity? Are the objectives big enough to enlist fanatical loyalties? Are the leaders magnetic and qualified for such a crusade? Youth and Youth Training are bigger than one man or woman. Have we the gifted leadership able to challenge and capable of organizing those who are challenged into a great working group of conquering youth? We hope so indeed.

Youth must be taught some things it doesn't know. Before taking water out of a barrel, water must be put into it first. For any worthwhile service there must be an adequate preparation. Responsibility must be shared and a spirit of enthusiasm generated. Who are able? Discipline must be taught and practiced. It begins within and must be practiced willingly. Courage to stand for principles must be awakened. Youth seeks to express the abundant life, that is its heritage. Its disposition is largely a matter of home influence and training. Delinquency begins through home neglect. "All the vagabondage of the world begins with neglected youth."

A real Youth Movement in the United States with the same power and influence as the Hitler Youth Movement in Germany, is yet to come, but who will launch it? A Youth crusade with worthy goals and leadership able to direct such a movement will solve the most of our youth problems now plaguing us. Perhaps too much emphasis on play, pastime, and easier living, has conditioned us out of the finer things. Is it a strenuous life outdoors and adventures with Nature that youth needs? Have we yet learned?

To bring youth out on the threshold of manhood and womanhood, with bodily powers educated in healthful physical habits, and spiritually challenged by the best our religion can offer them, will mean the dawn of a great day indeed. A greater dawn than Nazism was ever able to offer to the misguided youth of one of the most magnificent nations ever known, but one seeking the twilight rather than the dawn of a better day. Only as we are able to put into our boys and girls the greatest life values possible, do we honor God and prove our loyalty to Jesus Christ. He only gives to us the spirit of Surrender, Sacrifice and Service. The Church inspires this and the Spirit of God guarantees it. Only through Him are we able to impart the outreach, optimism and upreach such a movement needs.

—Johnstown, Pennsylvania.

Wise men make mistakes; fools continue to make mistakes.

Travel Flashes

"Back and Forth"

WHAT a flash this will be! Not a new kind of flash for me, for in no year of my long ministry have I ever given myself completely to pastoral work. Even during my itinerary at Ashland, I reserved four months of the year for work outside of that pastorate; not that Ashland did not offer more than plenty to do; but because we had a reserve of preachers there and because I am first of all an evangelist. I have never doubted my "call" to that distinct service and apparently must rest in a pastorate at times to recover energy wasted in the terrific drain evangelism puts on one.

My traveling recently has been "back and forth" six or seven miles to the church and community where I am "resting" in a small country pastorate at College Corner from which I am separated by these miles. If one marks a line from Peru to Marion and another from Huntington to Kokomo, it will cross very close to our church at College Corner, 10 miles from Wabash, R. F. D. 2, our present address.

Our Home

We are in a home, modern as most city homes, sharing with a good farmer bereft of his wife more than a year ago, who, tired of his loneliness, makes us happy and helped us to solve the problem of a home for us until something more permanent can be arranged, either from his standpoint or ours, or the church's. But for the present we hope nothing will upset our happy home arrangement.

A Needy Pastorate

That there should still be a church so strong, with so much talent, with never a local pastor in all its history, is a testimony to something deep in the character of the good people who never, until the prosperous times and larger incomes of these farmers, made it seem possible for them to arise to the possibility of a full-time pastor. The very location, away from all cities, makes it a possible oasis in the present national desert of "sin and folly." Half-time pastorates is the style of this entire township area containing seven churches. If the pastors live in the area at all, they are not full-time, or they are farmer-preachers, or students in not-too-near seminaries, or colleges, or students in training for other activities, using the ministry as a stepping stone to that goal.

Problems

So, it happens that there are a good many baptized members whose subsequent training was neglected and, consequently, never were active and perhaps, many of them never were serious after the pressure of evangelism resulting in their conversion or acceptance of membership in the church, all of which makes a serious problem. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify the Son of God afresh, and put Him to an open shame." (Hebrews 6:4-6).

What a Tragedy

The outcome of such a tragedy is that the church roster is cluttered up with people whose religion appears to be hypocrisy to the "unregenerate" and thus they become targets for shafts of ridicule and even gossip of others who think they have an excuse to remain "unregenerate" since "it did not take" on such careless or neglected or untutored people. At the least, it has made a problem for careful, cautious procedure, and long-time patience and prayers.

Revival

Oh, yes! I believe that I did start out to tell about our revival, just finishing, for the time, with baptism of six at the Peru Brethren Church. Our church responded to the suggestion that we go to Peru as a delegation to the Prayer Service of the Peru Church on that night and follow it with the baptism of the new-born sons and daughters of God. Romans 10:9, 10. It was planned that I offer an explanation of the necessity of water baptism and of the blessings promised to those who follow "down in" and "up out of the water," with their Lord Jesus who declared it "necessary thus to fulfill all righteousness." Matthew 3:13-16; Mark 1:9-12.

Necessity

John, the forerunner, believed in the necessity of baptism. So did Jesus, and one can read it all in the above short scriptures. John said, "I have need to be baptized." Jesus responded, "It becometh us to fulfill all righteousness" in His baptism. Those are portentous statements to me. All its fullness may never be mine to know, or to any, but it is a weighty statement full of meaning and offers no one a right to minimize its promise of blessing.

See What Happened

1. John was preaching the "baptism of repentance" for forgiveness of sins." Mark 1:4.
2. He proclaimed there was another Baptism—of the Holy Spirit and fire to follow.
3. It was "in the Jordan." Mark 1:4.
4. Jesus went "straightway up out of the water." Matthew 3:16.
5. The Holy Spirit fell on Him there. Matthew 3:16.
6. The heavens were opened and a voice from heaven commended the service. Matthew 3:17.
7. Philip and the Eunuch both went down into the water and came up out of it. Acts 8:38, 39.
8. "Except a man be born of water and of the spirit he can not enter the kingdom of heaven." John 3:5.

A Teacher

Last night I had a conversation with a splendid teacher in our schools. He saw no necessity of doing "everything" that Jesus did; no necessity for the baptism above mentioned; nor of the washing of the saint's feet, to him. He was further away than Nicodemus, thus to nullify the teachings of Jesus and the necessity of following in His steps. I believe he is a good teacher and a good moral character, borrowing his patterns of right and wrong from the very Christ he sees no need of following save in the field of his own discretion. But there are too many like him in most of our churches, even preachers, to make an example of this conversation. Jesus said, "If a man love me, he will keep my words and . . . we will come unto him and make our abode with him." John 14:23. His words

and His works are His own evidences of His worth as a teacher. John 15:22-27. On this I stand!

Revival

Oh yes! We did have a revival that lasted two weeks. But we did not have the finest meals ever, for we dined only once away from our own home (no fault of the members); we did not have the largest increase ever retrieved in such effort; we did not have the largest offering for our services. But we did have a fine attendance, and to-night we'll baptize some more, and more later. We had a fine increase in our Sunday School; the new Junior Choir sang every night and will continue every Sunday. We did encourage some to renew fidelity to former promises to their Lord, and we did enjoy getting back to our "old stride" in evangelism.

The leadership of our song service was under Arthur Tinkle, Jr., pastor at Roann, Indiana, and was a feature much appreciated. He, with his wife, sang special numbers and their gracious manner, devotion and humility in this service of the Lord was an inspiration and a blessing in this, his home county, where the Tinkle progenitors are "good and faithful" members of Brethren Churches, though not now too numerous. Come and see us. Pray for us!

Charles A. Bame.

Young Men and Boys' Brotherhood

JANUARY PROGRAM

1. Scripture Order
2. Praise and Prayer
3. Bible Study

THE SACRIFICE OF ISAAC Genesis 22:1-4

ABRAHAM became a millionaire in flocks and herds, silver and gold. But he loved his son Isaac more than all else. To test his faith God asked him to sacrifice his son Isaac upon an altar as he would a lamb. Now Isaac had been a special gift from God to the aged Abraham and Sarah. Through Isaac and his descendants Abraham was to become the father of a mighty nation. Through this nation the Saviour of the world was to be born in the fullness of God's time. But Abraham did not stagger at God's strange command to sacrifice his only son, Isaac.

Isaac with willing obedience helped his father prepare for a four days journey to the place which God would show Abraham to make the sacrifice. They got ready the wood, the fire and the knife. Somehow Abraham felt that God would keep His promise through Isaac and would even raise Isaac from the dead to life again. God says that the trial of our faith is more precious than gold. Faith tried is stronger. Tried faith puts God first in our lives. A ray of light passed through a prism gives the seven colors of the rainbow. Through God's prism, the

trial of faith, we learn seven things: obedience, trust, love, sacrifice, worship, service, praise.

A young man once asked H. B. Claffin for a loan of \$10,000. "Come in," said Mr. Claffin, "come in and have a glass of wine." "No," said the youth, "I do not drink." "Have a cigar, then." "No, I don't smoke." "Well," said Mr. Claffin, "I don't think I can accommodate you." At this the young man said, "Very well," and started to leave. "Hold on," said Mr. Claffin, "you don't drink?" "No!" "Sir!" "Well," said Mr. Claffin, "you shall have it, and three times the amount, if you wish. Your father let me have \$5,000 once and asked me the same questions. No thanks; I owed it to you for your father's sake."

On the third day of the journey Abraham spied Mount Moriah afar off as the place of sacrifice. He bade his two servants to remain at the foot of the mountain while He and Isaac would go up to worship. Isaac said, "Father, where is the lamb?" Faith gave Abraham the answer, "My son, God will provide Himself a lamb." God by His grace and power over Abraham made his faith to shine bright under testing. Isaac was filled with wonder. But he trusted his father and his father's God. He willingly let his father lay him on the wood of the altar and bind him for a sacrifice. To the father stretching forth his hand to slay his son the angel of the Lord intervened, and said, "Now I know that thou fearest God." Abraham saw behind him a ram caught in a thicket by his horns. Thus he saw that God had furnished the lamb.

In this God-provided lamb Abraham saw Jesus whom John the Baptist identified centuries later as "The Lamb of God that taketh away the sin of the world." The sacrifice of Isaac was a fore-shadow picture of the real sacrifice of Jesus Christ on Calvary. Abraham learned that all that he owned and loved belonged to God; that boys cannot be an offering for sin as the heathen think; that to trust God fully brings the right results.

4. Business
5. Recreation

Suggestions: Write The Brethren Publishing Company for a suitable mission study book; check for tithers and prayer band members; start a local project; work for a good Easter Offering; send the roster of your officers to Mr. Fred W. Brant, Berlin, Pa., and give him a write-up of your activities for publication.



Ashland Campers at Shipshewana

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Home Makers)

FAMILY PRAYER

By Norman C. Schlichter

In all the world there is no holier sight
Than families at prayer—mothers beside
Their children bowing down, and fathers, too;
The little ones who echo Heaven here;
Whose joy is prayer; the tempted older ones
Who hear clear calls to honor God in all
Their ways.

What joy is His to hear their pleas
For guidance from home's quiet altar place!
All families are dear to Him Who once
Knew mother love and father love, and joined
As child and youth Himself in family prayer.

Thy kingdom come! Thy will be done! Were these
Prayers made in all earth's homes, each desert place
Would blossom as the rose; all hate would cease;
And His true peace unite men's hearts and hands.

FAMILY ALTAR MAKES THE HOME SAFE

Scripture: Psalm 55:17; 1 Kings 18:30

Hymn Singing

Leader's Petition

Seed Thought Provokers:

"What greater calamity can befall a nation than the loss of worship?" said Carlyle. The answer is Psalm 9:17. "It is for the sake of man, not of God, that worship and prayers are required," said Blair. The only effective way to conserve and perpetuate Christianity is the training of children and this responsibility rests chiefly with the parent for the home is the mainstay of Christianity. "As are families, so is society." The earthly family was ordained of God that through children reared for Him He might have a family in eternity known as the family of God. The family was before the church and was the first form of the church on earth. The patriarchs were reared day by day in that first of churches, the family (Gen. 12:5-8). "As the confessional has always been the stronghold of the Roman Catholic, so the family altar is ever the strength and hope of the Protestants."

America's greatest need and task is to repair the altar of the Lord that has been broken down in the home. By its discord we have lost in every way that hurts the most. Through lack of prayer we have become physically and mentally unfit. Of course, we are spiritually unfit. "The members of the Family Altar home can meet the emergencies of life; they fill the very best positions, they can overcome temptations, and hold their character above reproach, and keep their heads level in time of trouble."

A family without government is like a house in flames,

a scene of confusion too hot to live in. Surely a husband and wife cannot afford to miss the help that comes from prayers together. The Family Altar stands for holy and loving family life.

The neglected Family Altar presents a serious problem. A vast church audience of a thousand people was asked to indicate by show of hands how many were reared in homes where the Family Altar was practiced. Nearly every hand was shown. But when the question was asked: "How many of you have family worship in your own home?" fewer than fifty hands could be seen. The result of this is a spiritual dearth in our churches! The measure of the church's power is the spiritual life of the home. No amount of activities at the ends of the earth can compensate for the deadening influence of neglected worship in so-called Christian homes. The home is no longer a school—the discipline is gone. The home is no longer a temple—the household priest is gone. The altar is overthrown. The roots of young life are impoverished by parental neglect. **UNLESS THERE IS A RESTORATION OF SPIRITUAL POWER IN THE HOME THE CHURCH AND NATION IS DOOMED!** Church religion without home religion means nothing.

Interesting Items

(Continued from Page 2)

Pittsburgh, Pennsylvania. Brother W. S. Crick reports that the Pittsburgh Church observed their Homecoming on November 30, with a special program beginning at 3:00 P. M. A basket dinner was served at 5:00 P. M. and the sound film "Queen Esther" was shown at the evening hour.

Akron, Firestone Park, Ohio. Brother J. G. Dodds reports that the Laymen's Organization are carrying forth the project of furnishing the lighting for the new church edifice.

Louisville, Ohio. We note from Brother John Byler's bulletin that the Union Thanksgiving service was held in our church on Thursday, November 27, at eight o'clock in the morning.

The Louisville choir, together with their pastor, made a half-hour transcription program for use on the FM Radio station WFAH in Alliance. The program was for use on Sunday, December 7.

Cameron, West Virginia. Brother Arthur Baer writes the editor that they have been unavoidably held up on their church building, due to the sickness of their workmen and an accident to one of the masons. Work will continue as soon as possible. He reports that there are still nine windows in the new church not sponsored. These windows cost \$50.00 each.

Hagerstown, Maryland. We note that Brother N. V. Leatherman, pastor of the Hagerstown Church was the guest speaker at the Young People's Rally held recently at Vinco.

Warsaw, Indiana. We note that the Warsaw Laymen's Organization voted to become a part of the National Laymen's Organization. Nineteen members are enrolled, with two life members. The organization also pledged \$200.00 toward the "Press Fund" as their project this year. That sounds good to us here at the Publishing House.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 21, 1947

GLORY TO GOD IN THE HIGHEST

Scripture: Luke 2:1-14

For The Leader

A GAIN it is the Merry Christmas season. Perhaps on this Sunday night you are presenting a Christmas program in your church. If you are, you no doubt are excited at the thought. But we trust for the time of this C. E. program that you will give serious thought to the meaning of the hour. Christmas is a sacred day for Christians. For on that day we commemorate the coming of our Savior. God came down from heaven and was born a babe in Bethlehem. Thus He assumed human form for a period of some thirty years. During that time He lived and walked among men, performing His supreme work when He went to the cross. If any thought should be outstanding in our minds this Christmas it is this, that Christmas bring to us the Savior of our souls. Christmas is a time of rejoicing. But always include thoughts of your Savior in your rejoicing.

DISCUSSION

1. **THE VIRGIN BIRTH. DO YOU BELIEVE IT?** A lot of people deny the virgin birth. A lot of people say it couldn't happen. Now what do you think? Are you going to base your conclusion on what people say, or what the word of God says? Isaiah 7:14 says, "Behold a virgin shall conceive, and bear a son and shall call his name Immanuel." And over in Matthew 1:18-22 we read that Mary was with child of the Holy Ghost when she was married to Joseph. When Joseph found Mary with child he could have had her stoned to death, but an angel told him the truth. So Joseph protected Mary from scorn and ridicule, for he knew. The word Immanuel is translated as meaning "God with us." So Jesus is "God with us." Jesus is the son of God. Now do you see why it is necessary that we accept the scriptural teaching on the virgin birth? Accept it, and we have the "only begotten son of God." Deny it, and according to the natural facts, we know nothing about the Fatherhood of Jesus.

2. **THE METHOD GOD USED.** It is reasonable that God could have used most any form to get Jesus into this world. He could have used a full grown body of a man, for He made the body of the first man, Adam. He could have arranged a spectacular coming like the coming of a man from the clouds. Jesus disappeared into the clouds. God could have sent Him the same way. John 1:1 says, "And the word was made flesh and dwelt among us." "God is a spirit," says another verse. We cannot see spirits, so in order that we humans could see Jesus, and in order that the work of salvation could be completed, Jesus must needs come in human flesh. Also, a man must die for man's sin. So the son of God assumed human flesh that He might die in our stead. God chose this miraculous, humble

way to bring us His Son. Do we appreciate the magnitude of His love as shown to us in this way? If so, let us honor Him with our lives and devoted service.

3. **THE SONG OF THE ANGELS.** The birth of Jesus was not an unnoticed incident. Although ignored by the great majority of people of His day, yet the event was heralded by angels' songs. What did they sing? "Glory to God in the highest, and on earth, peace, good will towards men. For unto you this day is born a Savior." And we can imagine the sky was filled with light and music and song when those shepherds witnessed the angels. The sky was filled as our hearts can be filled with praise and song as we think of the Christmas message. There is a danger that with a good flow of money, gifts, and celebrations that we shall ignore the scriptural truth of Christmas. Let it not be said of any of us that we failed to worship the new born king. Let us not be classed with the multitudes who ignored the birth of Jesus in the Bethlehem manger.

4. **GETTING THE MOST OUT OF CHRISTMAS.** It won't cost you money, either. The organized commercial and entertainment interests won't be contented until they have exacted every last possible cent of money from you. You'll be tempted to spend more than a reasonable amount of money on gifts, for credit and long time payments are back. You will be tempted to spend part of Christmas in the movies, or dances, or what not. Is that a way to honor this most sacred day? We should honor Christ by a day of worship, exchange of family gifts, and reading of the Christmas story from the Bible. You can get the most out of Christmas by spending the day in sober thinking and meditation. Visiting, bringing cheer to shut-ins, singing carols, etc. The shepherds spent the time at the feet of the Savior. Later the kings came also to the feet of Christ. There is where we should spend the day.

5. **WISHING YOU A MERRY CHRISTMAS.** Now just what do those words mean? Some people glean from them the thought of making merry, perhaps getting drunk with liquor or pleasure. You wouldn't do that, would you, as a Christian? When we wish you a merry Christmas we do it with the thought that on that day, Christ might become a closer friend of yours, and that His coming might mean a richer, fuller, happier life in Him. Certainly we should rejoice on this day, rejoicing that He did come. Also, we should rejoice to think that His coming has made it possible for all who believe in Him to be bound together in the bonds of heavenly love. At Christmas we love to think of getting together as families and friends. If this is impossible it is consoling to think that the Day has brought us a Way in which hearts of separated mothers, fathers, children and friends, can be bound together in happy thoughts of each other on this day of days. So, whether separated or together, on this glad Christmas day, let us rejoice in the coming of our Lord to be our eternal Savior. Let us pray for one another, and for all men, as we wish one another a Merry Christmas, and sing "Glory to God in the Highest."

QUESTIONS

1. Who all visited Jesus on the night of His birth?
2. When did the wise men visit Jesus?
3. What does Christmas mean to you this year?

Business Manager's Corner

(Continued from page 3)

Last Call to Christmas Book Buyers

"Christmas," the American Annual of Christmas Literature and Art. \$1.00.

"The Quest," by Ludwig Bauer. Where did the shepherds go after their return? This story begins there and takes the reader on through Calvary and into the life of the early church. \$2.50.

"Behold Your King," by Florence M. Bauer. A compelling novel that has its setting in the Holy Land in the time of Christ. \$3.00.

New Testaments for class gifts at 18c (flexible paper) and 25c (blue cloth), hand size. Also the latest revised version Testaments, \$2.00 in cloth binding and \$3.00 in imitation morocco. All kinds and styles and prices of Bibles and Testaments, the best in stock at \$14.00.

Books for Bible Study, for all ages, from pre-school children to adults and Bible scholars. Give Bibles and religious books for Christmas. You can get them out of your own Brethren Book store at Ashland, Ohio.



News From Our Churches

AKRON, OHIO, FIRESTONE PARK

We thank the people of other churches for their prayers and gifts to help in the building of our church house. The work is going forward. At present writing, the basement is dug and the footings will soon be run, and the foundation be in. It is our hope to get the building under roof before the severe weather of mid-winter. Material is all arranged for, workers are employed, and the work will go forward as rapidly as possible. This unit of our church will be 32 by 40 feet, facing Virginia Avenue at the corner of Virginia and Archwood Ave. When the main structure is built, it will face Archwood and the house now being built will be to the rear and used for chancel, choir loft, class rooms, etc. This first unit will have a full basement with auditorium, kitchen, furnace room, etc. The main floor will have an auditorium with seating capacity of about 150 including the choir lift. Gifts, from any who wish to invest portions of their lives in a church house, will be gladly received.

We still hold our regular services in the David Hill School, three blocks east of our church lots. One year ago all Sunday School classes met in the auditorium and were not crowded. Since then we rented one extra room, then another, now recently we have rented the third extra class room. Thus the work grows in attendance. The W. M. S. meet on the first Thursday night of each month; the Laymen meet on the fourth Monday night each month; and the choir meets for practice one night a week. A Bible School class is conducted in the David Hill School every

Thursday evening under the splendid supervision of Brother Harlan Bower and his able assistants, Mrs. Bower, Mrs. Jay Hughes, Mrs. E. Wallace, Mrs. Oliver Parker, Mrs. A. Black and Miss Audrey Smith.

Revival Meeting at Falls City, Nebraska

Early in the summer the suggestion came that I should help in a Revival Meeting with Brother Cecil Johnson. I was also asked to be one of the speakers at the Mid-West District Conference. Arrangements were finally made; the Revival was to close on the Sunday before District Conference.

We left Akron, via "The Nash," Monday morning, September 22 and arrived in Falls City, Nebraska at 3:00 P. M. Wednesday. The meetings began that night and continued through October 5th. Sunday, September 28th was Home Coming Day and we preached morning, afternoon and evening. This was indeed a home coming to the Dodds clan. It was the first time we had all been together for more than thirty years. Two sisters who live in Nevada—I had not seen for 30 years, and one sister from Wyoming—I had not seen for 10 years. They were present, and my brother and a sister of Falls City, with their families; also my mother who helped prepare the reunion "Duck" dinner. Mother is past 84 years. Mrs. Dodds, with our daughter Marlyn, visited her mother during the second week.

Brother Johnson and the evangelist visited in many homes and contacted some new people who are prospects for church membership. My home was at the farm home of my sister, Mrs. Mary Rieger. But I also enjoyed fine fellowship on several occasions at the parsonage table, and in other homes. We were fed sumptuously and thank them heartily.

The Falls City Church was my home church since a boy of nine years. My ministry began here as associate pastor with Brother Jesse Watson. We served the church as regular pastor for about three years in the middle thirties. When Gil graduated from high school we resigned to accept a call to Mexico, Indiana so as to be nearer Ashland. It was indeed a joy to work with these fine people again. Brother Hugh Prichard, a teacher at Center School when I was a boy of 12, was present every service but one. Former schoolmates and former pupils attended the meetings. The interest was good, and we hope that the church is encouraged and spiritually benefited. The city Daily was kind and helpful—the force co-operated splendidly in publicising the meetings. We were thankful for this.

It was a pleasure to hear the members praise their pastor's sermons; also to hear them and members throughout the District speak so highly of Brother Johnson's achievements within the Mid-West District. I will leave details of the Revival for him to report.

Akron again

During our absence from home the work was well cared for. Rev. E. M. Riddle preached on September 28th; Brother Harlan Bower preached October 5 and 12. Our local Revival Meeting began November 2 and continued through November 16. On three nights each week Brother Harlan Bower gave a challenging 10 minute flannelgraph talk. One night during the second week a fine choir from a church in Mogadore was present and favored us with

several special numbers. O. M. Parker and H. L. Glaze led the singing and Mrs. Mamie Smith was pianist. Two responded to the invitation during the meetings, and two others have responded since the meetings closed. The interest was good and several new people became acquainted with the work. The largest week high attendance was 89 on Friday night of the second week. We have set a goal of over 100 for Sunday school attendance by January 1, 1948. "Others are doing it, so can we."

J. G. Dodds.

CHEYENNE, WYOMING

After sixteen months of seeming useless floundering in endless red tape, we have been miraculously released by a method that seemed the impossible. To make it a little more plain, we have purchased a tract of land containing three lots in all, 157 feet wide by 127 feet deep, which we had before tried to purchase but until now was not available. It is one block east of our original purchase and is just outside the city limits, freeing us from all city regulations, and saving us in architect's fees and city permits almost as much as it cost and we can still sell the former lot at a small profit.

Last Tuesday evening, (November 25) we held a ground breaking service in the dusk of the evening. Although it was a bitter cold evening, a nice group gathered for that service and passers-by stopped to see what was going on. On Wednesday morning the excavator made its appearance and by Friday evening the Cheyenne Brethren Church had the excavation completed for the new church. Saturday men were busy preparing the forms for the footings and with good weather the basement will soon be ready for occupancy.

The church building will be a California mission type structure and will cost \$10,000.00 when complete. The **Wyoming Tribune** of November 26 gave us a nice writeup.

We are praising God for the marvelous way in which he has opened the door for this construction. The church is growing in strength and spirituality daily, and now that we have started actual construction, folks in the neighborhood are becoming more interested. Pray that the work in this wicked city may go forward without hesitation.

Mrs. Garber's health continues quite poorly. She has been confined to her bed a greater part of the time since August. We covet your prayers.

Yours in the Master's cause,
Frank W. Garber, pastor.

EVANGELISTIC EFFORTS

Linwood, Maryland

From October 13-26, 1947, Mrs. Gilmer and I labored with the Brethren at Linwood, Maryland, for renewal and strengthening of the most holy faith. We were entertained by Brother and Sister E. M. Keck in the parsonage. We appreciated learning to know them better and their unselfish and enterprising labors for Christ and His Church. The Linwood Brethren have an excellent church plant and parsonage. Their community is blest with a fine Dunkard and Quaker heritage. Here Church of the Brethren congregations have launched mission points in adjoining com-

munities and these points in turn have started other missions further on. The Brethren Church could well follow this New Testament plan of spreading Christianity. Many of the Linwood Brethren have residence in Baltimore and other distant points. One of these, Brother Harry Stone, arranged his two weeks' vacation so that he could attend the revival at Linwood. The meetings closed with the Three-Fold Communion Service. At the close of the last Sunday morning service a large number re-dedicated their lives. While at Linwood Mrs. Gilmer and I both spoke at the Southeastern W. M. S. District Rally held at St. James, and the writer spoke once over radio station WFMD on the "Old Familiar Hymns" program sponsored by Anna and Raymond Edwards. These young people present a sensible fundamental message over the air. We thoroughly enjoyed the two weeks with the Kecks and their parish. We "commend" them "to God and the word of His grace, which is able to build" them "up and give them an inheritance among all those who are sanctified."

Bryan, Ohio

With Brother L. V. King from Elkhart as evangelist the Bryan Church had a season of spiritual refreshing from November 3 to 16. Mrs. Gilmer had charge of the song service. Brother King preached the word without fear or favor and his messages were well received. The visible results were eleven added to church membership. Another was baptized who resides in another community and expects to make her church home there. Brother King labored during the day witnessing of the great salvation as he and the pastor went from house to house. He knows how to get a real grip on the problems of an individual in personal evangelism. His continued story from night to night for the benefit of the children gave them a spiritual insight to the need of God in our lives at all ages.

Our Fall Communion Service was held on November 30. Elder M. V. Garrison of Fayette, Ohio, assisted the pastor in an inspiring service. We close our work here on April first. Our pastorate here has been brief, but of profit, we pray, for the things of the Spirit. Thirty have been received into church membership within the last year and eight months. However, it is not always numbers but it is spiritual progress that counts. May all Brethren everywhere be of good courage in the Lord as their God.

Clarence Y. Gilmer, Bryan, Ohio.

SMITHVILLE, OHIO

It is interesting to read of the various churches of the brotherhood and to learn of their achievements in the Lord's work. So we, in turn, send greetings from the Smithville Church and will tell you some of our progress in the service of the Lord.

About twenty of our boys and girls represented our Sunday School at Camp Shipshewana this summer.

Our Mothers and Daughters observed their annual Banquet on May 8, with a very good attendance and program. Mrs. Elma Weimer, a girl from our own community, but now from Hawaii, was the guest speaker.

On the evening of June 8 we had our "Children's Day" program, which was well received. While Christ was upon earth He blessed the little children. In the Christian religion children have a definite work to do.

I think I can speak for all when I say it was a pleasure to have Rev. Delbert B. Flora with us the past year. He closed his pastorate here on September 7 and conducted the installation services for our new pastor, Rev. Vernon Grisso.

On October 1 we held a reception for our pastor and family. We assembled in the church parlors for the program and fellowship hour with J. Garber Drushal as chairman. A food shower was presented to the pastor and family.

On October 9 Rev. Grisso and family had open house at the parsonage, which had been redecorated. Dainty refreshments were served.

The Northeast District W. M. S. Rally was held at our church on October 9 with a splendid program and one of the largest groups we have ever had in attendance. Prof. J. Garber Drushal addressed the audience on the subject, "The Other Fellow's Sheaves." He gave us something to think about.

Rev. M. A. Stuckey brought to us in his interesting manner, a message representing the interests of the College and Seminary on October 12.

Sunday evening, October 12, we held our three-fold communion service.

Prof. Glenn Clayton and family were week-end guests at the parsonage on November 2. He brought the evening message.

The W. M. S. held their Public Service meeting on Sunday morning, November 9. Miss Mildred Furry, Dean of Women of Ashland College, was our guest speaker. She pleased her audience with her message.

We have redecorated the Sanctuary of our church, and remodeled the chancel in compliance with permanent installation of our Wurlitzer organ. The dedication will be held some time in December.

Yours in His service,
Mrs. Maude V. Rutt, Cor. Sec.

MT. PLEASANT, PENNSYLVANIA

It has now been five months since our taking over the Mt. Pleasant work along with our work at Jones Mills, having started the work with the Mt. Pleasant Brethren the eighth of June. Even though we found this work in a somewhat run down condition, we feel it is not too bad considering the fact that they had not had a full-time Brethren pastor for over two years prior to our going there in June. We also find here a nucleus of talented folk which increases our hope for the future of the Mt. Pleasant Church.

On the evening of October 19 the writer began an eleven-night Homecoming Campaign, giving an illustrated message each evening through Friday, October 24. Then on Monday evening, October 27 Rev. W. S. Crick of Pittsburgh, who is Secretary of the Pennsylvania District Mission Board, came into our midst bringing a challenging message each evening through the thirty-first, and visiting the entire membership with the writer. While we did not experience great visible results, we had one young man make the good confession, for which we thank the Lord. Thus, we now have two awaiting baptism at the

time of this writing. It certainly was a pleasure to work with Brother Crick, and to observe with joy the way he won his way into the hearts of all those whom he was privileged to meet. Therefore if I am privileged to speak for the Mt. Pleasant folk (which I believe I am) I would say that "The Welcome Mat awaits your return visit, Brother Crick."

Although we have made some progress, we haven't quit, as we have a project under way to paper the sanctuary to make it a more comfortable place in which to assemble to worship our Heavenly Father. Also beginning January 19, we will open a two week evangelistic campaign with the Rev. W. E. Thomas of Cresaptown, Maryland, as the evangelist. Rev. Thomas is the brother of Wilbur L. Thomas, pastor of our church in Mulvane, Kansas. Brother Thomas does interdenominational work and has had wonderful success down through the years that he has been engaged in evangelistic work. Therefore we anticipate a wonderful time together for the Lord in these services.

We covet the prayers of the Brotherhood both for pastor and people, that the Lord will continue to use us for the advancement of His kingdom and the salvation of souls.

H. R. Garland,
Jones Mills, Pennsylvania.

THE MT. OLIVE REVIVAL

Brother Freeman Ankrum held a meeting at this church in 1938 and the church invited him back again October to be with us two weeks. From the very start the church was rather well filled. The people had been praying for the meeting in the weeks previous to it and it seemed as though the prayers were answered first of all in attendance. Then there were ten precious souls baptized on the closing night and we hope that others will yet make the decision who are now thinking of it.

I told Brother Ankrum that he certainly could feel that the people appreciated his efforts, for that was plainly in evidence. Each night he drew a beautiful picture with colored chalk which pleased both young and old. These pictures he turned over to me to distribute among some of the youngest of the audience. Which was not the easiest task imaginable. He also visited several schools and entertained the pupils with his pictures and some selections from his most recent book. We greatly appreciate the loan of Brother Ankrum from his busy pastorate at Mason-town, Penna. He left us with the sincere good wishes of all for his genial personality and way of making himself at home among us endeared him to all.

During the meeting we had the presence of several visiting ministers who assisted in the devotions. They were Rev. Guy F. Ludwig of Mathias, West Virginia; Rev. Foster Bittinger of the Mill Creek Church of the Brethren; Rev. M. M. Robinson, and the Rev. Walter Bangle of the local Methodist charge. Rev. Bangle also sang a very effective solo one evening. Two nights the Methodist Choir from McGaheysville came to sing for us under the direction of our own Chorister, L. I. Good.

The untimely passing of brother E. H. Michael saddened us as the meeting drew to a close. His funeral was held on the closing day of the meeting.

We hope that the fine spirit that characterized the meet-

ing will carry on and that Brother Ankrum will feel as kindly toward us as we do toward him.

The Mt. Olive Church was represented by a fine group at the Youth Rally held at Maurertown on Friday night following the meeting. The church also participated in a community sale held at McGaheysville High School grounds on the same day. Here was brought together a variety of things contributed by the people of the region to be sold for European Relief. Brother J. G. Harmon, a deacon of our church, was treasurer. Our Committee was composed of Carl Coakley, Harold Blosser, and Mrs. Saylor Hinkle.

A leadership training school is also being participated in. The dates of the school are November 17, 19, 24, and December 1, and 3. The school will offer courses of interest and value to parents. Young people and Church workers. Brother Everett Rodgers represented us in planning the school as did the Pastor in arranging the courses.

John F. Locke.

MATHIAS, W. VA. REVIVAL

Beginning the last Sunday night in August and continuing for two weeks thereafter I had the privilege of serving in a series of Evangelistic and Revival Services with the pastor and people of the Mathias, West Virginia congregation. My home was with the Pastor, Rev. G. F. Ludwig, where I enjoyed the fellowship and the comforts tremendously. We visited among the congregation together and likewise enjoyed this fellowship and hospitality of these fine people. The Lost River Valley is a scenic region with diversified farming, among which poultry raising ranks high. Flocks of thousands of turkeys, white or bronze, are to be seen on the range in this season of the year. The weather was very pleasant for the meeting and made our journeying by day most enjoyable.

The people attended the meetings loyally in spite of this being a very busy season of the year. The pastor will report on the number of baptisms and confessions.

We went touring in Palestine again here by means of my collection of colored slides of the Holy Land. Each evening about 12 or more minutes were devoted to this. The time I had to be absent serving my own congregation, the Rev. Duckwall, pastor of the Presbyterian church, preached most acceptably. Rev. M. M. Robinson filled my appointment at Bethlehem the last Sunday night of the meeting so that I could be with the Brethren of Mathias in their Communion Service. This Sacred service was well attended and carefully planned by those in charge. After the services the Pastor said some very kind things about my efforts and the brethren there gave me a very generous offering. So I feel very thankful to all these friends for the happy days of service and fellowship among them. Their many kindnesses are gratefully remembered. May the Lord's blessings be upon them all.

John F. Locke.

BERLIN, PENNA., PRE-COMMUNION SERVICE

Once more the Berlin, Pennsylvania, Brethren extended a gracious invitation through our good friend the Pastor, to come for the services the week prior to their observance of the Holy Communion. We gladly accepted. We had

done this before in the Fall of the year when Pennsylvania's autumnal pageant of color is at its height. This time the Whetstones took us to see God's handiwork in mountain, field and forest and added a magnificent waterfall for good measure. And the people were again most gracious in their kindnesses and generous in their offering. All in all the trip to Berlin was beautiful and blessed, something delightful to remember. We are most grateful to the Whetstones and the Brethren of Berlin for all they did to make it so. May great grace be upon you all.

John F. Locke.

LIBERTY CHURCH REVIVAL

The Liberty Church near Quicksburg, Virginia, gave me an invitation to come and hold them a week's meeting. That week lengthened out until it took in Friday night of the following week. The meetings began immediately following the close of the Mathias, W. Va., services. On Monday night, September 15th to be exact, through September 26.

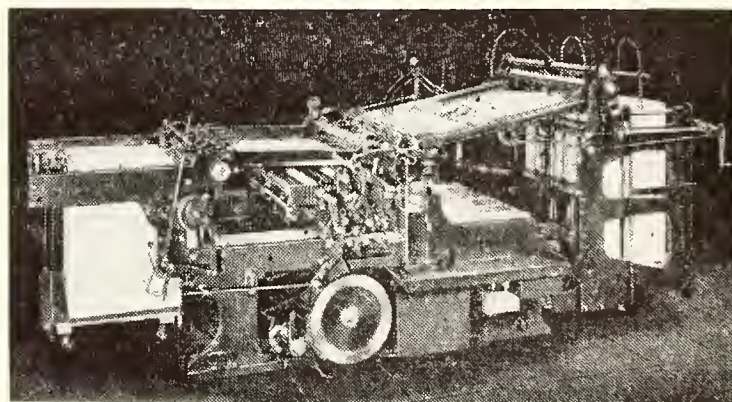
A good group never missed a night but some were prevented by illness from coming all through the meeting. There was one public confession of Christ as Savior and Lord.

Brother John Dodson is the faithful pastor here, having served the church for many years. He preached on Sunday while I took care of my regular appointments. The Brethren at Liberty were gracious to invite me back, since I have preached there several times before in similar meetings. I feel thankful to them for their kindness. May the Lord Bless them all with all the riches of His Grace.

John F. Locke.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$7,751.94
Yet to be raised, not less than	\$7,248.06



1946 Camp Staff—Camp Black Hawk

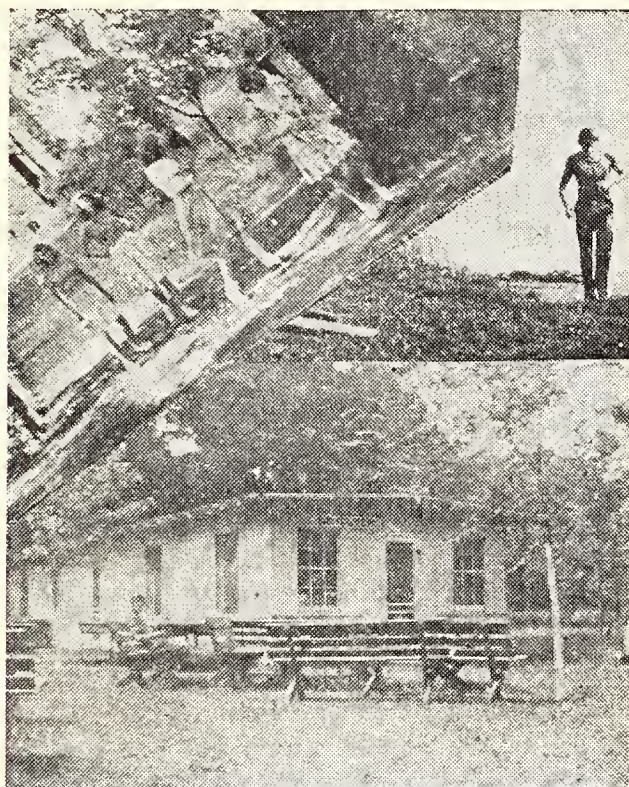
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Past Memories of Shippshewana

BRETHREN BEREAN BAND



In the Sierras. White spot (below center) is white canvass over dining room below



Out-door dining room and Cook house



View from the rear

N. Calif. Dist. has added much since these pictures were taken

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The Field Secretary Travels

The Corinth Church near Twelve Mile, Ind., shepherded by Rev. and Mrs. G. L. Maus, was one scene of action for special services. It was a good experience to unpack the bags and remain at one place for a few days. It was a rest from my regular schedule and a tonic spiritually. Words can hardly express my appreciation for all the kindness shown me and the lovely Christian spirit in the services. The attendance was excellent, the people very appreciative. This church is the home of both Brother and Sister Maus, who are held in high esteem and surely are not without honor, since their services are demanded so often.

The report on the newly decorated church and the results of the meeting should come from the pastor.

College interests were also cared for, since this church is in close proximity to so many others in this part of Indiana.

A few days later Oakville and Muncie were visited in the interest of Brethren students for next year and also our Missionary interest at Muncie. Sunday morning, November 30, I preached in Huntington, Ind. It was my first visit to this church. These folks did their part in every way. We hope they shall soon be able to call a new pastor. Here is an excellent, well arranged church edifice and certainly a good field with loyal supporters. The same Sunday I was the speaker for a union service in our church at Roanoke, where Brother S. C. Henderson serves. In both these churches I was graciously entertained. Repairs and decorations have been the recent accomplishment at this church also. I had been invited to remain for Monday night to assist with the Communion Service, and this I did.

These are difficult times for the church program, but it surely was never so greatly needed as now. The world is sick and needs the message of The Prince of Peace.

E. M. Riddle.

No Evangelist Next Week

Christmas is observed by more people in the United States than the birthday of any eminent American soldier or statesman. But the average American boy and girl receives more instruction regarding George Washington and Abraham Lincoln than about Jesus Christ.

The Christmas Peace

Clarence Fairbanks

*"Glory to God in the highest, and on earth peace, good
will toward Men." Luke 2:14*

"Peace on earth." There are few things more desired in this war torn world by our unsettled, anxious, burdened hearts than peace. Yet how it always seems to be beyond the reach of men. We have followed after the brightly colored rainbow of human endeavor, always with the promise that at the end there is the peace for which we seek. Our world fought two world wars and set up two world organizations in the hope that by some means peace might be obtained. Perhaps, the reason that we have failed in our quest is that we have misunderstood what peace really is.

Jesus did not believe that his gospel was going to achieve peace in this world. On the contrary he believed and taught that he came not to bring peace, but a sword. He knew that if He were accepted, that a sharp line of division would be drawn between His disciples and the world. The disciples would have peace and the world would not have it.

What most of us want is the outward peace—an end for all time of armed warfare. We cannot have this peace until we have accepted the peace that Christ came to bring—peace in the hearts of men and women. Look anywhere about you and see if individuals are at peace with themselves. World wars are but the culmination of little wars that go on in individuals. William James was once so torn by tensions that he contemplated suicide. He came through the ordeal, however, and later wrote these words: "There is a state of mind known to religious men, but to no others, in which the will to assert one's own will has been displaced by a willingness to close our mouths and be as nothing in the floods and waterspouts of God . . . The time for tension in our souls is gone, and that of happy relaxation, of calm deep breathing, of an eternal present with no discordant future to be anxious about has arrived." A good resolution for each one of us would be, "Let there be peace on earth—and let it begin in me."

C. S. Lewis in "The Great Divorce" writes, "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.'" To say that peace comes to the former rather than to the latter is no indictment of God. God's rules are not arbitrary, nor are we expected to obey them because God is a sort of spoiled little boy who insists on saying, "All right you play the game the way I want to play it or I'll hit you." Ask your doctor, your psychologist, or your preacher, "Why should I keep the laws of God?" You will be told, "Because that is the only road that leads to 'Peace of Mind.'"

Emerson used to say that "Higher than the question of

our duration is the question of our deserving. Immortality will come to such as are fit for it." We might well add that peace will come to such as are fit for it. Let there be peace in the world—and let it begin in me.

To whom does this Christmas peace come? In the King James version our text reads, "Good will toward men." This would seem to include all mankind. The Revised Version limits "peace on earth to men of good will." Weymouth translates it, "Peace among men in whom He is well pleased." Does this limit peace on earth to only the chosen few? It would seem that only the redeemed can really obtain or even enjoy the peace that Christ brings. The rest cannot appreciate it.

While salvation is for the whole human race, it appears that the whole human race is not for salvation, does not seek it, does not want it. So the blessings of Christmas Peace come only to those who want salvation, upon men of good will. This limitation is not of God's making, it is man's fault. God wills that all men should be saved and that none should perish, but God has done His part, the rest is up to man.

What Dr. Samuel M. Shoemaker wrote in his Christmas sermon of 1945 about this text is still pertinent. He wrote, "Christmas never had more meaning than it has this year. These old words never came clearer from the heart of heaven, and spoke more clearly on the sons of earth, than they do this year. We long for a real peace. We shall get it when we give glory to God, and let His glory be reflected, not so much in our lives (for they are not perfect reflectors at any time, but in our faith, which can comprehend with all saints something of the glory of God; and draw down that glory into the ways of earth, so making peace."

Dr. Joseph Fort Newton says, "The first Christmas dawned in the days of Caesar, the Dictator, in a hard old Roman world. Jesus was born, one of the children of the year, among a subjected people, in an occupied land, under iron military rule. Yet somehow, in a way beyond our knowing, he brought a new joy and hope to humanity." Yes, somehow he was able to say to his disciples as he was leaving them, "My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. (Therefore) Let not your heart be troubled, neither let it be afraid." This Christmas let us sing the angel's song, "Glory to God in the highest and on earth peace among men in whom He is well pleased" with more conviction, courage, and determination, for peace on earth can be obtained only in the acceptance of the Prince of Peace.

Man's Responsibility in A World of Unrest

William S. Crick

"Glory to God in the highest and on earth—
Peace among men of good will!"

Even so—come Prince of Peace!

Will it be possible for humanity, in a world of turmoil to pause long enough in its mad rush to hear the song of the angels this Christmastime? While we boast that we won the war, it is evident that the peace has not yet been won. Maybe the erstwhile "hit tune" that blares from juke boxes, lampooning civilization has a basis in unpleasant fact: "Bonga! Bonga! Bonga! I don't wanna leave the Congo! No! No! No! . . ."

I. Ours Is a World of Unrest

The universality of the poignant unrest today is attested by press, newsreel and newscast: Mothers destroy their babies; a former ambassador to the Court of St. James commits suicide; vandals start forest fires; perverts ravish and murder women; alcoholism is fastening its tentacles upon more and more of our youth; race tensions continue to mount; partisans "play politics" while families struggle to meet the pyramiding cost of necessities; management and labor are jockeying for a possible third round of strikes; juvenile delinquency is choking the courts; millions of displaced persons wander, suffer; starve; Jew and Arab are fomenting a sanguinary conflict; and even the nations may be marshalling for a third world war. Surely, ours is a world of unrest.

II. Man Is Responsible

Some seek to elude responsibility by pointing out that the Bible says there will be wars and strife until the end of time! This does not exempt man from responsibility for the conditions which have aggravated the unrest. Instead of heeding the voice of our Maker, like our foreparents, we have succumbed to the subtle temptations which ensnared them. We are led to believe that forbidden things will contribute to our animal comfort, to our pride or to our craze for power. Holy Writ relates:

"Eve saw that the tree was good for food,
And that it was pleasant to the eyes
And a tree to make one wise,
She took of the fruit herself
And did eat;
And gave also to her husband
And he did eat." Gen. 3:6.

The multitudes seem to be willing to go to any extreme to get, as they hope, an easier living, gratify their craving for popularity, or quest for power. Jesus declared the attainment of these "things" is secondary—the winning of the approval of God is fundamental. The wages of sin is still death—death to peace, harmony, happiness. St Paul's indictment of the heathen is apropos to our day: "Because that, when they knew God, they glorified Him not as God . . . God gave them up to uncleanness . . . God gave them up to vile affections . . . God gave them over to a reprobate mind!" Rom. 1:21-28.

Lust, by predatory nations, for world imperialism, has led to repeated world holocausts. We are still in the trough of a recent war. We are finding that to the victors belongs, not the spoils, but the underwriting of the salvaging of civilization. Our prowess in military strategy has not been followed by ability to solve social, moral, economic problems. An ancient heathen king was doomed to seven years' banishment because he boasted: "Is not this the great Babylon which I have built?" Are we not guilty of claiming for ourselves, victories which the Lord of Hosts has won?

III. What Is Man's Responsibility?

Since man is responsible for the world unrest, he also is responsible for seeking a cure for the unrest. Not that man can cure the world's sickness himself—he can repent and turn to God, who is the Great Physician! God's promise still holds good: "If you will repent and return, then I will heal and restore!"

God has committed unto His Church this ministry of reconciliation. It is the custodian of the remedy for all human ills, individual and corporate. May she arise in the strength of her Lord, and herald His invitation: "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

There is nothing the world needs more today than soul-rest. There is no source from which it may be supplied than from the blood-bought, spirit-unctioned members of His Body, the Church. Is the Church awake to her responsibility, to her privilege? Has she even a small measure of the compassion of her Lord? We read, "Jesus went . . . teaching . . . preaching . . . healing. But, when He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." Matt. 9:35, 36.

The believer's responsibility, of course, is not "to save the world," but it is to witness to the world of the peace of God that surpasseth understanding. What a blessing could come if even the few who read this article would determine that this shall not be "just another Christmas," but a time when the gift of God's love shall be more wholeheartedly and wholesomely welcomed and received. "Let earth receive her King!" The words of the great missionary, Reginald Heber should challenge us:

"Can we, whose souls are lighted
By wisdom from on high;
Can we, to men benighted
The lamp of life deny?

Salvation! Oh, salvation!
The joyful sound proclaim—
Till earth's remotest nation
Has learned Messiah's name!"

NEWS

From the Christian World



Three hundred suburban Chicago housewives have begun a crusade to prevent war through a "relay of prayer." They are all members of the Catholic Church of St. Paul of the Cross and have been maintaining a constant vigil before the altar of their little church, praying for international peace throughout the world. No one makes speeches or plans elaborate programs but any day of the week between 8 A. M. and 4 P. M. you will find one of the parish women kneeling before the altar, her head bowed in prayer. They pray for a better and peaceful world. This crusade which is to continue indefinitely was started by the women themselves.

British children between the ages of one and six have had their milk rations cut from seven to six pints a week. The reduced milk production, because of the severe winter and dry weather, since the beginning of the year has made this necessary.

A twenty-five-year plan of the Church of Christ in Japan was outlined for rural evangelism at a recent conference of Christian workers at Yumoto, Japan. This plan calls for the establishment of 1,000 churches among 10,000 farm villages, promotion of a central farm evangelism research institute and publication of a Christian magazine.

A new judge of the Municipal Court of Philadelphia is Herbert E. Millen, recently appointed by Governor Duff. His appointment brings the first Negro in the history of Pennsylvania to the judicial bench.

A shipment of three million pounds of powdered milk to Albania, Austria, Greece, Poland and Yugoslavia is the first distribution of aid to children under the International Children's Emergency Fund. Further relief supplies will go to seven other European nations and to China.

Ten thousand Russian Bibles have been presented by the American Bible Society to Metropolitan Gregory of Leningrad and Novgorod, Russian churchman who is visiting America. In addition, Russian New Testaments and Psalm Books and Greek New Testaments have been given him. The gifts are designated as Christmas presents for the churches and people of Russia.

Six mobile medical units will shortly be provided for rural areas in Burma previously without any medical facilities, it has been announced by Church World Service. The units will include compact medical equipment and supplies.

Surplus canned goods put up in community canning centers will be shipped to Europe with friendly notes from the donors as a result of a plan originating with a men's Bible class in a Georgia Methodist church. Georgians in rural communities, who have little cash, will thus be able to have a share in relieving hunger in Europe.

A "demonstration church" in a typical country area is to be established by the Lutheran Synod of Virginia in an "effort to combat the waning influence of the Christian church in rural communities." Sixty per cent of the 1,231 persons in the town chosen do not belong to any church. There is no resident pastor for any of the five churches.

The Danish government has made plans to feed 50,000 children in northern Germany from the border to Hamburg. The food, brought in from Denmark, will be turned over to three Danish relief agencies, which will serve a hot meal daily in the German schools in the area, giving each child from 600 to 1,000 calories a meal.

Hundreds of boys from the emperor's schools in Ethiopia will return to their home villages to teach the adults to read and write with the new simplified system of the Amharic language. Through the help of Dr. Frank Laubach, the system has been reduced from 198 symbols to 39. The Story of Jesus is being translated in Amharic to use as follow-up reading.

A week of prayer in October for prisoners of war was sponsored by the Council of the Evangelical Church in Germany. All the camp fellowships in Germany and abroad were asked to pray with the church at home at the same time.

Dr. Mary Susan Malahlele, a Bantu, is the first African woman to take a medical degree at a South African university. According to Race Relation News, Dr. Malahlele is now at work in the McCord Zulu hospital in Durban. She expects to specialize in children's diseases and return to work among her own people in Pretoria.

Security measures resulting in the closing of missionary institutions and the evacuation of a high percentage of missionaries have created a serious financial problem for foreign mission work in Palestine, according to the Near East Christian Council. One of the most serious difficulties caused by evacuations is in recruiting staffs for the coming year. Parents are reluctant, it was stated, to permit sons, and especially daughters, to take work in a disturbed country.

The Significance of

Christmas

by Dr. L. L. Garber

Among all the days of the encircling year, Christmas stands forth radiant and unique, with a glory all its own. Priceless, precious day! How much it means to us! If Christmas were not, how much poorer would be the human race. If the angelic song had not rung out over the Judean hills, how much different would be the history and hope of civilized man. If the world should suddenly find itself with a memory from which all ideas and recollections of Christmas had been eradicated, with the sponge of oblivion, how much of its tenderness, how much of its sympathy, of its joy and idealism would be lost. Weigh Christmas with its implications, and it outweighs everything else. Measure it, and it reaches beyond the stars. Evaluate it, and it declares itself the greatest contribution ever made to the altruism and idealism of humanity.

If Christmas were only a dream, still would it make our sleep sweet and beautiful beyond any fondest waking thoughts. If Christmas were only a sentiment, still would it be priceless, for men are made great by sentiment. Touch any great movement, understand any great enterprise, fathom any great and magnanimous sacrifice, and as its actuating moving force, will be found a great sentiment.

Christmas is a great sentiment and more. It is Love; love, which is our highest word, expressing itself in the simple language of the heart. While the creed is saying, "God is love, and man should love his neighbor"; while ethics and philosophy are teaching man his duty to his fellow man; while literature is portraying love in poem and story, suddenly the Christmas bells sound, the mists clear, and the curtain rises upon a world where millions

are carrying gifts to other hearts, and for the day, the earth is full of the love which in religion is too often an empty generality, and in philosophy an unrealized dream. On this day the theory of friendship is turned into action and the sentiment of love becomes a deed. All life is a giving and taking, and for most of us the other days are taking days: but on Christmas day we give, rebuild our hearts, and rejoice in the giving.

Thus Christmas is a training in the expression of man's noblest sentiment. During the Christmas season, this sentiment makes itself real by hanging its wreaths, by inviting its guests, by singing its anthems, by bedecking its pines, by preparing its tables; all of which is but the effort of Love to make itself real and to express itself to the unreflecting, onrushing world. Christmas, the token of Love, says to the pulpit, "You cannot fully express me." It says to the artist, "You cannot paint my picture." It says to the organ and the violin, "You cannot give forth the odor of my incense nor sound forth my presence and charm. I shall go forth to every fireside and shall ask the inmates of every home to put my wreaths in their windows, to hang my trophies upon their walls, and to kindle my fires upon their hearths. To all the arguments of statesmen, I shall add the pleading of flowers in winter, and to all the appeals of literature and orators. I shall add the happy laughter of children, so that by many concurring voices, each beautiful, suggestive, and expressive; and by many witnesses all declaring the same mighty and beautiful truth, I shall teach bond and free, Jew and Gentile, that Christ's religion is a wave-tide high and wide of love and good-will to men."

Christmas is a reality—an event set deep in the history of men and in their mode of action. It has immensely augmented the meaning of life. It is increasingly enriching the spiritual tone of our thoughts, and adding a sweeter savor, a softer grace, a diviner tenderness, and a nobler brotherliness to life, as life moves more and more in the light that streams from sacred Bethlehem in harmony with angelic song that echoes forever and forever round the Judean hills.



"Like circles widening round

Upon a clear blue river,

Orb after orb the wondrous sound

Is echoed on forever:

'Peace on earth, Good-will to men.'



“Unto Us A Child Is Born”

Luke 2:10, 11

by E. M. Riddle

The reason for this article is to cause meditation and devout thinking at this time of the celebration of the nativity of the world's Redeemer. This is an unprecedented event. The gospel records a most astonishing and glorious description. It occurred once in the history of the world and will never occur again. Everything concerning Jesus is a matter of delightful contemplation. His name even is as precious ointment poured forth. Let us then with humble views of grateful delight, direct our meditations to the nativity of the Son of God.

PROPHETIC WORDS of 1700 years before his birth have challenged the most unbelieving. Even the Jews have been greatly perplexed over such a verse as Genesis 49:10, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” As a graphic and explicit prophecy of the Redeemer, it stands forth to the Christian as one of those solid proofs of the authority and divinity of our holy, Christian religion. Thus long ago by the Holy Ghost, holy men testified of Jesus concerning his work and the glory that should follow.

The term Shiloh in the verse above seems to carry a three-fold significance. He is One sent, or a messenger. He is a Peacemaker. He is a Prosperous Saviour.

Now Jesus was the messenger of God's love and mercy. John 6:29, “This is the will of God, that ye believe on him whom He hath sent.” Also verse 38, “For I am come down from heaven not to do mine own will, but the will of him that sent me.” He was sent as the world's Saviour; then He was anointed to the great work by the Holy Spirit.

HE IS THE SAVIOUR. He became the Saviour through making peace for us. As our Saviour, He is prosperous. He possesses every qualification for saving souls. “He is mighty to save.” Yea, He can save to the uttermost.

Jesus' reign of mercy and love is to be universal. It is to be offered to every nation, people and tongue; to Jew and Gentile alike. The offer went out and still does by the promulgation of the Gospel of Jesus Christ. This

was strikingly ratified in the setting up of the administration of Christ's Kingdom. His death was to be the great attractor—“If I be lifted up . . . ”

Thus Peter lifted him up on the day of Pentecost, and drew 3000 Jews to the Gospel way. Afterwards the apostles went forth, and gathered out of all nations a people to the Redeemer's praise. So in every age, wherever the Gospel has been preached, souls have been gathered to Christ.

The Father-God put his broad seal upon Jesus, both at his baptism and transfiguration; and averred that He was His beloved Son, in whom He was well pleased, and has authoritatively affixed to it the divine mandate, “Hear ye Him.” At one time Christ was surrounded by a great group of inquiring folks (John 6:28) when, after he had urged that they labor for the unperishable Bread of Life, they asked, “What shall we do, that we might work the works of God?” To this Christ answers, “That faith in the one sent of God is what the Father demands.” Observe, He did not say the work of God was to offer sacrifices or attend to ceremonial institutions, nor to perform penances, nor to seek God's favor by self-righteous preparations of outward duties, nor to abide indolently for the divine aid. But He demands at once that we exercise faith in Him. We should believe in Him, receive Him as the one testified of, predicted, promised, in the Holy Scriptures.

As to merit, Christ's work is all sufficient. We need no other righteousness. He is the Lord, our righteousness, spotless in his nature, and perfect in his obedience. Faith will procure us the grace, by which we shall do all things to God's glory.

“Unto us a Child is born”—a Saviour: Christ, the Lord. His mission—“To seek and to save,” to redeem men; to ransom the lost world. He was typified, predicted, promised as the Saviour. It was not a temporal saving for which He came, but a spiritual; not a Saviour of men from earthly bondage, but a Saviour of souls from eternal death to eternal glory.



Foreign Missions

News From South America

GENERAL CONFERENCE AT ROSARIO

by Adolfo Zeche

Rosario Brethren Church had the high privilege to celebrate their General Conference on October 11 and 12, which was held in the large auditorium and this was brimming with a nice attendance.

This event took several days of faithful preparation as also of some meetings of fervent prayer before the Lord's Throne of Grace.

We are hoping that its fruits will be abundant and that we will be able to see in the following days, repentant souls that had been reached by the message of salvation and edification, as also a fresh impulse of awaking among the different churches, inviting them to take a part and send their delegations.

We also spread out special prospectus or propaganda with our program, to invite the neighborhood of our district in Rosario and their different annexes.

This was done with several days of anticipation, giving the invitations from house to house which were presented with some Bible portions.

At this conference we selected subjects of great spiritual interest about the second coming of Jesus, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

God most graciously according to His kind providence had blessed abundantly our effort and assiduity with a very good success.

As moderator of the conference I made a most fraternal statement of welcome to all the delegates of the other churches.

After a brief greeting and speech, all the auditorium arose at once to express their love and gratitude to all the Brethren of the Brethren Church in the U. S., and also to express our happiness and give our welcome to Dr. C. F. Yoder to the Argentine, South America, who soon will be here once more.

This conference was not only for the public in general,

but for sessions of private societies—Women's Missionary Society, Christian Endeavor Society, and for workers' meetings.

Our program was as follows:

Saturday, October 11 at 3:00 P. M.: Conference of the Women's Missionary Society. The president of the Rosario W. M. S., Mrs. A. Zeche presided at the session and opened it with a hymn, "As Mary in Bethany." After a short speech she gave a hearty welcome to all the ladies gathered and expressed her profound gratitude to the Lord for this nice event in our church. Then the ladies sang a welcome hymn, and Mrs. M. Manzano led us in prayer, thanking God for this nice service. Miss Justa Calderoni read the First Epistle of Thess. 1:1-10, and the session was left in Mrs. Romanenghi's hands. Mrs. Romanenghi spoke a few words about the motive of this conference. Miss Luisa Kugler brought a most interesting message about "Lift Up Your Eyes on High," Isaiah 40:26. This meeting ended with a brief resume by each delegate of the different Women's Missionary Societies.

At 5 o'clock in the afternoon, a youth's conference took place, presided over by Mr. Jose Varela who presented all the delegates who came from different churches, and expressed his welcome, too. The chief subject was: "How to Evangelize," followed by "Go out into the highways and hedges and compel them to come in" by Brother Andenmatten. The Christian Endeavor Youth sang a lovely hymn, "Enthusiasm" and Miss Esther Zeche presided at the piano. Mr. Eduardo Fiorenza recited a poem and after this, Miss Esther Zeche played some piano music, "Chapel in the Wood" to honor the beloved youth of the U. S.

After exchanging several impressions of the session, we all gathered in the yard for tea with sandwiches and cakes.

At 8:20 in the evening we began our preaching service. In spite of the fact that Brother Iztueta from the Cordoba Brethren Church could not be present because of bad health, we had a special program with hymns, a piece of music and a solo sung by Miss Luisa Kugler. We finished that day with a beautiful message about "The Second Coming of Jesus."



General Conference, Rosario, Argentina

Sunday morning, October 12, we had special services in our annexes and at 5 o'clock in the afternoon we began our second day of conference.

The Sunday School that day was very nice, with 115 in attendance and we had a very nice program: hymns, poetry, choruses, special music, and a flannelgraph lesson, which was very nice and interesting for the children.

At 7 o'clock we had our night service with another program, which included the interesting message, "Our Opportunity," preached by Jose Anton.

Some girls of Villa Constitucion, presided over by Miss

Luisa Kugler, sang a nice hymn, and Miss Lillian Curis Cardoso played a number on the piano.

We have been very happy to end this conference full of fraternal love among the attendance. Each session was an exponent of high spiritual warmth, trying each one that the conference might turn out with the best success. We are all sure that everyone went to his own work with a new vision of doing something more for our beloved Lord and Saviour, Jesus Christ.

Praised be the Lord in His immense kindness for us all!
Argentina, South America.

OUR EXPERIENCE IN COLON

by P. Espinosa and F. Fiorenza

On account of coming to Rosario for the General Conferences, and as the young Seminarists were enjoying 15 days vacation, we decided to spend a few days in Colon and carry out an intense Colportage work, giving out literature in this town and its outskirts.

We went there very early one Monday morning, arriving at about mid-day. Colon is a large and pretty town of Buenos Aires province. It stands between Rosario and Buenos Aires and has more or less twelve thousand inhabitants.

In the afternoon we went about its streets to see more or less what it was like, and then we began offering Bibles and New Testaments, and also giving some interesting literature and tracts.

This work is a new school for learning the variety of persons with whom you have to meet, but the saddest part of the case is the enormous ignorance about the knowledge of our Lord and Saviour, Jesus Christ. The people received us very well, although with a little doubt, and some a little roughly through their ignorance. However, after speaking with them a while, they showed some interest and paid more attention to our message of the Holy Scriptures. In this way we got through a large part of the town selling a nice amount of our books and delivering a great quantity of tracts and literature.

This work left us a very good impression and much joy to be able to work for our beloved Lord and Saviour. We had the pleasure of meeting several believers who were

very happy to see us and invited us to their houses, where they gave us lodging. They were glad to hear that our missionary work of the Brethren Church should reach them and they promised to attend and cooperate with the work that we are realizing there.

The worst part of our job now is to find an adequate house where to have preaching service and meetings, as in every part of our country the houses are very scarce and you cannot even find them with a lantern. Notwithstanding, thanks to God, at the last moments before starting on our return journey we went in a shop to offer some literature, and while we were conversing with the owner, he told us that he is having a house repaired which stands more or less in the center of the town and has a large hall which he would like to let. So without losing time we made arrangements to have it as soon as possible, so as we can begin our missionary work there. In the meantime we will go to Santa Rosa to pack up everything and make it easy to translate to Colon. If God helps us it will not be difficult to visit Santa Rosa every now and then in our work there. We are very happy to be able to work in Colon where there is a greater view and larger action field in our work.

Our return trip to Rosario was a great happiness as once more we could feel in our hearts the presence of our Saviour accompanying us through all our journey, as also we have the conviction that everywhere there is a great need for the Lord's Message, and the Missionary field in Argentina is a vast extension ready for sowing the seed of the Salvation Gospel.

MORE ABOUT OUR SOUTH AMERICAN MISSIONS

by C. F. Yoder

Since writing of my visit with the mission and its branches in Cordoba I have visited our work also in Rosario, Villa Constitucion, and Gerli (Buenos Aires). In each of these places I was delighted to find that great progress has been made during the past four years. In each place a welcome meeting awaited me.

Rosario. In Rosario I found, besides the central work, four branch Sunday Schools and preaching places, and all of them growing. The mother church enjoys a beautiful building with conveniences for classes and conferences and all the interests of the work. The commodious church was well filled both for Sunday School and for church services.

Saladilla. This branch is one of the latest, but also most promising as it is in a district in which there is no other mission near, and the people in general are friendly. The believers are enthusiastic and will within a few years be establishing other branch missions still farther on.

24 de Setiembre. This mission is the outgrowth of a tent meeting held in the neighborhood and both Sunday School and preaching services are very encouraging.

Tiro Suizo. This is the newest branch, but some of the members are among the first and most faithful. There are more people at the meetings than can be accommodated in the small hall that, for the present, is the best that can be had.

Rosario is growing so rapidly that there are large districts being built up without any mission of any kind, and we could be occupying more of them if we had the workers and the means to do so.

Villa Constitucion. This is a city of about 14,000 only about thirty miles from Rosario. The government is spending millions to make it an important shipping port as it is beautifully situated on the Parana River. Large factories are also being built and the city is growing rapidly. We have a fine location rented and an enthusiastic congregation which began in a tent meeting and has been built up by Sister Louisa Kugler, who is an earnest and beloved worker. The hall seats more than a hundred people and was filled for both Sunday School and preaching. A permanent site should be purchased here without delay.

Gerli. Our work in Gerli in its present site began four years ago and has had many difficulties with which to contend. One has been the lack of improvement, as this is a new suburb and needs considerable filling in to prevent the streets from being impassable when it rains. As a result the population is mainly poor people who move about a great deal. But they need the Gospel as well as others, and in founding a mission we must look to the future and see the district as it will be a few years hence. Buenos Aires has quadrupled in population since we began work in Argentina, and is still one of the largest and fastest growing cities in the world.

It is being built up far beyond the limits of Gerli and our expectations of the development of Gerli are being rapidly fulfilled. The government is filling in the low places and paving the streets, while great factories are being built near by and the population in consequence is

becoming more stable. It was our plan to purchase a site while sites were cheap, but the money was not forthcoming. Now the site which we could have gotten—two lots in the highest part of the city—cannot be gotten for less than four times the price of three years ago. It is here that the need of a property of our own is most urgent because the rent is twice as much as in other places and the accommodations where we are, are too limited for the number of people who come. It is still possible to find a bargain when some one is obliged to sell, but bargains do not wait for consultations with people far away. Our field council should be trusted and authorized to act at once if the Lord provides a cheap and suitable place, and thus save thousands of dollars later. Brother Anton and his wife have worked hard and have a large congregation for the time since beginning. The recent tent meeting of ten days duration gave as a result the conversion of 13 adults, including one entire family, which brings the membership attending the communion services up to fifty or more. There are also a number of young people who would like to become missionaries also. Brother Anton's daughter and son-in-law are now in charge of a new mission in Colon, near Villa Constitucion, but I was not able to visit this place this time.

I should say that in all our missions there is a most gratifying spirit of unity and cooperation. In each place there are many who at great sacrifice walk long distances of twenty or thirty squares, or more to attend the meetings at branch missions, and their presence is an inspiration to the new members there. Our pastors and wives also walk such distances for lack of autos, bus service being absent or unreliable.

In each of our missions also, the members are being trained to be workers. They are first taught the Scriptures they need to know concerning their own salvation, and then have the course in the Scriptures and methods of personal work. To this we plan now to add a course of preparation for Sunday School workers, and then (for those who are called and prepared) a course for those who are to be pastors or evangelists, or their assistants.

Time is also proving that the Gospel method we have been following is the best method in selecting locations. The apostles went to the cities as we are doing, and worked out from them. In the cities our branch missions can help each other and keep up the denominational fellowship while reaching out further, while in our annual conferences the delegates from all the cities got together. All are united also by means of our church paper and other literature.

Thus too, our missions are all moving toward self-support and the preparation of national workers with little cost to the home board. We hope that some of these workers may visit the home land that the home church may know them.



Home Mission News

LOST CREEK, KENTUCKY

by Geo. E. Drushal

On October 19 we began a two weeks' revival meeting here. The evangelist was the Rev. Coy Turner, a native of an adjoining county. He had been a very tough character up to his twenty-seventh year, when he was saved in a very remarkable way. He is also a good speaker, and even this coupled with the fact of his nativity gave him a big advantage with the mountain folks. But added to this he is a thoroughly consecrated man, and preaches the Word in its simplicity and purity, preaching the separated life, separation from the world and its allurements, such as moving pictures, the dance, and such like. The night he preached on the "Blood" there were about twenty-five confessions.

The attendance on the two Sunday mornings of the meetings was the largest I ever remember having here, reaching close to the 200 mark. The bus and truck were used to bring the people in, and the chapel was over full, even on the last night when it was a very rainy night, the side room was filled.

Some of the visible results are as follows: There were about 160 confessions, and to date 53 baptisms. There were some very remarkable reconsecrations, folks quitting the movies, and such like. Many literally came weeping their way to salvation. Families were saved, and for the two Sundays now since the meetings have been coming to the Sunday services.

This brother is in such demand for revivals that he is now booked three years ahead for meetings. We were over a year in correspondence with him before we got him here. His meetings illustrate the fact that the Gospel has not lost its appeal when presented in its purity, and that the days of great revivals ARE NOT OVER.

On Saturday night the 23rd of this month we held our fall communion service. And how our hearts were cheered to see out to this service the largest attendance ever seen at Lost Creek. Whole families were there, or practically so, and what a time we did have around the tables under the blessings of the Lord.

All in all it was a very remarkable meeting, with the results as noted above holding up so well. Attendance at our Sunday services is also on the increase. One week ago last Sunday over a hundred and eight, and last Sunday over one hundred and eighteen.

Yes, God has blessed in a very remarkable way. But yet we do have our problems and need your help in prayer. A very pressing problem now is to get a high school teacher.

The pick-up truck—how we ever got along without such a thing we do not understand. It now records more than 1100 miles on it, and is so helpful in so many ways. We used it to bring extra seats or benches down here for the revival. As we took them back with the pick-up, and were unloading them at the Log Building, one of the school boys said, "How did we ever get along without this truck?" God has greatly blessed in sending that very helpful vehicle here.

CHRISTMAS SUGGESTIONS FOR LOST CREEK,

KY. MISSION

(The following list of gift suggestions has come in answer to an inquiry as to the needs of the mission. Although this list comes to you almost too late for this Christmas, any of the articles would be very acceptable at any time.)

FOR THE DORMITORY ROOMS:

Throw rugs, towel racks, tooth brush holders, pictures, lamps, small lamp shades (where there are only bulbs), window shades, window curtains, and drapes for the open wardrobe. (These need not be expensive, just colored feed sacks.)

FOR THE CHILDREN'S CHRISTMAS STOCKINGS:

Handkerchiefs, nail files, bobby pins, combs, powder.

FOR GENERAL USE:

Toilet and laundry soap, linens of all kinds, games (especially ping-pong sets and darts, but any kind of games can be used.)

There are fifteen rooms in the girls' dormitory and twelve in the Wheeler Home for Boys.



HADDIX, KENTUCKY

by Carrie Stoffer

There are just two workers here, Mrs. Myrtle Kessinger from Mulvane, Kansas, and myself. We came here in August, 1944 and started the work.

We have 68 pupils in our school, which is taught by Mrs. Mae Turner, a member of our church here, and myself. I teach the first three grades and have 41 pupils while the upper grade teacher has 27. She is very efficient but she is moving to Dayton next spring. Consequently we shall need an upper grade teacher next year.

Our living quarters are so small that we could not have another worker live with us. Consequently our greatest need is a cottage or home for the workers. Also the school needs the room we occupy to relieve the crowded condition there.

We need a pastor to work with the young people. Perhaps he or his wife, or both, could help with the school work. Of course, now we have no place for them to live. Houses are very scarce here, too. We have a fund started for a cottage, but we have no place to put it yet. Land is more precious here because so much stands up and down. They tell us that only 5% of the land here is level.

We have one building only. It is 40 by 28 and has two floors. The upper floor is the chapel, while

the lower floor has two schoolrooms, our living room, and a very small store room. The school rooms are too small for our large enrollment. Our school has grown each year and from all indications will be still larger next year.

We have two Sunday School services each Sunday, one in the morning here at Haddix, and one on a neighboring creek in the afternoon. Our enrollment at these two places is about 75. We have a weekly prayer meeting service here, too. Mr. Drushal preaches for us once per month, but he is really too busy to help us much.

Mrs. Kessinger teaches Bible in our school four days each week, and one day she walks to a neighboring school and has a Bible class and teaches choruses there to 40 pupils.

She also does a great deal of visiting in the homes of the school district. She has won some through helping in their homes in time of sickness.

We covet your prayers that God may give us strength to carry on.

AKRON, OHIO

A brief notice in the Firestone Park Brethren Church bulletin states that excavation for the new church building to be erected there was begun on Wednesday, November 19.

ANNOUNCEMENT

The First Brethren Church of Peru, Indiana announces completion of work on the parsonage.

On Sunday, December 7, the Peru Brethren Church dedicated their parsonage that has been remodeled throughout. Combined with the dedication was the Homecoming. Rev. Elmer R. Carrithers, pastor, gave the morning sermon, and at noon there was a basket dinner in the basement of the church.

Rev. Milton Bowman of Nappanee, Indiana gave the address of the afternoon, and Rev. E. M. Riddle, of Ashland, Ohio, followed with the Dedicatory Service for the parsonage.

After the Dedicatory Service there was open house. Many visitors of the city, from the visiting churches of the community, and our own members were received by the host and hostess, Rev. and Mrs. Elmer R. Carrithers.

THE CHILD OF LONG AGO

For the sake of one small Child of long ago
I shall go down dark alleyways—and dim,
To find the children there and give the gifts
I could not take to him.

And for his sake I shall go seeking those
Who have forgotten stars may shine for them,
To tell them of one everlasting star—
The Star of Bethlehem.

For the sake of one small Child I shall be kind.
He was so kind through life to those who came
To seek him in the throng—to touch his hand,
Or call him by his name.

And for that Child's dear sake I shall be glad.
And I shall place a candle—slim and white—
Upon my sill that it may light the way
For those who walk at night.

And if I mark where others bear a load,
And lend a hand until the burden lifts,
I know—as he accepted gold and myrrh—
He will accept my gifts.

—Grace Noll Crowell.



The Christmas Silence

Hushed are the pigeons cooing low
On dusty rafters of the loft;
And mild-eyed oxen, breathing soft,
Sleep on the fragrant hay below.

Dim shadows in the corner hide;
The glimmering lantern's rays are shed
Where one young lamb just lifts his head,
Then huddles 'gainst his mother's side.

Strange silence tingles in the air;
Through the half-open door a bar
Of light from one low-hanging star
Touches a baby's radiant hair.

No sound: the mother, kneeling, lays
Her cheek against the little face.
Oh human love! Oh heavenly grace!
'Tis yet in silence that she prays!

Ages of silence end tonight;
Then to the long-expectant earth
Glad angels come to greet His birth
In burst of music, love, and light!

—Margaret Deland.

New Christmas

O Star of Bethlehem, let thy clear light
Shine forth upon the weary earth
This Christmas night.
And lead the many simple souls
Who seek a Heavenly sign,
Once more to Bethlehem
To see again God's gift to men.

O Shepherds of Judean hills, we find
Thee kneeling low in adoration sweet,
Before the Heavenly gift. 'Tis thine;
And evermore in child-like faith
Thou art restored, revived, reborn,
Because thou findest Christ this morn.
To those who know the Truth, the Way,

Who've found in life new hope,
Be thou the Star of Bethlehem
And lead the burdened souls of men
Once more to where the Christ-child lay—
Let Christ be born for them this day.

O Babe of Bethlehem, let all men see
Thee lying in a manger bed
In Thy simplicity.
Let them be filled with hope and love,
And know the Son of God is born
For THEM, this wondrous Christmas Morn.

—"K" Stevenson Shaffer.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 28, 1947

BEHOLD ALL THINGS ARE BECOME NEW

Scripture: II Cor. 5:17-19

For The Leader

WE HAVE just celebrated Christmas, and are looking forward to the beginning of the new year of 1948. Along about this time each year we think of resolutions and new beginnings. We think back over the past, seeing its mistakes. Then we resolve to live a better life in the year to come. Most times, each year brings the same temptations, failures and making of new plans. However, we should not become discouraged at our failures, unless, of course, they are due to our own laziness or blundering. If we have failed, let us pray about it, and begin anew. One thing is sure and certain. As we work together, and pray together in the Lord's work, each passing year will see us rising to new attainments and successes for Him. It is glorious to know that all of the sinful past is forgiven. Our scripture tells us that. Can you imagine anything more wonderful as we face a new year, than to know that all of our old failures and sin are gone, through Jesus Christ? This should spur us onward to a closer walk with Him, to a shunning of things He doesn't love, to a devoting of our life in service to Him.

DISCUSSION

1. THE THINGS HE DOESN'T LOVE. The first epistle of John tells us to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. The sinful pleasures of the world are the things Christ hates. If we love them and give ourselves to them, then we cannot say we love God. Maybe you will stand alone in your group, for being a sinful pastimes. That is where you are wrong. The Church is low in power today because its members as a whole are interested in pleasure rather than spiritual things. Maybe you will stand alone in your group for being a true-walking Christian, but you will be standing on the side of Christ.

2. ALL THINGS ARE BECOME NEW. What do we mean when we say that "all things are become new?" It means that when we have surrendered our wills and lives to Christ, we are His. And being His, we are new creatures. That means that instead of being vile and sinful, our old nature has been changed into a new nature. Instead of bearing the old nature of sin in our souls, we are bearing the nature of our Christ. Instead of bearing the yoke of sin, we are wearing a yoke of obedience to Christ. Our outlook is now. For as when we were in sin, the only outlook was a destiny in hell, now, in Christ, our outlook is heaven. Does that make a difference? Instead of looking on sinful things, now, in Christ we are looking on those things which are noble, pure and clean.

3. A WEAKNESS CAUSING FAILURE. You don't need to look around you very much to know that not all those who have walked to the sacred altar, giving their hearts to the Lord, are making a success of it. Some go out "and walk no more with Him." Why? Well, all of us are still living in these sin-natured bodies. From the moment of our giving ourselves to Christ, and the new birth, a struggle takes place. It need not be a "nip and tuck" struggle, nor does it need to sway from one side to another, for in Christ we can have victory over sin. This struggle is between our new nature of our spiritual selves against the old nature of the sinful flesh. Christ can give us victory, and we can live a sweet, wholesome life for Christ. Or we can "drop" from our high station as redeemed saints, to crawl again in the ditches filled with vile sin. Remember, until your dying day, Satan will have no peace until he can draw you from your redeemed position. If he can gain a foothold in your life, he has started your downfall. Sometimes we "cooperate" with the devil by attending sinful meetings and doing sinful things. But we must seek a refuge in Christ, there to dwell in perfect security by abiding in His will for our lives.

3. A SONG FOR THE NEW YEAR. If it were possible, those who love you, your parents, ministers or friends, would keep you from harm and sin. They would hide you, for they know what sin can do. They want you to live victoriously for Christ. But they cannot go with you everywhere you go. So they pray for you day by day, that God's protecting hand might be drawn around you. Wherever you go in the new year remember that there is a parent or friend praying for you. But then note the words of this song, and you will see the necessity of keeping your eyes open at every turn of the way. Study these words carefully: "My soul, be on thy guard; ten thousand foes arise; the hosts of sin are pressing hard to draw thee from the skies. Oh! watch and fight and pray; the battle ne'er gives o'er; renew it boldly every day, and help divine implore. Ne'er think the victory won, nor lay thine armor down; the work of faith will not be done, till thou obtain the crown. Fight on, my soul, till death shall bring thee to thy God; He'll take thee, at thy parting breath, to His divine abode." As you contemplate the new year, may you think seriously of your responsibility; may you consider wisely the pending dangers. May this new year be one of continued success in your Christ life. May it be a victorious year in your life.

QUESTIONS

1. Enumerate the causes of failure on the part of Christians. Discuss these reasons.
2. How "perfect" a life can a person live?
3. Suggest at least five things we can do in 1948 to insure a better picture in our personal lives at the end of the year.

SUGGESTED PROGRAM

Quiet music, while the group stands in silent prayer and meditation. Think of the past year, pray for forgiveness of sin; pray for strength to live better in 1948.

Have your choruses, your scripture verses, roll call, leader's talk and discussion. Then have a special musical number. Then your questions, a bit of poetry. Then your offering, business and benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"GO YE AND PREACH THE GOSPEL"

"Go forth, go forth, ambassadors;
Your worthy Lord make known!
You represent a lofty cause—
God's grace at Cal'vry shown.
Bright angels fain would speew thru time
To do your work—'tis so sublime.

"Go forth, go forth, ye workers,
Ye heralds of the Lord!
And spread thru all creation
God's mighty saving Word;
With lavish hands cast forth the seed;
The time is short, and great the need.

"Complete the task, bring back the King!
Our sovereign Lord still waits to reign,
Till every nation's heard His name.
Evangelize! Bring back the King!"

THE RIGHT MISSIONARY SPIRIT

Scripture: Acts 4:36, 37; 8:4; 11:19, 20; 18:26

Missionary Hymns

Leader's Petition

Thought Provokers:

GOD HIMSELF was the first missionary giver (John 3:16). Our Saviour and Lord is possessed with a missionary heart and spirit (Luke 19:10; 24:46-48). Jesus was the model missionary and manifested the true spirit of missions. The Holy Spirit is the Spirit of missions (Acts 1:8). The early Christians realized it was their Divine and bounden duty to preach the Gospel in all the world to every creature. So great was their spiritual power that Satanic opposition had to yield. They were full of missionary passion, enthusiasm and energy. Why are missions such a strange enterprise with us today? Why do we simply PLAY with missions? Evangelism is not a plaything; it is our business. Let us be faithful in minding our business!

All Christians should be as missionaries after the example of Christ (Acts 10:38). This is expected of women and children as well as men (Psalm 8:2; Prov. 31:26; Matt. 21:15, 16; Phil. 4:3; 1 Tim. 5:10; Titus 2:3-5; 1 Peter 3:1). The zeal of idolators should certainly provoke us to Christian Missionary activity (Jer. 7:18). The hypocrites and promoters of false religion have a zeal that ought to arouse us to action (Matt. 23:15). Anyway, it is an imperative duty (Judges 5:23; Luke 19:40).

The principle by which we are moved is found in 2 Cor. 5:14, 15. However weak we may be we are to undertake to the best of our God-given ability (1 Cor. 1:27).

Our calling as saints demands that we show forth the Lord's saving grace and power (Ex. 19:6; 1 Pet. 2:9). We must be faithful stewards of the grace of God (1 Peter 4:10, 11). We are to be missionaries while we are young (Psa. 71:17; 148:12, 13), and even in our old age (Deut. 32:7; Psa. 71:18). It is an every day life-time job!

May the Lord help us not to be ashamed but rather to be worthy of such a high calling!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 28, 1947

GOD'S ETERNAL RULE

Lesson: Revelation 2:1-7, 22-27

AS WE come to the closing lesson of this quarter, and of the year 1947, it might be well for us to pause for a moment and take a hurried look at what we have studied these past three months. We have looked at portions of Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude, Isaiah and Revelation. At all of these portions we have looked with just one purpose in mind—to bring about a deeper appreciation of the "better" things in life.

We have been made to feel the absolute necessity of living above the ordinary affairs of the world and walking in the paths set before us by the rule and plan of God. Faith, disciplined living, Christian character, love, loyalty, and the ability to withstand persecution for the Gospel's sake, have been borne in upon us.

Today we find the climax of our thought in looking at those things which have been prepared for those that love the Lord with all their hearts. We are given a picture of the things to come and the glory of the life eternal that shall be ours, **IF we follow after Him and keep His commandments.**

In our lesson today we find John the Revelator (the Apostle John) having opened up to his vision the new heaven and the new earth which shall succeed and supercede the present order of things. The "Holy City" descends from heaven to the new earth. God comes to dwell permanently with His people; all sorrows and pain, together with death, are passed away—all things are "made new."

We are struck with new anticipation by these thoughts and given a firm conviction of their truth by the words in verse 5—"for these words are true and faithful"; and the words in verse 6—"It is done." We are given the complete assurance that all things are under the complete domination of Almighty God. His is the "Eternal Rule."

But note: The burden of our responsibility still remains. The proof of this is in the words of verse 7, "**He that overcometh shall inherit all things.**" After all we must remember that God is willing for us to inherit, **IF we are willing to obey His rule.** It was always thus; it always will be.

Gifts For The King

Wise men from the East brought their gifts for the King after seeing His evidence in the heavens. We Christians have rejoiced to see Him manifested also in the lives of saved people—young and old. We have much more reason, then, to bring gifts to Him, as we celebrate His birth again, at this Christmas time.

When God gave the gift of His Son to the world He showed the star. Our best gifts to Him are the candle by comparison. But God uses our light, however feeble. Many candles make much light.

Your

White Gifts

have been authorized by the Brethren Church to be used by the National Sunday School Association in its work for young people in college, camps, Sunday Schools, vacation Bible schools, etc. Your generous gifts will be used to honor Him who was born to be King of kings.

Send your White Gift Offering to M. A. Stuckey, Treasurer, Ashland College, Ashland, Ohio.

L. E. Lindower,
Educational Director.

